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—NOW THAT the summer's work of the Morgan Park student evangelists is at an end, the RECORDER readers might be interested in a review of what has been accomplished.

When the five students left Morgan Park last May to enter on their new mission they felt strong in the prayers and good will of the people at home who stood back of the work; they felt strong in the promises of God to him "that goeth forth and weepeth, bearing precious seed;" they felt strong in the honest purpose of their hearts to serve the Master's cause to the best of their ability; but they felt very weak in ability, equipment and experience. The field upon which they were entering was an untried field. Their plans were unformed. They had nothing to guide them. The experiment of sending out an evangelistic quartet had been tried before, but they knew but little about the success of the experiment or the methods used. Very naturally, therefore, it was with a sinking at heart that they entered the little town in which they were to begin their labors. The curious people who peered at them from the windows all along the street were evidently wondering what these strangers had come to the town for, and the strangers wondered too.

The evening services held by the students took an evangelistic form from the start. The people turned out remarkably well, considering the weather, and spoke well of the meetings, but there were no visible results at the end of a week and a half. No hearts were seeking Christ. The students will long remember a certain gloomy Sabbath which they spent in discussing the situation and praying over it. It was agreed that unless something happened very soon it would be best to present a discussion of the Sabbath question in answer to the questions which had been asked, and try some other field. No one wanted to go home. The plan must not be abandoned until it had been given a more thorough testing. In the meanwhile they would work and pray as they had not done before. That night three hands were raised for prayers. The following night seven made the same expression. In the two weeks which followed the village of New Canton and the country round about passed through a religious awakening such as it had never known before. Whenever afterwards discouragements confronted the students they said to one another, "Remember New Canton," and took courage.

Methods of work formed themselves. The special characteristics of the services were directness, spirit, brevity. Fifteen minutes were spent in congregational song service, fifteen minutes in opening exercises, including reading of Scripture, prayer, and two or three songs by the quartet. The sermon was from fifteen to thirty minutes long, and the twenty minutes sermon was quite as likely to "hit the nail" as the thirty minutes sermon. The sermon dealt in the gospel and was directed straight at the consciences of men. It usually did not have much to do with systematic theology nor Higher Criticism.

Then followed the after-meeting, to which all were invited to remain, the invitation being usually accepted by all. It was everybody's meeting, and all who loved Christ were invited to take part. At the close of the after-meeting the leader gave the invitation to the unconverted in whatever form he saw fit. Of the methods in general it might be said that the singing was particularly effective in bringing people under the influence of the meetings, the preaching in presenting the gospel, and the personal work in clinching the truth in the conscience in order that it might bring forth fruit.

Each field of work had its own peculiarities and needs. Perhaps the least successful campaign held was the one at Marion, Iowa. The two great hindrances to evangelistic work there were extremely warm weather and prejudice against Seventh-day people. The latter could have been much more successfully overcome had it not been for the former. July's hot wave came while the students were at Marion, and lasted almost throughout the two weeks of their stay. The hall was close. One of "the boys" watched his brother perspiring at the organ, and, after a reflective silence, proposed that he put up eave-troughs to protect his collar. The prejudice against Sabbath-keepers is illustrated by the successive attitudes of a Baptist brother whom "the spy" visited to inquire his opinion as to the advisability of the students coming to Marion. The Baptist brother was very enthusiastic at once—thought it was just what Marion needed. Then "the spy" handed out his card. As soon as the brother saw the name, "seventh-day," his countenance fell. "Well," he said, "it's a very busy time. I don't believe it will do you any good to come." Nearly twenty people expressed a desire to live the Christian life at the last two meetings of the services at Marion; and before the students left the town the Baptist brother spoken of above was seriously considering the advisability of joining the company and engaging with them in evangelistic work.

The most remarkable work in some respects was that which three of the students, in company with Bro. Saunders, witnessed after Conference. "Can any good come out of Calamus?" is the way they put it in Valley county, Neb. Calamus has been noted for years for swearing, drinking, and ungodliness. There were not a half dozen people in the community who had a reputation for Christianity. No regular church services had been held until about a year ago, when young people from North Loup, 24 miles away, came up and organized a small society of Christian Endeavor, composed mainly of associate members, the president himself not being a Christian. Bro. VanHorn is to furnish to the RECORDER an account of the work at Calamus. We will only mention a few of the things which impressed us. Preaching the gospel at Calamus was almost like sowing the seed in virgin soil. When the interest of the people once became enlisted, and they began to crowd the school-house, they were hungry for preaching. They

wanted it strong, and the harder it hit them the better they liked it. They showed great respect for the Bible, but some of them were woefully ignorant as to what was inside of it. A big, grown-up boy rose for prayers night after night. When asked if he wanted to be baptized he said that he did just as soon as he was fit—it seemed to him that he ought to understand the matter better first. A tall, broad-shouldered young farmer, who has had an extended reputation for swearing and carousing, came to meeting one night, his face shining with happiness. He had risen in the meeting the night before and said he wanted to be a Christian. One of the evangelists took him by the hand and said, "You are a converted man, aren't you?" "Well," said the farmer, "I don't exactly know what that is, but I feel awful good." When another brother said in the meeting that he didn't have any temptation to swear any more when things went wrong in the field, he nodded his head vigorously and said, "Here, too." There has not been much quibbling at Calamus on the score of self-righteousness. The men knew they were sinners and needed a Saviour, and when they came out on the Lord's side they were as zealous in inviting their friends to Christ as they had been before in inviting them to go to a dance or on a spree.

The students have visited all kinds of homes in their labors and learned to feel at home in any of them. The writer well remembers one occasion, when, after calling at a house which was furnished with brussels carpet, piano, etc., he visited a tumble-down shanty. It was the dirtiest home we ever saw. Ducks and chickens were running about the kitchen, the youngest child was on the floor enjoying their society. The woman was slatternly to the last degree. We soon forgot to criticise, however, for the woman was in trouble. She wanted to be a Christian and she wanted her husband to be a Christian, but they were very poor. He worked on the section for one dollar and ten cents a day, and he was sometimes unable to work on account of sickness. He could not afford, she said, to stop work any day in the week to cut wood and hoe the garden, so he had to do it on Sunday. We suggested that the half-grown boys who were lounging by, listening to the conversation, might see to the garden and wood pile; but the poor woman said it was harder work to get them to do it than it was to do it herself. Here was a field for missionary work. We asked the younger boy to show us to the wood pile. The ax had not been ground for months or years. The boy knew where there was a grindstone and we headed for it. As we passed by the garden we saw the older boy hoeing as if his life depended on it. Whatever success the mother has in living the Christian life, she will not soon forget the preacher who ground the ax for her boy. Meeting people of all classes and conditions of life, the students learned that there was a way to all hearts and that the way could be found by those who sought it in the spirit of the Master.

The students also found all kinds of pastors. Some were cordial, earnest and hearty. Some were luke-warm. Some (not many) cast their influence against us. The Baptist pastor at Barry and the United Brethren pastor at Garwin will always be remembered by "the boys" with special pleasure. They were both living, loving men, full of the spirit of the Master. Some pastors are still unclassified, *e. g.*, the one who invited two of the students to take charge of a prayer-meeting and pointedly informed them afterwards before the congregation that they would "know more about these things" when they "grew older," which was encouraging or not, according to the way it was interpreted.

Only a rough estimate of the results of the summer's work can be given, as the record books are not at hand. Over one hundred and fifty people have expressed a desire to live the Christian life. Over eighty have either been baptized or were to be as soon as practicable. At least twenty-five of these are now Seventh-day Baptists. Many hardened backsliders have been re-claimed. Some who were converted had been sprinkled in childhood and considered it baptism. Some were thought by their parents too young for baptism. Some saw that mirage—"a more convenient season" in the future, and decided to wait. The summer's work has been a great blessing to the students themselves. Even if they should never go out on such a trip again, their future pastoral work will be vitalized by the evangelistic spirit which every pastor—every Christian—ought to have in large measure. It does not take smartness to win men to Christ—it takes "faith, hope and love"—which qualities are within the reach of all.

The business man who conceived the student evangelistic movement claims no patent on it. It is not a new thing, it has been tried before, but the plan has been blessed of God this summer, and the question now is, shall it be extended? Ought the quartet to take the place of the "two by two"? In our judgment, no, to the last question. Both plans are good in their place. In many cases—probably in most cases—evangelists can work to best advantage "two by two." A grand worker like Brother Huffman can do valiant service alone, although he usually has a companion to take charge of the music. But *there are cases* where four men can do more good in a place in two weeks than one could in eight weeks or two in four weeks. Students, inexperienced men, will find strength in this plan. There is power in quartet singing, there is power in personal work, and there is power in numbers. We believe in the plan—that it has a mission to perform. Instead of one quartet, send out a dozen or twenty for occasional trips, as the other duties of its members will permit. Many of our churches could alone send out a quartet. Pastors have been looking for some way to put their young people at work. Try it. If the plan could be put in operation all over our denomination, a wave of spiritual power would gather before the next General Conference, such as our Seventh-day Baptist people have never known.

L. C. RANDOLPH.

MORGAN PARK, Ill.

THE daughter's purity is safe whose Christian mother shares every secret of her heart; the son's character is hedged about, who has for his most confidential friend a Christian father. They are in danger who wear a mask in the presence of kind parents, and uncover the heart and inner life only to those who have no right to such confidences.

THE TRINE IMMERSION BAPTISTS.

About 1873 certain Adventists were preaching the "millenium at hand," as they had on several former occasions; as we know, they were mistaken, for the world still goes on after the old fashion. A few earnest Christians who were more or less actively engaged in this movement, but who were never fully persuaded as to the "time theory," started an independent movement along what they believed to be Bible truths, taking the Bible and the Bible only as their rule of faith and practice. The movement seems to have originated in Massachusetts and to have spread until now they are to be found scattered all over the eastern portion of the United States. They have never attained great strength or influence; the largest number attending any yearly conference being about one hundred. The next conference meets this month in the city of Providence, R. I., which, in many respects, will be a gathering of considerable importance, as then will be established a more perfect system of union; an official organ will be decided on, and a system of finance established. In 1879 they formulated an organization, adopted a constitution and by laws, calling themselves "The Progressive Second Advent Christian Missionary Society." Since then, they have evolved somewhat, and now are known among outsiders, and to a certain extent among themselves, as the "Trine Immersion Baptists." Having sprung from the Adventists they still retain some of the Adventist mode of thought and expression, though they are drifting farther and farther away, and are coming nearer to Baptist doctrine every year.

A branch of this church is established in Duval county, Florida, with a scattered membership of two hundred and fifty; how large the total membership is in the United States I have not been able to ascertain.

These people have come before the public mostly since 1878, though their growth is, as yet, slow and small. They have no organized churches, but "missions" only; there are but three ordained "Tri Baptist" ministers in Florida, though there are several lay workers, who act as leaders of the local societies, while the ministers are in the field the whole time. They differ from the Seventh-day Baptists in a few minor points, but their articles of faith are as near like our own as two creeds well could be and not be in any way connected with each other. A monthly paper called the *Apostolic Banner*, about the size of our own *Sabbath Outpost* is their official organ, published in part by the Seventh-day Adventists and in part by the "Tri Baptists" at 79 Field St., Providence, R. I.

A few years ago Rev. L. C. Rogers was sent as missionary into Florida resulting in an amount of good the full extent of which only the judgment day can reveal. After some months of labor the Missionary Society saw fit to recall him and the work was dropped. While in Jacksonville one Rev. W. R. Peterson acted as his assistant and co-laborer; this man is a leader,—I might say the leader of this people in this State. While in Jacksonville, Elders Rogers and Peterson divided the city into districts, and carried on a systematic house to house canvass, distributing Sabbath tracts and conversing with the people as opportunity offered; when they had worked up considerable interest Eld. Rogers was recalled, and Eld. Peterson was left to continue the work and reap the harvest, which has amounted thus far to several "missions," and a steadily increasing church membership; mostly Sabbath converts,

in six or seven centers of missionary work, mostly in Duval county, near Jacksonville.

This W. R. Peterson is an oil and paint merchant, located at 20 E. Bay St., Jacksonville. He is a native of the Bay State, where the chief strength of this denomination is located. He became converted in 1873, when about twenty-two years of age, and then became convinced that the seventh day was the Bible Sabbath and began to observe it. Never fully believing in "the time theory" as preached by his Adventist co-laborers, and finding them false prophets as to the end being at hand; he, with a few others, split off and became the nucleus of the "Tri Baptists." He then began to preach the sacredness of Saturday as the Bible Sabbath, and the necessity of being baptized by immersion three times; which this denomination claims is the only apostolic mode of baptism. In that year he began to preach God's truths as he understood them and is doing so still. These people observe the seventh day as the Sabbath, practice immersion baptism (trine immersion) and celebrate the Lord's Supper but once a year; *i. e.*, on the fourteenth of Nisan, after the old Jewish custom; because on that day the Saviour instituted this ordinance.

During the quarter ending June 30, 1892, Eld. Peterson established two new missions twelve miles out of Jacksonville, and baptized sixteen converts. They seem to be most intensely in earnest, are well spoken of by their neighbors and are, generally speaking, of the better (more intelligent) class of citizens. Of their creed I copy the following:

3. We believe that these Scriptures are a full and sufficient statement of the duties and faith of the church.

5. We believe that the declaration of the prophets, Jesus Christ and his apostles, are a sufficient statement of the future inheritance of the saved and of the unsaved, and whatever expressions of man agree not therewith should not be taught or believed.

8. We also believe in a strict observance of the laws of God, as expressed in the ten commandments.

Have not copied farther lest this article be too long; the above quotations are sufficient to show that the "Trine Immersion Baptists" are not so very far removed from the Seventh-day Baptists as one would at first suppose.

C. H. G.

ALFRED CENTER, N. Y., Aug. 22, 2892.

ESSENTIALS AND NON-ESSENTIALS.

BY PROF. HENRY M. TYLER.

The age to which we belong is certainly one in which we cannot complain of any lack of attention to theological thought. It seems rather to be intent upon bringing to the light pretty much all peculiarities of belief which have ever found an abiding place in the human mind. This seems to be a sort of universal house-cleaning time in the theological world. We are not only searching through the living-rooms of our ordinary creeds of practical life, but are even overhauling the most remote chambers of our faith, and are determined that there shall be no corners which are ignored or neglected. We are furnishing up all our ecclesiastical furniture to make it look as attractive as possible. We mean not only to get rid of the dust of past ages, but to cast out all the rubbish and to have nothing which is not of the most approved quality. Everything is subjected to a searching examination. The one thing of which we are especially proud is our critical acumen. If we do not lay claim to omniscience, we are not going to be discouraged by the darkness of any particular problem which can confront us. We intend to have our theological system equipped with all the improvements which a progressive age demands, and we will do our best to get rid of everything which the most exacting judgment finds out of place.

The fundamental problem which we are apparently trying to work out is, What are the essentials of our faith? There is something

which is truly inspiring in the task of seeking to discover those central truths which are the soul of the gospel of the Son of God, to trace back the elements of divine revelation until we can be sure of those which are most precious to the Giver of all truth, to try, with reverent and yet confident hand, to tear apart one by one the outer coverings in which we have wrapped our Christianity for its better preservation, until we reach the point where we know we must desist or rend the very heart of Christianity itself—it is a work of thrilling interest and vast significance. If we can do it with thorough loyalty to the truth we cannot doubt that it is a right process. God gives us the privilege of proving all things, even those which are most divine—no, rather especially these, that we may hold fast that which is good.

But it is a somewhat startling fact that in this work so many people are more interested in the non-essentials than in the essentials. The thought of getting rid of some claims, or assertions, of doctrine, under which they have felt restive, is especially attractive to them. There are some who are always eager for change. There are some to whom the truth is disagreeable simply because it is old. The plan of having a new set of principles appeals to selfish human nature very much as the thought of a new distribution of property presents itself to the disciples of socialism; it will go hard with them, but they will come out better than at present. It is in any case a change and gives many chances for an improvement of one's condition. So there are plenty of influences helping men to favor a large clearing out of old ideas and to give free hospitality to those which are new.

We have, certainly, great occasion to be on our guard lest, under various influences, we may be led to reduce unreasonably the list of characteristics which we count as belonging necessarily to the true gospel. There is yet greater danger in the view which we take of what we call the nonessentials. In our eagerness to give ready welcome to innovations we leap with wonderful agility to the practical conclusion that all which is nonessential is unimportant. I urge upon a man some principle, and when he has suggested to me that it belongs to this class of nonessentials he evidently feels that I ought to hold my tongue. These qualities which are not an indispensable portion of the divine revelation it seems to be taken for granted are to be unceremoniously cast out in our ambitious renovation of our house. Men seem suddenly to become possessed of a desire to have a Christianity which shall consist by no means of anything more than essentials. They are rather proud of the fact that they have reduced their system of faith to its lowest terms.

But nothing which in any sense approaches perfection could be formed in that way. The externals which are not individually requisite for the existence of the whole are yet an all-important part of its wholeness. Because you cast off from a body what are called nonessentials does not prove that you will not thereby render it maimed and disfigured. We may assert in fact, as we are accustomed to mark the divisions, that nothing can live except by the help of its nonessential parts. There are certain portions of our bodies which we are accustomed to call vital. We may cut off a hand or a limb and perhaps get on with a fair amount of comfort. But if we lose them all, life, if it may possibly continue, is but a mockery of itself. The most precious of the senses we do not count as essential, and yet without their aid we should, to say the least, have little for which to live. There are truths and qualities about which we may question whether or not they can be omitted in enumerating the necessary constituents of any system which is permitted to bear the name of Christian, and yet we claim them, without hesitation, as most appropriate elements of beauty in the Christian life. They may be nonessentials, but the gospel would seem very strange without them.

It is appropriate that the scientific tendency of the age should prompt us to examine the foundations of every statement which we accept. It is proper to find out what is central in our faith. But we need continually to remind ourselves that the lowest terms of our religious statements are never what we want to live by,

but the highest and most complete expression of the noblest law is wanted for life. It may be well to have a simple creed, but we need broad and expansive suggestions as to how the character is to develop. All the law may be fulfilled in the simple principle of loving God with all the heart and your neighbor as yourself, but you are not, therefore, justified in throwing away the rest of your Bible. We find it desirable in our churches to shorten the articles of our faith, but if we think that we can thereby diminish the precepts according to which we are to form our Christian life we are leading ourselves very far astray. While confessions and catechisms may grow more simple, the commandments become more abundant and of wider application with the increasing complexity of life.

Our age is discovering that points which our fathers considered vital portions of Christianity were too much emphasized by them, and with a wave of the hand we cast them aside. We have outgrown them; we have no use for them. But it is hardly a paradox to say that many nonessentials are quite essential if we are to realize the meaning of the gospel. In the organism which is to be kept vigorous and healthful it is the external, and not the vital, points which need most constant care and attention. It is, in fact, through the former that these last are to be aided. Vital parts need protection, and then will develop through their own vitality. The members which are individually less important must be exercised with constant effort or they will lose their strength. Gymnastic apparatus is for the limbs, the heart is reached indirectly. And so, if we are to attain to the largest spiritual life, we need to guard ourselves sedulously against the temptation to minimize the absolute claims which our faith lays upon us. For union we may demand little, but in personal training we must ask much of ourselves. There is a sense in which it is the great need of the age to make much of nonessentials. Creeds may grow brief, but righteousness is large. Our common confessions may be shortened, but the articles by which we, as individuals, form our lives are not to be abbreviated nor lightened. As the world grows older the path of holiness needs as many guideboards as ever for directing our feet. —*Congregationalist*.

SLIPPERY PLACES.

President Edwards delivered a discourse of tremendous solemnity and power to the impenitent from the text, "Their foot shall slide in due time." But even the paths of this life have their dangerous places, and God's people must keep fast hold of God's hand if they would walk safely. The Christian who thinketh that he standeth must take heed lest he fall. One of the saddest sounds that smites upon the ears of a pastor of a church is the fall of some church-member whose feet have slipped, and he has gone down maimed and half dead.

1. A state of self-confidence is always a state of danger. We always feel uneasy for those who claim to have made wonderful attainments. They exaggerate their own strength and grow presumptuous. Other people may fall; not they. So boastful Peter felt when he uttered the vain-glorious vaunt, "Though all men forsake thee, Lord, yet will not I!" He was the very first to forsake his Master under the fire of the scoffers. He learned to his sorrow what a wretched weakling was Simon Peter without Jesus Christ. So dangerous is this self-confident temper of mind that I have always had the most anxiety for those who entered the church with a very glib account of themselves, in which the little word "I" and "I" was painfully prominent. These fluent talkers have often been the first to stumble; some of them ended in mere smoke. The young convert who has the poorest opinion of himself often comes to stand highest in the opinion of others. In Bunyan's marvelous allegory—which I fear is not studied as much as it once was—poor, modest "Mr. Fearing" managed to reach the Celestial City, though with such a low estimate of his own graces that he lay outside of the gate trembling, and was almost afraid to knock; but his Lord "carried it very lovingly with him" after he got in. On the other hand, rattling "Mr. Talkative" never reached heaven at all,

and self-conceited "Mr. Presumption" was left lying on the road with a pair of iron fetters on his heels.

Sometimes God sees a secret pride in the hearts of his own people which needs to be chastised. This may be the reason why he often sends sore affliction on those who stand prominent before the world. They were in danger of stumbling through over-confidence, and in mercy to them he brings them into a "Valley of Humiliation." A stoop has often saved from a fall. Too much "top-hammer" is perilous in any ship.

2. This leads me to say that worldly prosperity is a very slippery place to the average Christian. When a man begins to grow rich in money, especially if it flows in rapidly, he is very apt to grow poorer in grace. This is not true of every one. There are some followers of Christ, like James Lennox, and William E. Dodge, and the late Mr. Fayerweather, to whom God can trust an immense income without spoiling them. Gold is too often a hardener of the heart. When a church-member embarks in a hot race for wealth, his ambition is likely to swell with his income; the higher he rises in prosperity the more he leans over like a tall tower whose altitude is too great for the breadth of its base. Every prosperous Christian ought to pray every night and morning, "O Lord, I am in a dizzy place. When my foot begins to slip let thy mercy hold me up!"

3. In these days many of our churches are in terrible peril from sinful conformity to the ways of the world. Self-indulgence takes the backbone out of them. A luxurious style of living, an absorbing round of social pleasures, and of dancing, dressing, and drinking entertainments, are generally fatal to the spirituality of those who are decoyed into them. Wholesome recreations are good for body and soul; yet there are few Christians who can be trusted to stand firm in such slippery places as the theater, the ball-room, or the wine parties. Sooner or later the devil is likely to trip them up. At fashionable summer resorts and in foreign travel this sort of Christians venture over the line, and say to themselves: "We are away from home; nobody knows me here; I will 'see the elephant' for myself." With the same style of apology they venture into speculations and schemes that are no better than gambling. Ah, when the tempter gets the professed Christian into such snares of sophistry and self-deception he is already on the edge of the precipice. The man who does not feel every hour, "My Master sees me, and I am his representative before the world," is already a backslider.

4. Since this world has so many temptations, where is the safeguard? There is only one; it is this: *Keep close to thy God*. If the ice is thin, stay off it, and you will never be drowned. If there is ever a strong under-current drawing you into sin, cry unto God for help, and swim out of it! When you feel any strong inclination drawing you toward any dangerous place, pursuit, or practice, then set your foot down firmly and say to yourself, "No! not one inch farther!"

The safest rule for a Christian is to practice total abstinence from everything that leads into slippery paths. Never go where you cannot ask Jesus to go with you. Never undertake what you cannot ask Jesus to help you. Never try to see how close you can drive to the edge of the precipice without going over. And whenever stern duty requires you to go where the path is icy or perilous, then remember the Psalmist's prayer: "When I cry unto thee my foot slippeth, then, O Lord, let thy mercy hold me up!"—*Dr. T. L. Cuyler*.

SOME preachers get tangled up in the genders. It is "he or she," "he or she," all the way through. There is a way out of this difficulty. If a speaker is aiming at strength and directness it is better to use specific rather than general terms. Heavenly Father is better than heavenly Parent. It is only rarely that we need to speak of a man as a "personage" or a "character." If, at the end of a long discourse the choir should accidentally sing "We are going home at last," it is a great deal better to feel solemn than angry.

MR. HOWELLS ON GEORGE WILLIAM CURTIS.

From Harper's Weekly.

I should not find it easy to speak of him as a man of letters only, for humanity was above the humanities with him, and we all know how he turned from the fairest career in literature to tread the thorny path of politics because he believed that duty led the way, and that good citizens were needed more than good romancers. No doubt they are, and yet it must always be a keen regret with the men of my generation who witnessed with such rapture the early proofs of his talent, that he could not have devoted it wholly to the beautiful, and let others look after the true. Now that I have said this I am half ashamed of it, for I know well enough that what he did was best; but if my regret is mean, I will let it remain, for it is faithful to the mood which many have been in concerning him.

There can be no dispute, I am sure, as to the value of some of the results he achieved in that other path. He did indeed create anew for us the type of good-citizenship, wellnigh effaced in a sordid and selfish time, and of an honest politician and a pure-minded journalist. These columns have borne such abundant witness to the sincerity and fidelity and the unsurpassed ability with which he urged his civic ideals, that it would hardly be the place here to lament that his gifts were not employed in another field. Neither would the multitudes who have listened to him on the platform or the stump consent that such an orator should have been lost to them in a writer of fiction, however great or fine. In fact, he never really forsook literature, and the world of actual interests and experiences afforded him outlooks and perspectives, without which æsthetic endeavor is self-limited and purblind. It is marvellous to remember that in these years, covering now almost a generation, that have passed since his life was so largely given to the practical activities of politics and journalism, he has been constantly contributing to the stock of harmless gayety, and refining while he instructed his readers by the sweet civility of his criticisms of life, and manners, and all the arts, in the Easy Chair.

Now that he is gone, we can see not only how great he was, but how many-sided was his greatness. The great white light of death, in which the qualities appear with such vivid force, illumines his talents and his gifts, and we can perceive in him the universality which the succession of events and efforts obscured. He was a great man of letters, he was a great orator, he was a great political journalist, he was a great citizen, he was a great philanthropist. But that last word with its conventional application scarcely describes the brave and gentle friend of men that he was, and I return to this aspect of his life with a despair of rendering it justice by any other word. He was one that helped other men by all that he did, and said, and was, and the circle of his use was as wide as his fame. There are other great men, plenty of them, common great men, whom we know as names and powers, and whom we willingly let the ages have when they die, for, living or dead, they are alike remote from us. They have never been with us where we live; but this great man was the neighbor, the contemporary, and the friend of all who read him or heard him; and even in the swift forgetting of this electrical age the stamp of his personality will never be effaced from their minds or hearts.

THE CALL OF DUTY.

A few years ago, when the Westminster Hospital gathered its nurses whence it could, a poor woman, suffering from an acute and dangerous disorder, was admitted as a patient, and on the sick-bed was succored and comforted by Dean Stanley's wife, who was a frequent visitor at the hospital. In a sudden crisis of her malady it was decided by the physicians that the only means of saving life was by an immediate and terrible operation. The choice was submitted to her of certain death or this fearful passage to recovery. The poor creature shrank at first even from life at such a price; then trembling, she said: "I think if Lady Augusta Stanley were but with me, I could go through it." In haste, a messenger was sent to the Deanery,

where Lady Augusta was found dressed in readiness to fulfill an engagement at Buckingham Palace. Without a moment's hesitation she wrapped a cloak over her magnificent attire, and went straight to the hospital. When duty called her, then royalty itself must wait. She stayed with the poor tortured woman, nerving her to endurance by the strength of her sympathy and her presence, until the surgeon's work was ended, and relief and rest had come, and then from the hospital ward went to the palace to apologize to the Queen for her late appearance. Let us all grasp the idea this great word conveys, and be faithful to every trust, steady in every purpose, and courageous in our efforts to build up the kingdom of our Lord. This is incumbent upon all Christian people. "Go work to-day in my vineyard." We have been made alive unto God for the very purpose of witnessing for him, and working for him, in a world of selfishness, and ignorance, and sin. And if, either through stoic apathy or epicurean indolence, we fail to accomplish that end, if our hands hang down in resolved inaction, we not only neglect a manifest duty, but we thereby injure our own spiritual life. We may expect, in those circumstances, that such life as we have shall gradually be congealed into the hardness and darkness and death of a winter's day. As in a branch, when the sap can find no outlet through bud or blossom, it flows back again and seeks one elsewhere, so when the life-giving and life-sustaining spirit is checked in the Christian's heart, and not allowed to have free course through it, and to come out into open fruitful manifestations in work for God, he abandons that heart, and leaves it to its selfishness.—*The Quiver*.

SABBATH REFORM.

WELL SAID.—The *Review and Herald* says: "Geo. Thos. Dowling, D. D., writes for the *New York Independent* an account of keeping the Fourth of July at North Cape, on board a Norwegian steam yacht. He says that at midnight he was writing by daylight. Nobody will doubt that they knew just when the Fourth of July came—when it was morning, noon, and night. But when the subject of keeping the Sabbath 'according to the commandment' is broached, learned men gravely ask, 'How do they know when the seventh day comes in the polar circles?'"

SUNDAY AND THE THEATER.

We quote the following from the *The Christian Standard*, of Cincinnati:

There is a great commotion in Englewood, a Chicago suburb, over the question of Sunday theatricals. On the last Sunday evening of August church services were generally omitted, that the church people might hold a mass meeting in opposition to the persistent attempts which are being made to give theatrical shows on Sunday evenings. The hall designated as the place of meeting was quickly filled, and an overflow meeting was held at a neighboring church. Strong speeches were made and strong resolutions were passed against such "desecration of the Sabbath." Meantime the offending theater was "crowded from pit to dome," and hot speeches were made and hot resolutions passed against the "effort to combine Church and State;" to "deprive the citizen of his liberty in order to advance the interests of any sect or denomination," and to "violate every principle upon which the Republic is founded." Now a curious feature of this controversy is that, no doubt, many of those who are so indignant over this demoralizing use of its great influence by the theater have contributed to the building up of that very influence. By their patronage they have given it its power and respectability—very efficient aid and comfort to this enemy of all righteousness. To this class of Christians we feel like saying, "We told you so." We have over and over pointed out that one of the many depravities of the theater is its purpose and tendency to secularize Sunday; to "desecrate the Sabbath" in a most demoralizing way. If the drama is the elevating, educating thing which many church members, and some preach-

ers, claim it is—"an inculcator of noble sentiments;" "a school of real eloquence," as we have been told—it is quite as much in place as some of the popular lectures which are allowed in many churches on Sunday evenings. But we do not believe this of it. The theater, at least as we have it now, is an unclean thing, and you know the commandment.

While agreeing with our contemporary's estimate of the theater, we venture to suggest that Christian people are responsible for the popular disregard of Sunday in a more direct way than in giving countenance to the theater, and that is by the various devices to which they resort to get rid of the Sabbath of Jehovah and to put Sunday in its place. When men teach that the Sabbath was done away, that it belonged to an old dispensation that has passed away, thus removing from it all divine sanctions, and then put in its place another day without such sanctions, and try to invest it with a sacred character, and strive to persuade men to observe it as the Sabbath, they need not try to unload the responsibility from their own shoulders to the theater, when men refuse to follow their lead. If a weekly day of rest and worship is to partake of a sacred character, and so lay claims to the conscientious regard of men, it must find its authority in the Word of God; and when the appeal is made to that source of authority, it is the Sabbath and not Sunday which comes forward with the divine sanctions and lays its claims upon men's consciences. The theater has its own responsibilities in the realm of morals to bear, but when it comes to the disregard of Sunday it uses for its own ends a popular disregard of the day, rather than creates it.

SUNDAY AND THE FAIR.

The following appeared some time ago in the *Commercial Advertiser* of New York:

Permit me to make a brief reply to your correspondent, "L. M. S.," in reference to the closing of the World's Fair on Sunday. Since the motive of all who desire the Fair to be closed on Sunday is to preserve so far the sanctity of a particular day, then the whole question hinges upon such preservation of that day or Sunday. In the first paragraph your correspondent pleads for respect for the divine command, but in that matter they whom "L. M. S." represents are the greater sinners, for they do not themselves respect the divine command, because they secularize the very day made sacred by that command, i. e., the seventh day of the week, for Sunday has since the fourth century only become sacred among the majority of Christians, and that by no divine command, but rather by church authority and custom. But conceding that Sunday from every point of view is a sacred day, Congress has no constitutional right to recognize it as such. The mere fact that some of the States give the day such recognition does not alter the constitutionality of the matter nationally considered. On this point the State and National Constitutions are at variance.

Your correspondent uses the oft repeated argument that more results are obtainable in six than in seven days, which, this statement notwithstanding to the contrary, is not founded in fact. Nature nowhere teaches us that one day's rest in seven should be taken, and such rest is not in accordance with the divine economy for physical reasons. Everything in nature which has working functions performs its labor seven days a week, and such a portion of nature as rests at all does so at night, or in the case of nocturnal creatures, at day. Abstinence from labor once a week is known among men only, and that portion of mankind only cognizant with Judaism and its various religious outgrowths. Such rest then is religious and an act of worship in commemoration of the Creator's rest, and if physical considerations enter into the matter at all they do so secondarily.

Your correspondent further complains that

the millions of religious people should be worthy of consideration, i. e., in other words, out of consideration for millions of religious people the Fair should be closed on Sunday. But how about the millions who are not so religious as those referred to, or whose views of religion do not require the Fair to be closed on Sunday? Are these unworthy of consideration and have they no rights? The last census shows that out of an entire population of over sixty-two millions only about fifteen millions profess religion. As this figure includes all nominal Christians the goodly proportion of that number care nothing about Sunday. But conceding that the entire fifteen millions are strict observers of Sunday, what about the other forty-seven millions? If the minority, for reasons good and sufficient to themselves, demand that the majority shall yield to them because they regard Sunday sacred, then why may not the orthodox Jews and the various Christian bodies who believe the fourth command is still in force, and therefore observe the seventh day as sacred, demand that out of respect for their feelings the Fair be closed on Saturday? Congress has about as much right to recognize the one as the other. It should listen to neither.

What is to be gained by closing the Fair as desired? They who want to go to church will go in spite of the Fair; the others will in all probability go to worse places, for if that be closed the others will be opened. It would therefore be in the interest of morality and decency to have the Fair opened. But the eyes of certain people will be closed to this consideration so long as the day they deem sacred receives national recognition as such.

OBEY THE LIGHT.

What a true word Mary spoke at Cana, when she said to the servants, "Whatsoever he saith unto you do it." She must have learned that out of those long quiet blessed years at Nazareth. Often she had been able to understand some deep word of his, and had been compelled to content herself with just doing some obvious duty to which he pointed, and as she did it all became clear. She knew that there was no such way of understanding him as by rendering him literal obedience; and she passed on the results of her experience to us all. And how often has this taken place since. We have eagerly thought and read about the Master, trying to penetrate into the deep mystery of his nature, but baffled and rebuffed; but when we have set ourselves to obey some simple injunction, and to do the duty which lay next to us, all our doubts have dispersed and being willing to do his will we have known of the doctrine. Men would never know what the forces of nature can do for them, except by setting themselves to obey them. And it is so in relation to Christ and the laws of the spiritual realm.

MISSIONS.

THE holy spirit of God, who had been moving some hearts, has been doing a great and glorious work of revival at Calamus, (Elyria P. O.), Nebraska, about twenty-five miles above North Loup, through brethren E. B. Saunders, Van Horn, Coon, and Randolph. A meeting we recently had the privilege of attending was one of special interest and power. Men and women are turning from their sins to God and rejoicing in the great salvation. We believe that a Seventh-day Baptist Church should be organized there, and the best possible provisions made for regular meetings for worship, preaching, and Bible-study. There is pressing need of instructing the converts in Bible truths and duties. Our strong churches should hasten to furnish trained helpers for the fields within their reach; our Board should be enabled to increase four fold its force of missionary evangelists; and each new field brings new demands for the denominational literature published by the Tract Society.

ON a recent Sabbath the Secretary preached for the church at Nortonville, Kansas, where the Rev. G. M. Cottrell is pastor. In the afternoon we had a well-attended meeting for conversation upon the work of our Society. Representative members of the church and Sabbath-school, and of the women's and Christian Endeavor Societies, appeared ready and willing to co-operate with us. The church takes monthly collections, to be divided equally between the Missionary and Tract societies. The Sabbath-school takes weekly collections; and after paying for *Helping Hand*, *Visitor*, etc., what remains goes to the two societies just named. The young people are co-operating with the Permanent Committee of Conference; and the women are generous helpers in the work of the Woman's Board. We cannot but hope that the Sabbath-school will set apart at least one Sabbath a month for collections for denominational purposes, for the sake of educational influence, as well as for an increase of funds. The meeting was pleasant and satisfactory, so far as the expressions of the people were concerned; they gave the assurance that there was no feeling on their part in the way of hearty co-operation with our Board; and if the leaders will take still more pains to keep before the people, young and old, the progress, needs and outlook of our work, we shall confidently expect more praying for missions, and still more regular, interested, and liberal giving.

AN OPEN LETTER.

To the official members of our churches and Sabbath-schools, and of Women's and Christian Endeavor Societies:

Dear Friends;—It is probable that no persons can do as much as you to bring about more praying, more giving, and more working for missions. You have it in your power to communicate to others something of the warmth of interest that may have a place in your own hearts.

There has been encouraging progress in the past, in endeavors made and in work accomplished. But opportunities to preach the gospel to sinful men and to teach the Sabbath truth, are multiplying; and God is offering Seventh-day Baptists a work to do in the world, far greater in extent and in its importance to religion than many of us have yet dreamed of.

The Board's last report, the forth-coming book, "Jubilee Papers," and all of our work at home and abroad, are worthy of your careful study. These contain facts, and point out fields for usefulness, with which very many of our people are not familiar. Will you not make these facts and fields subjects of careful study; and then of Sabbath discourses, of remarks in your Sabbath-school talks, at monthly missionary concerts of prayer, of conversation, and of thanksgiving and petition to the Lord of the harvest?

When all of us shall have come to fully realize and practically acknowledge that all of our work as represented by Conference, Societies, Boards, Publications, Churches, Schools and homes, is for one common cause, each an important part of one essential whole, then shall we witness such growth along the lines of our organized endeavor as longing eyes have never yet beheld.

Fifty years past, fifty years to come, exalt the present, urge us on to larger undertakings, and promise to the faithful greater harvests than we or our fathers ever saw.

Yours for a year's work in the direction of still greater unity, devotion, and efficiency.

ARTHUR E. MAIN, *Cor. Sec.*

GOOD NEWS FROM CHINA.

SHANGHAI, July 27, 1892.

Last Sabbath was a day of special interest to our little church and mission here. The two candidates mentioned in previous correspondence were baptized and received into church fellowship. There were not so many people out as usual on such occasions, owing to no announcement of the matter having been made beforehand, and its occurring in vacation when most of the scholars are away. However, there was a fair congregation, including about thirty who do not usually attend. The ordinary opening services of singing and prayer, and also the Sabbath-school session were conducted by the Assistant Superintendent, Dzan Sing Chung. Then followed the reading of Mark 1: 1-28, and an informal talk made in many points directly to the church or candidates. In the remarks the following points were dwelt upon: 1st. The "new doctrine" of the power of God over sin and uncleanness. v. 27. 2d. The baptism of water upon "repentance for the remission of sins." vs. 4, 8. 3d. The baptism of the Holy Spirit the reality of the new life. v. 8. 4th. The Sabbath as the covenant of God, and its proper observance a test of loyalty to him. v. 21. Next the candidates were called upon and gave a clear and satisfactory statement of their repentance and faith in the Lord and Saviour Jesus Christ. The ordinance of baptism was administered at once, and they were welcomed to our number by the hand of fellowship and a prayer of consecration. The services were interspersed with appropriate music. I may mention as especially impressive, the happy Chinese rendering of that familiar hymn, "O Happy Day that Fixed my Choice," which was sung at intervals during baptism. Many hearts seemed to be moved to their very depth, and we hope good and lasting impressions were made. Thus, although our numerical increase is small, we have been encouraged and strengthened, and we believe good and earnest Christian disciples have been added.

Your brother and friend,

G. H. FITZ RANDOLPH.

ANNUAL REPORT.

THE CHINA MISSION.

The workers in this field the past year have been the Rev. G. H. F. Randolph and wife, Dr. Ella F. Swinney, Miss Susie M. Burdick, native preachers and teachers, and other helpers. The following is the annual report from the missionary association:

ANNUAL REPORT OF THE SEVENTH-DAY BAPTIST MISSIONARY ASSOCIATION.

SHANGHAI, China, June 30, 1892.

We return thanks to our heavenly Father for his goodness to us throughout the year. He has given us a measure of health, with abundance of work to do for him.

During the holidays a special interest was manifested and extra meetings were held each afternoon. A Dorcas Society was formed during the New Year and has occupied one afternoon each week, at which time the women and girls sew for the mission. They are now making some of the garments and bedding for the hospital.

My time in the medical work has been busily occupied with the dispensaries, the in-patients, visits in the homes, and trips into the country.

The dispensary here, and the one in the city, have been open throughout the year, but during the last four months the plans and the business connected with the building of the hospital have very often kept me away during dispensing hours.

The in-patients during the year have been eleven in number. One of them is Mrs. Ng, who has been here since last September. She has partly recovered from the paralysis of the right side, and is now able to walk about. She hopes for greater improvement, and trusts to be of service when she is needed in the work.

The visits to the homes have been among the rich and the poor, in Christian and in heathen households. In these homes it is a great pleasure to meet, unexpectedly, those who love the Master, and it is equally a great joy to carry his word to those who have never known his name.

The trips into the country have been six in number. One or more of the school girls have always accompanied me, and it is a pleasure here to acknowledge their interest and discretion in speaking with the women.

One of the visits to Tse So was exclusively evangelistic, the women there inviting me to come during the holidays and talk with them in their homes, because they had leisure at that time. In the early part of the same holidays, talks were daily given to the women in a village to the west of us, by their invitation, where the interest was good.

When making the last visit to Tse So this spring, a woman visiting there urged me to go to her home in a large town called Tsu Poo. This I finally consented to do, though I would thus disappoint the people one day at the dispensary. From Tse So we spent two days at S Tsau as we intended, and leaving there Sunday night treated at this new place on Monday one hundred and eighteen patients, and by the boatmen working another night, reached our home Tuesday morning. This excellent opening for work is due to the energy and interest of this benevolent woman. She prepared two rooms for our use, and she and her sons gave their entire time to our service. She seems to be a woman of more than ordinary intelligence and influence, and is now anxious for us to make frequent visits to that place.

There has been a woman's class every Sabbath in the dispensary, for Bible-reading, recitation and prayer. A class composed of heathen women was continued once a week for a few months, in which a portion of the time was given to committing passages of scripture to memory, and the remainder to teaching the women to knit.

The Temperance Society connected with the dispensary has had monthly meetings, with one or two exceptions. The officers have all been of their own number, which has called into exercise the native talent. Our meetings are generally held early in the morning, and the patients that drop in then have the benefit of the exercise; we find it almost always a new subject to them.

After many delays the contract for building the hospital was signed on the 19th of April, the contractor promising to complete the work by the 18th of August. Alterations and repairs are to be made in the Boy's Boarding-school building, two additions erected, and this building and the dispensary joined by a covered way. The walls and roof are completed, and the workmen are now finishing the inside work. It is a cause of rejoicing to us and the Chinese that our hopes in this direction are so near realization. My helpers have been: My teacher, an assistant, and a gate-man.

Mr. Randolph says in his report for the year ending June 30, 1892:

With a feeling of deep regret I lay before you my annual report; regret that so little could be planned this year in the evangelistic work and

printing; and deeper regret that even the work planned could not be executed in full. Three direct causes may be cited. 1st, The decrease in our annual appropriation. 2d, The removal of the Boys' Boarding-school. 3d, Sickness. However, to some extent the loss in these lines has been turned to the advantage of the school work.

In the evangelistic work my efforts have been principally directed to the preaching on Sabbath-days. It has been my aim to preach two-thirds of the time and have the native brethren do the rest. However, they have done more than that owing to unexpected failures on my part. Dzau Sing Chung, the son of Tsung Lau, is very efficient and ready help. The Blind Preacher is, also, always prepared and pleased to preach. It is rather a matter of pride to him that he was instructed by our lamented Eld. Carpenter, and does not have to read and study as other men in order to preach. Tsung Lau's health has not permitted him to assist in the supply this year, but his heart is in the work. We rejoice that he is still spared to encourage us.

The condition of the church, I think, is fairly encouraging. There are at present two candidates awaiting a convenient time to receive baptism. One is the wife of Tsung Lau. The other is also an intelligent lady about forty years old, who was led in the way by our earnest sister, Lucy Taung.

In addition to the church work I made one trip into the country, spending nine days traveling, preaching and selling Sabbath calendars, etc.; also spent several days near the Chinese New Year selling calendars here at Shanghai. In all this have met with many encouragements besides remarkably good sales.

The Sabbath-school has been sustained with a good degree of interest and fair attendance throughout the year. Since the departure of Sister Fryer to America, we feel the lack of efficient teachers very keenly. We regret her departure very much. Her constant attendance at our Sabbath-school and prayer meeting sessions was a great help. You will find a statistical report of the Sabbath-school appended.

There has been nothing attempted in the printing line except to supply the most urgent demands. All of this I have done myself with the exception of what the boys in school could assist me.

Up to the time the boys' school was removed (Feb. 15th) the work in that line was carried on about as usual. I would, if possible, go into the school twice a day, once conducting Bible-reading and prayers, and once hearing recitations in the Bible, arithmetic and geography. After the removal it seemed necessary to give more time to the school. At first would go in for morning prayers and remain during the forenoon. Owing to unfaithfulness on the part of the teacher we have had since Erlow's death, he had to be discharged. Tsung Lau went into the school for me until I secured another teacher. The teacher obtained did not prove trustworthy and was also sent away. During this changing about it became apparent that things had not been managed just as they should be; and that my entire time was required in the school. So for more than two months I have been in the school day and night. Very recently I secured the assistance of Dzau Sing Chung. He comes in three hours per day to hear certain recitations in which I am not competent to give instruction. He has also relieved me a few nights that I might be with my family. By proper management the school will doubtless

outgrow these unpleasant influences which creep in. Parents have been heard to say they see a marked improvement in their children's progress under foreign rule. Think myself there has been improvement in more than one line. One of the boys we took in when the school first opened died a short time since. He was not in the school at the time of his death. He had been sick for some time but was able to return home at the New Year's vacation. Soon after going home his case became more serious. It was in vain that we tried to get his parents to let us take him to a hospital. Finally we give him up to their cruelty. He lingered along a few weeks and passed away. He was a bright, good boy.

In conclusion, there is apparently but little encouragement except hard work done, and yet we have no reason to be discouraged. We have the assurance "Blessed are ye that sow by all waters."

Mrs. Randolph in speaking of the day school, says:

The day school under my care has continued through the year, with a vacation of two weeks at the Chinese New Year. The attendance has varied a great deal with the time of year, as many of the children have to stay at home during the planting and hoeing season to assist in the work, as also at the time of picking cotton.

Seventeen is the least number of names on the roll for any one month, and thirty-one the greatest. At present writing there are twenty-five names. The average attendance is small, owing to the many rainy days, feasts, funerals, weddings and shows; the best month showing only an average of 19 plus and the worst 10 plus, making the average for the year of only 14 and a fraction. I have done all I could consistently to make them attend regularly, except to give money. Have visited in their homes to interest their parents; given picture cards for good attendance; and at the Chinese New Year when giving the expected New Year's gifts, had a variety and gave those who had the best record the first choice, and so down to the poorest. I also promised to do the same at the middle of the year if they tried to do well. I think it has been something of an incentive, but whether it is the best thing to do I am not prepared to say.

Irregularity in attendance is the great hindrance to good work, and is one discouraging feature of the day-school work in my experience. But on the other hand there are many hopeful features in the work, one of which is the access it gives one to the homes of the children. One always receives a cordial welcome.

The progress of the scholars, too, is marked in many instances and gives an occasion for encouragement. Especially is this true of those who have been in the school from the beginning. Their knowledge of the New Testament, especially of the gospels, is quite good for children, and one can but hope that some seed sown in this way will fall upon good ground and bring forth fruitage.

Miss Burdick reports:

The order of exercises in the Girl's Boarding-school has been much the same this year as last. Five mornings in the week are given to study and recitations, and one morning the girls are free to wash their clothing or to do whatever may need to be done. Two afternoons they write until three o'clock and the remainder of the day make or mend their clothing; two afternoons they embroider, while Friday afternoon is the time for more careful house-clean-

ing and preparation for the Sabbath. Since February the girls have devoted Sunday afternoons, with one or two exceptions, to sewing for the hospital.

The subjects studied have been Bible, arithmetic, geography, Chinese classics, and for a portion of the year only, physiology. We have had thirteen girls in the school and for four months two of Mrs. Ng's grandchildren were with us, making for that length of time fifteen children. Within two weeks a new girl has come in for trial, and if all is satisfactory she will doubtless be added to the number next year.

Of native helpers we have had three; a teacher, a woman who comes two afternoons in the week to give instruction in embroidery, and We Amah, one of the church members, has been in the school throughout the year, and has directed the girls in cooking the food, and helped in many other ways.

The girls have taken an enthusiastic interest in their embroidery and I have encouraged them in it, trusting that if they know how to do good work, and the necessity of relying upon themselves for support should ever come, this will prove a profitable resource. They have certainly made marked progress.

We have had much illness in the school this year and it is with a heart full of gratitude to God that we see the circle unbroken and those who have been ill so nearly restored to health.

During the year Kwe Iung has made four trips in the country, three times with Dr. Swinney and once with me. Tsoen Zien and Kyung Kyung have each been twice and Nyi Pau once. When with Dr. Swinney, besides helping to wait upon the sick, they talk with the women and girls. In this they have shown much tact and real desire to bring others to a saving knowledge of the true God. We pray God to grant that this may become the controlling purpose of their lives.

The day-school in the city has continued throughout the year with the exception of three weeks at the Chinese New Year. There have been twenty-three different names enrolled during the year, but not more than fifteen or sixteen have been in attendance at any one time. Seven children have come regularly since the school was opened, a year and a half ago. Kyong Niang Niang (Mary) is an efficient teacher and an earnest Christian, and we hope that God will bless this work abundantly.

STATISTICAL REPORT.

Foreign workers.....	4
Native preacher.....	1
Occasional native preacher.....	1
Girl's Boarding-school.....	1
Boy's Boarding-school.....	1
Day Schools.....	2

Boy's Boarding-school.

Number scholars.....	15
Native teacher.....	1
Assistant.....	1

Girl's Boarding-School.

Number regular scholars.....	13
" temporary scholars.....	3
Assistant.....	1
Teachers.....	2

Day Schools.

Teachers.....	2
Number scholars.....	40
Preaching places.....	2
Churches.....	1
Church constituted.....	1850
Present membership.....	30
Large calendars printed.....	6,800
Small ".....	300
Receipts.....	1,000

In Dispensary.

Total number patients treated.....	3,732
Number paid patients.....	1,870
Unpaid.....	1,862
Lancing abscesses.....	15
Extracting teeth.....	23

Number of visits.....	224
Obstetrical and many gynecological cases.	

Sabbath-school.

Whole attendance.....	2,588
Average.....	50
Whole number enrolled.....	90
Largest number at one time.....	68
Smallest ".....	33
Present every Sabbath.....	3
Visitors in attendance.....	230
Largest number at one time.....	30
One Sabbath no visitors.	

ESTIMATES FOR 1893.

Boy's and Girl's Boarding school.....	\$ 900 00
Native preacher.....	50 00
Itinerating.....	50 00
Repairs.....	75 00
Printing.....	75 00
Taxes.....	8 00
Insurance.....	14 00
	\$1,172 00

We thus record another year's work completed, and trust God's blessing may rest upon all efforts that have been made in his name.

E. F. SWINNEY, Sec.

(To be continued.)

WOMAN'S WORK.

REPORT OF WOMAN'S BOARD.

(Concluded.)

Dr. Swinney writes, May 29, 1892, that the hospital building is making progress; the walls are going up, and were then advanced as high as the second floor. She says, "The contract specifies that all shall be finished and in good order by the 18th of August. It may be that about the time of the General Conference we will be moving the furniture in, or perhaps will be already settled in the completed building. As soon as possible in September we hope to have the dedicatory services, and then open the hospital to the sick. I trust the whole is so planned and arranged that much effective work can be done here in the years to come. The changes and repairs are most extensive, and the additions are one on the west and another on the east, with a connection between the two buildings, making them substantially one. This provides for a long ward, and a private one in the north building, and another ward in the south building. The ground floor has also a long ward and a private one, an operating room, kitchen, wash-room, and the cook woman's sleeping-room. The long ward on the ground floor we are not able to finish nor furnish. We shall use it as a box-room. Without this there will still be twenty-five beds which we will furnish and prepare for use this autumn. That will be about all I can care for and manage alone, I think."

The two native women whom Dr. Swinney has in mind as nurses in the hospital are at the station, interested in the work before them, and are anxiously watching the erection of the new wards. Mrs. Ng has been ill, but is slowly regaining her health, and will, if able, be glad to take up her work. Lucy Tong is ready and waiting. It would seem pre-eminently the proper thing for our women to support them in hospital work; many have so expressed themselves, and about a year's money lies waiting for just that purpose.

Miss Rosa Palmberg has been recently consulted to know if it is still her wish to take up medical mission work. It is. Therefore she is studying medicine at Hahnemann Medical College, Chicago, Ill. The women of the Board feel heartily willing to commend her to our Missionary Board as a worthy candidate for a place upon the medical department of our work at Shanghai, if, when she shall have completed her course all is as well conditioned as now.

She has two college years before her. Dr. Swinney has long needed help, and has asked us for it. Here is a woman fitting herself for the place. The Doctor says, "I am truly glad there is one preparing, and the two years will not seem long to me with the prospect before me of one who is really intending to come."

The year has furnished many evidences of healthful development in organization life. The Woman's hour at the several Associations brought to point of expression some of these evidences. To one intent upon learning our real status there was much to encourage. The testimonies were in keeping with the knowledge of every woman who has put her finger with anything of skillful touch upon the pulse of the work in its various developments. Letters, direct verbal testimony, and much that has surely come, although by indirect means, have been material in the building of an assurance that the work does grow in right directions. There is occasion to be gratified, and reason for hope that the days to come have in store richer developments of our women and of that to which they have set their hands. It has been exceeding difficult for some to give much effective service. But crippling and disadvantages all combined are not discouragements. In point of fact these disadvantages, together with the gains which have been made, furnish proof conclusive that woman's work, organized in the church and for the church, has spirit life in it, and is approved and also blessed by the Master.

The Thank Offering box still pleads for the service of the willing handed, and by its happy influence promises to lead both purse and people into a position where God will show his wealth of love and power to bless. Prove me now, pleads the little box, and see if I cannot pour you out a blessing in joy such as there shall not be room to contain it within the heart. This is the office work of the little box, used in many places, with varying degrees of appreciation, and with consequent varying results in blessing power.

Early in the year a Circular Letter was sent out to the Societies, outlining the plan of work which it seemed wise to carry for the year. This meant, besides certain special lines already in hand, that we make a specialty of general fund giving. It still seems to us to be the wise thing that, in outline, such a plan be continued, by which both Missionary and Tract Societies shall receive some certain sums of money for their use, the distribution of which shall rest with them. We do firmly believe it to be for the interest of the cause itself. Therefore do we report the desire, and hereby recommend to our women that moneys raised by them shall be passed through the hands of the Women's Treasurer.

As touching other phases of the work we do recommend that there shall be just enough of method to which we will adhere, to keep us in the best relationship to organization forces, but no more. The moneys and the methods should receive all due attention, but the best of all in this question lies bedded within the thought of our duty and our privilege in our relationship to the blessed Master.

That we may be loyal to these things is the earnest desire of those whom you have thus far commissioned to guide and to guard this line of denominational service.

In behalf of the Woman's Board, and approved by them,

MARY F. BAILEY, Cor. Sec.

MILTON, Wis., Aug. 21, 1892.

THE SABBATH RECORDER.

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

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

"BUT of all the foes we meet,
None so oft mislead our feet,
None betray us into sin
Like the foes that dwell within."

THE many friends of President Allen, and of Alfred University will regret to learn that failing health has prevented the President from taking his accustomed place at the opening of the Fall term. His work, however, is in good hands, and, we are happy to say that at the present writing his symptoms are more favorable, and hopes of his recovery are entertained.

ONE of our religious exchanges publishes, in the same column, editorials on the work of the church, the Young People's Society, and a glowing account of the lowering of the trotting record, by Nancy Hanks, to 2.05½, in a recent trial of speed. This is a thousand times better than the extended accounts of the brutal Sullivan and Corbett prize fight, recently given with so much particularity by so many "respectable" newspapers of the country. But it did strike us as a little funny, to say the least of it.

AN exchange, of a recent date, had this query and answer: "A correspondent inquires whether a Presbyterian minister may practice immersions? In this torrid season we answer 'yes.'" We do not suppose that the writer of this reply had any intention of bringing the sacred ordinance of baptism into ridicule, but such is the inevitable result of such a reply. Is it any wonder that worldlings slight the doctrine of baptism when Christian men and Christian teachers speak of it as being conditioned by the seasons, or of the mode of baptism as a question of much or little water, as is sometimes done? The ordinance is nothing less than a symbolical representation of the death and resurrection of our divine Lord and Saviour, and is a declaration of faith in him and an act of obedience to his express command. How anything connected with it can be spoken of with anything approaching levity by one who loves the Lord Jesus Christ surpasses our comprehension.

THERE has just come to our table a newspaper publication, called the *Prison Trusty*, which is issued every Thursday from the Kansas State Penitentiary, at Lansing. All its articles, not otherwise credited, are written by the inmates. The objects of the paper are declared to be:

1. To furnish a pure, wholesome and instructive class of reading matter to its brethren—the prisoners—and the public at large.
2. To purchase with its earnings a new printing press, of which we are much in need; and replenish our stock of type.
3. To apply the remainder of the proceeds to the Library Fund, thus increasing the supply of books and periodicals at the command of the prisoners.

It is further announced that it will take no part in political or religious discussions. One cannot help wondering what kind of prisoners they have in Kansas, who are able to conduct a

newspaper, writing its editorial articles, furnishing a pure, wholesome and instructive class of reading matter, at the same time keeping clear of both religion and politics. Then, too, the idea of making a newspaper pay expenses, buy a new printing press, replenish the stock of type, and have enough left to found a Library and stock it with first class books and magazines! Men who can do that sort of thing ought to manage, some way, to keep out of State's Prison. However, we have a fellow-feeling for all newspaper men, especially for such as have high and pure ideals and motives, and we wish our brethren at Lansing abundant success.

THE *South-Western Christian Advocate*, of September 8th, has the following interesting paragraph concerning an important and growing industry in Louisiana and some other Southern States:

The first of the new rice crop has been received at New Orleans. This crop is the most extraordinary ever raised in this country. It will be three times that of last year. Louisiana will raise more rice this year by a hundred million pounds than the entire United States ever raised before. It is the result of the energy of some Western men from Iowa, Illinois and Kansas who settled in South-western Louisiana a half dozen years ago. The bulk of the rice heretofore has been raised in South Carolina and Georgia on their low-lying sea islands, which could be readily filled with water—an indispensable requisite in raising rice. It is cheaply cultivated, for the rice is planted, the seed flooded, and it is left almost to itself till the harvesting time comes around. Formerly the crops were gathered by the harvesters standing knee deep in the mud. The Western farmers introduced more practical and more modern methods, draining the land at harvest time and using approved agricultural machinery to gather the crop. Two years ago there were 12,000 acres cultivated, and this year there were 179,900 acres. Next year they talk of doubling the acreage. Acadia parish, formerly considered very sluggish, will receive for its rice crop twice as much as the entire assessed value of all its real, personal and other property. The rice crop of South-western Louisiana will supply 863,952 barrels of rice, worth about \$8,000,000. Six years ago this section did not raise \$10,000 worth of rice. The total crop promises about 1,285,000 barrels. There is another feature worth noting: Rice culture has brought a large immigration from the North-west, and the result upon the simple-minded and naturally sluggish Acadian-French is to induce them to use the most improved implements, the rice planters themselves having spent in the last two years \$672,000 for improved agricultural machines. Cable's Acadian characters in their sweet simplicity, as pictured in his novels, will soon be a thing of the past.

ONE of the most dangerous foes to our country's life and prosperity is the spirit of lawlessness so widely prevalent at the present day. This spirit crops out in almost untold ways and places. It is the ruling spirit in strikes, the saloons defy the laws, politicians too often make personal or party success a matter of importance paramount to the rights of citizenship, hence fraudulent voting, and efforts, in a thousand ways, to defeat the ends of justice in the administration of public affairs. The Fire Island riot, a few days ago, against the landing of passengers from certain vessels, in which a whole community bade defiance to the State of New York, is a marked illustration of this spirit. So also was the attempt to shoot the Rev. Sam Small, in an Indiana hotel, a few days ago by an unknown desperado. It would be impossible in a paragraph like this to do more than hint at the fearful way in which this spirit manifests itself. And yet we are no pessimist. We do not think the country is going straight to the dogs. The great mass of the American people are at heart peaceable, liberty-loving, law-abiding people. For this very reason we ought to discountenance, in every lawful way,

the spirit of lawlessness of which the disturbances of our times are the legitimate fruit. When we allow our sympathy with laboring men to excuse the unlawful methods by which they seek redress of their wrongs, or a fellow-feeling with a community terrified by the cholera scare to justify armed resistance to the government, or our horror of a brutal murder to condemn the lawlessness of the mob which, without law, assumed to take the execution of justice into its own hands; when in any way we give countenance to, or make apology for, any such things we do but whet the sword with which our enemies would stab us to our death. The remedy for all such evils is the cultivation of their opposite virtues, by the most conscientious, patient, and loving methods possible. The same thing is as true and as important in the moral and religious life as in the social and political. The safety of any people is assured when the individuals composing it are law-abiding and God-fearing citizens.

ECHOES FROM CONFERENCE.

We have already given considerable space to the late General Conference; but we think the deep and growing interest which our people are yearly manifesting in these anniversaries will justify, at least, some further gleanings from this productive field.

The late session was the first Seventh-day Baptist General Conference held west of the Missouri River, or for that matter, west of the Mississippi River. It is not yet 30 years since the first Conference was held west of New York State, and it is safe to say there was probably less talk or thought of going out on the frontier to Conference at Nortonville this season, than there was about going to Milton to Conference in 1864. At that time the most we knew of Kansas were the stories we had heard of her struggles to be admitted into the Union as a free State, when across the river in Missouri people seemed more than willing that she should come into the sisterhood of States with a slave-holder's constitution; and the place in which we so much enjoyed the Conference of this year was then almost a *terra incognita*. We could not help wondering where Conference would be held thirty years from now. In view of the growth of the development of the country and the spread of the work and settlements of Seventh-day Baptists during the last thirty years, it would scarcely seem possible to make a wild guess on the place of meeting in 1922. God has certainly wrought wonders in his kingdom on earth in the progress of the past generation. We may reasonably expect even greater things in the next generation. Thirty years ago the prayers of our people were for open doors for the preaching of the gospel and Sabbath truth; to-day the doors are open so wide that the whole Conference may enter in and not feel crowded. The thought is inspiring. By his providence and his grace God is calling to us, pointing to broad fields and saying, "Who will enter in and sow and reap for me?" Thank God, many among our noble bands of young people, as well as those already in the work, are springing to the call with the ringing answer, "Here am I, send me." They are being sent; and the "Angel of his Presence" even now is going with them, giving them wondrous success.

Another hopeful point of view in the recent Conference was the over-shadowing spirit of evangelism which pervaded all the meetings. Some of us remember when much of the time of our annual Conferences was spent in worse than useless strifes for the mastery in debates

of questions which, to say the least of them, were of little practical importance. Some of these debates, we remember with sadness, were characterized by personalities which did not seem brotherly. There are still differences of opinion among us—differences concerning sound modes of doctrinal statements, plans of work, local interests and the like. It would be strange if, among a people accustomed to thinking for themselves, many of whom are gathered to our faith and communion from other and diverse denominations, there should not be many such differences. But our late Conference bore so much of the world-conquering spirit of evangelism, so much of the over-mastering love of Christ, so much of that "Charity [which] suffereth long and is kind," that without a jar, the work of the Conference moved from the opening sentence to the last benediction, like the tramp of a victorious army. And to-day as we look back over the days spent in counsel with the brethren at Nortonville, tears of gratitude fill our eyes, and from a full heart we thank God that we have come to a point where our love for God and his truth, and for the work he gives us to do is greater than all personal ambitions, sectional interests, and local prejudices. Some of us know how much of progress is implied in this statement. The fact is most encouraging. With a people thus united and animated God will certainly bring to pass great things for his own glory and the conquests of truth.

Another point of interest in the late Conference was that at which was noted changes in the *personnel* of the body. In the report of the Obituary Committee mention was made of the departure from our midst of thirteen brethren whose names have appeared in the statistics of our churches from year to year as official members of the churches,—nine deacons and four ministers,—the largest number ever so reported. Of the ministers thus removed from us, three were on the retired list,—Anthony Hakes, Solomon Carpenter and James Bailey;—the fourth Wardner Carpenter Titsworth, though for some time in failing health, died with the harness on. And while the Conference was still in session, a name which has appeared prominently in the minutes of Conference almost, if not quite, without break for fifty years,—the name of Geo. B. Utter,—ceased to be spoken in our counsels save in memory. We pause to drop a tear of sorrow for our loss, and to thank God that so long and so nobly these brethren wrought in his name for the cause we love so well. But we turn from this view of the changes going on among us, and rejoice that on every hand there are seen coming into the front ranks young men and women full of the spirit of our divine Leader, and well equipped for their work. It is doubtful whether a Conference was ever before held in which leading parts were taken in so large proportion by young people. These young people are filling important places in our work in all its departments, and the year to come will certainly see others in the field as ministers, teachers, lay evangelists, and helpers in churches, in societies, and in private life. In respect to workers, our outlook was never brighter than to-day. Thus the saying, "God buries the workers but his work goes on," finds ample illustration. But the work goes on, not by any miraculous interposition, but by the calling to the front of those who take, and more than fill, the places made vacant by those who have passed on to the heavenly home.

Thus these "Echoes from the Conference" bring us only hope, encouragement, and inspiration. Brethren, the years are swiftly pas-

sing; they bring to us golden opportunities; to-day the noise of battle is in our ears, to-morrow will come the victor's song. If we are to have a voice in the song of to-morrow, we must join in the din of to-day. There is joy in the din; what shall be the joy of the song!

NORTH LOUP, NEBRASKA.

This, September 12th, is our last morning in Nebraska. We have been detained by the illness of Mrs. Lewis, but are thankful that we can begin our journey Eastward by "easy stages." North Loup is twenty years old. Those who pioneered the West here were men and women of brawn and brains; faith and persistency; loving God, and loyal to his law. They had their full share of difficulties to overcome and right royally did they meet the task, and rise to the occasion. Those were days when the "dug-out" was the ordinary dwelling, the days when General Ord, then commanding this section, and passing this way, said to Eld. Oscar Babcock, who had just attained to the preeminence of a Cedar log-house, without floor, doors, or windows, "Mr. Babcock, this is a palace." But the years have wrought wondrous changes. Now a spacious house of worship is filled every Sabbath by an intelligent and appreciative audience, in which young people predominate, and church-going babies abound, just as they ought to. Last Sabbath the Sabbath-school numbered one hundred and sixty. It is a pleasure even to a weary man to preach to such people. A Christian Endeavor Society, junior and senior, is vigorous and efficient. Pastor Morton is faithfully laboring to enlarge and strengthen the interests of Christ's kingdom committed to his care. No pastor in the East did more efficient work for the Master than Eld. Oscar Babcock did during the first ten years of the life of North Loup. Its future seems well assured. One soweth and another reapeth that both may rejoice together.

The country is fine; magnificent in extent, rich in soil, excellent in climate. I wonder at what seems to me the folly of men, when I am told that such an one had this beautiful home, but grew restless and went away. North Loup has an excellent graded school, and the faces of the four large audiences which I have addressed prove that blood and culture tell in Nebraska as everywhere. Where North Loup is known no one need be ashamed to own himself a Seventh-day Baptist. I am delighted with North Loup as I was with Nortonville.

"Chicken shooting?" What a question! Of course I went, and went. Had a farewell shoot yesterday. A glorious afternoon; sky and atmosphere like those of which the poets sing in Italy. Pleasant company, delightful drives among the bluffs and canyons. A lithe, keen-scented, quick-eyed, light-footed dog, named Queen, and rightly named, has ridden quietly for miles, sitting on the seat beside you, if you will, and as companionable as though she were human. "This looks like good ground." A slight signal from her master, and Queen is ranging over the bluff. We follow. Climbing a little spur, we see below us what might be a dog carved from ebony, as motionless as a statue, tail extended, ears alert, eyes intent, one foot raised, her body apparently breathless. Come up closer, there are three of us. Cock your gun and hold your heart beats in; stop breathing so intensely; see her step, she touches the ground as lightly as a ghost; up gets a bird, in three seconds it is down; Queen sits down the instant the birds get up, as much as to say, "Gentlemen, I have done my part, do yours." We got twelve out

of thirteen in that "Covy." "Wicked?" Yes, if you do it for sport only; but a broiled prairie chicken after six or ten hours' tramp in this glorious atmosphere is tonic for a dyspeptic stomach, and "phosphates" for wasted nerves. "Weary?" Yes. Lie down on the sunny side of this bluff on the dry soil and long prairie grass, and take a sun-bath. But don't ride home ten miles after night-fall without an overcoat or you will carry a "cold" out of Nebraska that will be as persistent in its demands as a "poor relative" is in his unbidden visits. We came in at sunset with "fifteen beauties" and wild grapes enough to "jelly" an ordinary family for a year.

Breakfast is ready. Thank God for the Christian faith and perseverance which have planted and builded North Loup.

A. H. LEWIS.

GERMAN SABBATH-KEEPERS.

Delegates and visitors at the General Conference at Nortonville, Kansas, will perhaps remember the account I gave of certain German Sabbath-keepers in South Dakota, as I had it from a certain German Sabbath-keeper, Bro. G. F. Baergen, who resided in the North-western part of Marion Co., Kansas. I wrote to the pastor of these Sabbath-keepers desiring to know their number and the peculiarities of their belief, etc. Although the reply was written a few days before Conference, I did not get it until two days ago. The following is the letter, except the spelling:

PARKER, T. Co., S. D., Aug. 21, 1892.

My Bro. M. Harry;—I very glad to get letter from you, and to hear what you believe, and what differences you from the Baptists. You want to have that I write in English, and I will do so as I can. You write that the difference between you and the Baptists is just the Sunday and the Sabbath.—And you like to know what difference we are with the Baptists besides in keeping the Sabbath. There are a good many things. We don't use tobacco, don't use alcohol, don't drink beer, don't keep any guns, and we don't swear—just say yes and no,—and we wash our feet after we eat the Koumogen, like Jesus did, and he want to have that we do just the same as he do, we find in John 13: 13-17, and something more. I would be very glad to be at your Conference and find out the difference between me and you. I can't come now, I am so busy. You write that Bro. Baergen says I will come to him about in December. I can't say anything about that now. I am [would be] very glad to see you, and talk to you, and I believe the time will come.

Hoping to hear from you more, Your brother in Christ.
ISAAC LOEWEN.

Have you any German brother and minister that we may know from him?

I will say further for the benefit of the RECORDER readers that the location of these Sabbath-keepers is at Wittenberg, Hutchin Co., S. D., and that the pastor, Bro. Loewen's home at Parker, is some fifty miles away. I was informed that there were forty or fifty families of them, and that quite a number of them had been baptized last spring.

M. HARRY.

MARION, Kan., Sept. 15, 1892.

A CHURCH without a home is a frail, perishing church. It has no stability until it has a house of worship. When it builds a house, it gives bonds to the community to live and do Christian work. The work of a Church Erection Society is as important as that of any other missionary society, and it deserves the generous support of the churches.

PEACE is the result of a restful trust in God; and the enjoyment of peace is the duty of every returned backslider and of every other forgiven sinner. "Thou wilt keep him in perfect peace whose mind is stayed on thee; because he trusteth in thee."

YOUNG PEOPLE'S WORK.

THE TONE OF VOICE.

It is not so much what you say,
As the manner in which you say it;
It is not so much the language you use,
As the tones in which you convey it.

"Come here!" I sharply said,
And the baby cowered and wept;
"Come here!" I cooed, and he looked and smiled,
And straight to my lap he crept.

Whether you know it or not,
Whether you mean it or care,
Gentleness, kindness, love and hate,
Envy and anger are there.

Then would you quarrels avoid,
And in peace and love rejoice,
Keep anger not only out of your words,
But keep it out of your voice.

—Youth's Companion.

THE little unconscious ways in which we show our true feelings are those of which we need to be the most careful.

For these things soon become with us fixed habits, and when bad habits of action are really formed, the one who has them is himself hardly aware of them, while to others they are very manifest. And when these habits, as is usual, are revealed toward those who are nearest and dearest to us, the harm they do in destroying peace and love and joy is well nigh incalculable.

CHARACTER THE SOURCE OF POWER.*

It would be difficult to find in the Holy Scriptures a single verse that is not surcharged with meaning. Even in the simplest narrative like that in the Scripture lesson† this afternoon, there is often contained a wealth of meaning hardly apparent at the first glance. "And again we entered into Capernaum after some days; and it was noised that he was in the house. And straightway many were gathered together, insomuch that there was no room to receive them, no, not so much as about the door, and he preached the word unto them."

See what lies beneath the surface. Here is a man of such attractiveness, of such power over his fellow-men, that he cannot enter, even such a center of business and worldliness as Capernaum, but before he has scarce reached his home, the streets have become so thronged with people eager for cleansing from their ills, anxious to hear the words of him who "spake as never man spake," desirous of seeing some miracle performed, or possibly hoping to find the way of truth and righteousness, that all business must be suspended in that locality, and many cannot come within earshot for the press. Whatever may have been their motives in coming, all classes and conditions of men were inevitably drawn into the presence of this humble Galilean.

What was the secret of his power? I conceive it to have been in the fact that the whole of his noble personality, all the strength of his magnificent character were thrown into every act he performed, and wrapped up in every word he gave forth unto them. The magician might supply various arts and incantations for the healing of their ailments, but Christ applied himself; the philosopher might furnish speculations or fine-spun theories to satisfy the longings of their minds and hearts; Christ met them with himself. If he taught, his personality and character were in the teaching; if he preached, it was this that he preached; if he

healed them, it was some thing within himself that was the healing power. It was this fact that drew them irresistibly after him, and provoked the surprised comment, "We never saw it on this fashion."

It was what he was, rather than what he did, or, better, what he was revealed in what he did, that made him the center of attraction in those days; that has made him the object of the world's best thought and allegiance for all time since; and will make him the focal point of all the eternal glories.

Positive personality, strength of character are absolutely essential to him who would have power with men. Young men, young women, would we do something for the betterment of the world of humanity? We must first develop the prerequisites to power. But how shall we do this?

Saul of Tarsus was a strong personality, yet he had little power compared with Paul the Apostle, of later days, because he lacked one of the attributes of high character, namely, *nobility*. Trace this word back with me to its underlying idea. It comes from the Latin *noscere*, to know. From this, we have *nobilis*, well-known, pre-eminent, high-born; then *nobilitas*, a characteristic of one who is of high-birth, of noble lineage.

There you have it. Christ's nobility was the characteristic of his high birth, "the only begotten of the Father, full of grace and truth." His position thus, as the receiver of "all the fulness of the Godhead," gave to him the power to hold and sway men. He was Jesus Christ "who of God is made unto us wisdom and righteousness and sanctification and redemption." Did the Greek "seek after wisdom" as the great thing to be attained? Christ was made unto him wisdom; and so profound was the wisdom within him that the mightiest intellects of that wonderful race staggered before its depth.

Did the Roman seek for righteousness through his law? The Son of God, the great Law-giver of the universe, could give to him a righteousness never even dreamed of as possible of attainment. Did the Jew seek holiness in communion and fellowship with God? Christ, God himself, was his sanctification, and in him he could attain the goal of his hopes, "hid with Christ in God." Did any feel the desire for a true and an immortal life? Christ was his redemption and hope of glory. All the world so weak, so imperfect! Where could it find strength and full satisfaction for all its needs? In the perfect One, of all nobility, because he "came forth from the Father." No restlessness, no unease, no longing, no aspiration that did not find a complete and peaceful resting-place in him. What wonder that crowds thronged to see him when "it was noised that he was in the house." What wonder that the "common people heard him gladly."

But still further. Not only was Christ the possessor of nobility, but, from the very nature of the case, he was the giver of nobility to all who would accept it.

We were just speaking of Saul. As he went down to Damascus, breathing out threatenings and slaughter, the light from the great white throne shone down from heaven, he stepped into the light of God's love, and Saul of Tarsus was no more. Never again do we hear of him, but in his stead we see the glorified Paul, the mighty Apostle to the Gentiles. He too is now of noble rank, "born of the spirit," "born

from above," an "heir of God," "joint heir with Christ." No more slaughters, no more persecutions for him, but the spirit that can say "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me."

As this was Christ's work to give nobility of character in place of depravity, so now it is the great aim of the greatest of his apostles. So it is the life work of all his followers. So is this spirit the hope of the world temporally as well as eternally.

In what I have heretofore said to you, as your President, through the RECORDER, or in public address, I have appealed to you in behalf of some specific object. To-day, as the underlying foundation of all specific ends, I appeal to you for a firmer hold upon the high birth, the spiritual life; to seek this nobility of character for yourselves, that you in turn may transmit it unto others; that your wants may be supplied, your weaknesses made strong, until you are made "perfect in him." Dr. Lewis told us yesterday that we are living in stirring times. This is true not only in circles spiritual and intellectual, but in the lower orders of activity as well.

No one can look upon the scenes which have marred the serenity of our peace during the last few weeks in the States of New York, Pennsylvania and Tennessee without becoming seriously concerned as to the situation in our country to-day, and exclaiming with one in another sphere of thought, "Whither?" Remedies for these disturbances, social, civil, political, are eagerly being sought. There is but one. While human nature remains as it is there can be but little improvement. If an employe thinks that he can obtain more money for the same or less work it is the most natural thing in the world to try it. If he fails and loses what he already had, it is just as natural for him to get mad and make trouble. And so upon the other side. The only way to effect a radical and permanent change is to revolutionize human nature. This spirit of true, of Christian, nobility, which comes only with the birth from above, must be instilled into the hearts and lives of both employers and employes. When they both have become thoroughly imbued with that spirit so that they stand side by side as *brethren*, working together for the common good, each looking to the interests of the others as to his own, the so-called conflict between capital and labor will have vanished in thin air. Until that time shall come we must expect strikes, lock-outs, riots, devastation and death.

Not only this, but when this broadening, sweetening spirit shall have become the dominating spirit of the church, blotting out all prejudices, and lessening all differences, and in the spirit of noble candor and perfect submission men look to the Word of God, and the verdict of history, to find the truth, the question of the Sabbath, and indeed all questions of dispute and division, will be forever settled.

No longer will there be the necessity of special appeals and canvassing committees, but "out of the fulness of the heart," will the treasures of the Lord be filled.

Humanity has shown itself to be progressive. So each generation must be a little in advance of the one just preceding; each year should find us further ahead than in the one just gone.

Our fathers have done grandly, nobly, and we should do the same, "only more so." Last year we did something, a great deal from one

*Address at the Young People's Hour of the General Conference at Nortonville, Kan., Aug. 29, 1892, by the Rev. J. A. Platts, President of the Committee.
†Mark 2: 1-12.

stand-point, but very little when compared with what we can and ought to do.

As we thus bring to a close the work of another year, and I pass the leadership into other hands, let this be my parting message; do all that we can, give all that we are able, be all that is possible, not grudgingly, not hesitatingly, not from any pressure outside of ourselves, but heartily, enthusiastically, in the noble spirit of him who continually "went about doing good,"—who came into the world "not to be ministered unto but to minister."

SABBATH SCHOOL.

INTERNATIONAL LESSONS, 1892.

FOURTH QUARTER.

Oct. 1. Saul of Tarsus Converted.....	Acts 9: 1-20.
Oct. 8. Dorcas Raised to Life.....	Acts 9: 32-43.
Oct. 15. Peter's Vision.....	Acts 10: 1-20.
Oct. 22. Peter at Cesarea.....	Acts 10: 30-43.
Oct. 29. The Gospel Preached at Antioch.....	Acts 11: 19-30.
Nov. 5. Peter Delivered from Prison.....	Acts 12: 1-17.
Nov. 12. The First Christian Missionaries.....	Acts 13: 1-13.
Nov. 19. Paul's First Missionary Sermon.....	Acts 13: 26-43.
Nov. 26. The Apostles Turning to the Gentiles.....	Acts 13: 44; 14: 7.
Dec. 3. Work Among the Gentiles.....	Acts 14: 8-22.
Dec. 10. The Apostolic Council.....	Acts 15: 12-20.
Dec. 17. Review.....	
Dec. 24. The Birth of Christ.....	Luke 2: 8-20.

LESSON I.—SAUL OF TARSUS CONVERTED.

For Sabbath day, Oct. 1, 1892.

SCRIPTURE LESSON.—Acts 9: 1-20.

GOLDEN TEXT.—*Except a man be born again he cannot see the kingdom of God.*—John 3: 3.

INTRODUCTION.—This event, which happened on the Damascus road was one, the influence of which has never ceased and never will while hearts need changing and souls need converting. If ever there was a genuine case of conversion, this of the learned Saul of Tarsus is one. Starting out with intense zeal for God and truth as he believed it, with letters of authority to put an end to the gospel, with intentions fixed and passions excited, he returned with everything reversed. He went out a determined, bitter opponent of Jesus Christ; he came back his humble disciple and strong defender of the Christian religion. Such is the power of the gospel.

EXPLANATORY NOTES.—v. 1. "But Saul." Who aided in the martyrdom of Stephen. "Yet." Since Stephen's death. "Breathing out." Threatenings and slaughter. *Rev. Ver.* He lived in an atmosphere of threats, and his rage increased as he saw Christianity grow faster the more it was opposed. "High priest." Either Jonathan or Theophilus, sons of Annas; each of whom were high priests in those days. v. 2. "Desired letters." Passports commending him to the protection of authorities at Damascus, and aid in carrying out his plans. The Jews in every country recognized the Sanhedrim as their highest tribunal. The high priest, as president of that body by its authority or vote, gave letters. "This way." In regard to faith as Christians. v. 3. "As he journeyed." About five or six days. "Suddenly there shined." Gleamed around him, a light exceeding that of the sun at noonday. v. 4. "Fell to the earth." From the animal he rode. Dazzled by the intense glory and light. "A voice." In the Hebrew tongue (chap. 26: 14), heard by all but distinguished only by Saul. "Persecutest thou me." Me, Jesus. When his people are afflicted he is afflicted. Isa. 63: 9, Zech. 2: 8. "Saul strikes in Damascus; Christ suffers in heaven."—Hall. v. 5. "Who art thou, Lord?" Mere terror does not change his course in life. He still reasons and determines to know full well who speaks to him, though perhaps he anticipates the truth. "I am Jesus." The name of Christ's earth-humiliation, and by it shows Paul his guilt as a persecutor. "It is hard," etc. A Greek proverb denoting injury to self instead of the object aimed at. Saul was resisting his own better self and the providence of God. Disobedience is "kicking against the goads." v. 6. "Lord." Now used as acknowledging the despised Jesus his Master. "What . . . do?" Something must be done. After each revelation of truth something remains for us to do. Not to do is to deny the truth. "Arise." The first step. "Go." The next. "It shall be told thee." Jesus has done his full part, now the agency God chooses must work. Even the learned Saul needs the

instruction which comes from an humble minister of Christ. v. 7. "The men." Assistants and guard. "Speechless." Amazed, not understanding the voice but seeing the light. v. 8. "Eyes were opened." His eyelids, but he was blind, and many suppose he always, from that moment, suffered from defective eyesight, "a thorn in the flesh," and a reminder of his former evil course. v. 9. "Three days." Blind and without food, during which he doubtless reflected upon his being sincerely wrong, and now must be sincerely right. A time for inward conflict and the formation of holy purposes. v. 10. "Ananias." Having a good report of all the Jews at Damascus. The Lord now appears to him and finds an obedient will. "Behold, I am here." v. 11. "Go." We do not always have matters explained when the command first comes. An obedient heart does not demand it, but waits while going. "Straight." The main street of Damascus, running from the eastern to the western gate of the city. "Judas." Unknown. "He prayeth." He was accustomed to pray, but not in Jesus' name. Ananias will bring the answer to his prayers. v. 12. He is being prepared for Ananias' coming. How strangely the Holy Spirit works for the good of penitent seekers. v. 13. "Ananias answered." The notoriety of the persecutor Saul was very great. Ananias knew he was coming to Damascus. v. 14. Continuing his plea under the impulse of doubt and fear. v. 15. "Go thy way." Be assured of my protection. He is to be "a chosen vessel," a selected instrument to "bear my name." By word and deed "before the Gentiles" and "kings," as when before Agrippa II., and Nero at Rome. v. 16. "Will show him." From time to time by his experience what it costs to be a true disciple. v. 17. "Brother Saul." As of the same national stock, and now more, as of the household of faith. "Jesus, who appeared." He actually saw Jesus, who now gives him eyesight and the gift of the Holy Spirit. v. 18. "As it had been scales." Something resembling them, or a sensation as if that were the case. Darkness and prejudice disappear and clearer views of truth come. "Baptized." The Lord's appointed way of admission into his church, and public confession of his death to sin and rising to newness of life. Only immersion can thus symbolize this burial and resurrection. v. 19. "With the disciples." Probably in private intercourse, and being "strengthened" for his future work. v. 20. "Straightway." After his brief intercourse with the Christians, he "preached Christ," that he is the promised Messiah, the Son of God.

CHRISTIAN ENDEAVOR TOPIC.

(For week beginning Sept. 25th.)

THE OLD LIFE AND THE NEW.—Act 9: 1-22, Gal. 1: 13-24.

When a lost sinner of our race is truly converted through the grace and power of the Father, Son and Holy Spirit, it is the greatest marvel of divine love, and the most momentous fact in the experience of that changed soul. There is nothing so true as this, that old things are passed away, behold all things are become new. The Christian can claim to have lived two lives on this earth for two births have been experienced. What an experience! Death and immortality, vast issues of life are suspended upon it.

In the sense of Christ's teachings, a genuine conversion is a change from darkness to light, a deliverance from the powers of hell and a translation into the kingdom of heaven. But conversions like Saul's show marvelous grace and power from on high. There are men of a strong nature, and will, and habits of life, who are living in a false religious faith, enthusiastic in the thought that they are doing God service, while all the time they are actively hostile to the real truth of God and doctrines of Jesus Christ. They can look on while a Stephen is martyred and give sanction to persecution. They are ready to use civil law to enforce their opinions. They can fine and imprison Sabbath-keepers who will not regard their religious idol. And thus they think they are zealous for the truth, while it is only error that they regard so piously. Behold, then, the eminent display of the marvelous grace of our Lord in the change of their mind, and faith, and life habit! Surely the Lord is mighty to save and transform an old life of sin into a new one of holiness and eternal happiness.

SCRIPTURE REFERENCES.

1. Paul's statement to Timothy. 1 Tim. 1: 8-17.
2. To the Philippians. Phil. 3: 4-15.
3. The change of heart. Ezk. 11: 15-20.
4. Called a new birth. John 3: 1-15.
5. A new creature in Christ. 2 Cor. 5: 16-21.

—WE must emphasize it: There is no greater field of usefulness than the department of Bible study in our Sabbath-schools. Nearly 5,000 of our young people meeting together before their teachers every Sabbath to talk about the doctrines of our Lord Jesus Christ. Well did the Secretary of our Sabbath-School Board ask, seven years ago: "What work have we on our hands more hopeful and coming nearer to the spiritual life, strength and growth of our churches in the oncoming years?"

—WHILE we are spending thousands of dollars every year to convince the world that the seventh-day is the Sabbath, is it well to permit our Lesson Helps to suffer from lack of support or appropriation, that our own young people may be saved if possible to the truth by weekly instruction from carefully prepared comments? Is it well to lavish freely for Sabbath Reform and other reforms and refuse encouragement to the writers of our lesson helps?

—IF by God's grace and the proper application of his Word we could well indoctrinate and save our own young people to the truth and our churches, we would do what is worthy our best and most costly effort. No one should regard the cost as beyond our means, or too great.

WHERE—are we to look for the Christian men and women who will fill our churches in the years to come? Will they as a rule come from among the converts to the Sabbath by means of our tracts and books, or from the young people already in our Sabbath-schools? There is but one true answer. Let us send abroad the printed page, and pay salaries to Sabbath Reform missionaries, employ stenographers, and office help, but in justice to an interest equally great and far reaching, let Seventh-day Baptists stand by their own Sabbath-school helps and writers, and our Boards appropriate a few cents yearly to aid poor preachers in paying postage on the lessons they prepare and forward to our publication office.

GIVE THE BOYS A TRADE.

Go where you will and you will find youths entering manhood without any equipment for the struggle before them. Tens of thousands of them hope to become merchants when they have no aptitude whatever for commercial affairs, and are doomed to lives of bitter toil and grinding poverty. This ought not to be. Everybody in America is justly entitled to a trade, and he ought to have the chance to master one. Many sons of poor parents and many orphan boys are compelled to forego the inestimable benefits of apprenticeship, and these ought to be assisted by wise philanthropy, but very many more fail to improve the great opportunity of becoming a skilled worker, and so drift into the laboring army to become helpless victims of poverty all their lives. Boys in town and country, learn a trade. It will be your surest and best friend through life. Parents, in whatever else you come short, don't fail to see to this matter. You will be insuring the happiness and comfort of your sons, the welfare of those who come after them, and discharging a solemn duty you owe to society and the country.

A CERTAIN gentleman when offered a package of infidel publications, answered as follows: "If you have anything better than the 'Sermon on the Mount,' the parable of the 'Prodigal Son,' and that of the 'Good Samaritan,' or if you have any better code of morals than the 'Ten Commandments,' or anything more consoling and beautiful than the twenty-third Psalm, or, on the whole, anything that will make this world more bright than the Bible, anything that will throw more light on the future, and reveal to me a Father more merciful and kind than the New Testament, please send it along."

HOME NEWS.

New York.

FIRST ALFRED.—Returning from the General Conference the Rev. B. C. Davis, the pastor-elect of this church, stopped here to spend the month of September to make a beginning of his work. He expects to go about the first of October to New Haven to complete his course of study.—On the evening before the Sabbath, Sept. 10th, being the regular covenant meeting of the church, three young persons were baptized, one of them being the son of our former pastor, the Rev. W. C. Titsworth.—The young people are active and earnest to do their full share in the work of the church. On Wednesday evening, the 14th, they held their usual social for the sake of giving a special welcome to the new students and other strangers who may be in the place. It was a profitable occasion.—Just at the close of the Sabbath, Sept. 10th, a severe thunder shower came up, during which the farm barn of Bro. A. M. Truman, about one mile south of the village, was struck by lightning and consumed. The entire hay and grain crop of the farm for the season was destroyed. Live stock and most of the farming tools were saved. The property was partially insured.—The fall term of the University has opened with a good attendance of both old and new students.

S. R. S.

NILE.—Harvest time is by no means a fruitless one with us. The season has been prosperous and productive, and while the farmers are busily engaged these lovely autumn days in securing the golden grain, the gathering of souls for the garner of the Lord is not forgotten.—Through the earnest and efficient efforts of our pastor and wife, Rev. and Mrs. Kelly, the church has been revived, wanderers have been brought to "ask for the old paths," and the unconverted have given their hearts to the Saviour. On Sabbath, September 3d, eight were led into the baptismal waters and became members with us. With these, five presented letters for membership, and all were received by the right hand of fellowship into the church. Others are seeking the Lord and we hope in the near future these, too, will give to him their lives and service. Surely we have reason to thank God and take courage.

F. W. A.

Wisconsin.

ALBION.—Sabbath, September 10th, was the time for the regular covenant and communion service of this church. The usual order was varied by having a roll call. The day was not pleasant, and the roads were very muddy. Less than half of the resident membership were present; yet we had a good time in the Lord, and many spoke of the help they had received from the service. Five letters were sent in to be read from absent ones. We hope to have another such service and see many more of the members present. We would urge upon all church members the importance of such meetings; especially is it a good time for those who are away to send in letters to be read, that the church may be strengthened and encouraged thereby. Such letters will not only be appreciated by the church, but they will exert a helpful reflex influence upon the writers.

E. A. W.

ORDINATION AT HEBRON.

According to previous arrangements, a council of the churches of the Western Association met at Hebron, Pa., September 12, 1892, for the examination and ordination of Bro. W. L. Burdick, of Hebron, to the gospel ministry.

At half past ten o'clock in the morning the

meeting was called to order by the church clerk, and a list of the delegates from the Hebron Church was read, and delegates from other churches responded as follows:

Hebron Centre—Joseph Claire, Sr., Joseph Claire, Jr., S. Greenman and A. Ball.

Friendship—Rev. M. B. Kelly, Jr.

First Genesee—Rev. Geo. W. Burdick.

West Genesee—A. K. Crandall and Dea. James Yapp.

Independence—Rev. J. Kenyon.

Portville and Shingle House—Rev. Geo. P. Kenyon.

Scio—Rev. A. A. Place and John Canfield.

First Alfred—Rev. B. C. Davis, Rev. L. M. Cottrell and J. H. Hurley.

After prayer by the Rev. L. M. Cottrell the council appointed Rev. Geo. W. Burdick chairman, and J. H. Hurley secretary of the council.

On motion of Rev. M. B. Kelly the Rev. B. C. Davis was chosen to conduct the examination of the candidate.

All ministering brethren present from other denominations were invited to sit in the council.

The examiner then asked Brother Burdick to state briefly his conversion and Christian experience, which he did in a clear and definite manner, emphasizing the fact that his conversion was not the result of excitement; but the change of heart came to him while kneeling at the family altar. This was followed by a brief and concise statement, by the candidate, of his doctrinal views.

After an hour and forty minutes spent in questions and answers, the council expressed itself as perfectly satisfied with the examination, and voted to proceed with the ordination.

On motion of B. C. Davis, the members of the council from the Hebron Church were appointed a committee to arrange a programme of the ordination service and present at the opening of the afternoon session.

The council was then adjourned until half past two o'clock.

At the appointed time the council was called to order, and after prayer by the Rev. Chas. de Moody and singing by the choir, the report of the committee was presented, adopted and carried out as follows:

Ordination sermon, Rev. J. Kenyon.

Consecrating prayer and laying on of hands, Rev. B. C. Davis.

Charge to candidate, Rev. Geo. W. Burdick.

Charge to church, Rev. M. B. Kelly.

Hand of fellowship, Rev. Geo. P. Kenyon.

Benediction by the candidate.

The text selected by Bro. Kenyon was the last part of Matthew 28:20, "And lo, I am with you always, even unto the end of the world." The sermon was one of deep, spiritual power and warmth, showing how important it is to the man of God to realize that he has an ever present helper in the person of Jesus Christ.

The whole occasion was one of deep, spiritual interest and blessing to all present.

J. H. HURLEY, Sec.

TRACT SOCIETY—BOARD MEETING.

The Executive Board of the American Sabbath Tract Society met in regular session in the Seventh-day Baptist church, Plainfield, N. J., on Sunday, Sept. 11, 1892, at 2 P. M.

Thirteen members and two visitors were present.

Prayer was offered by Rev. L. E. Livermore.

The minutes of the last regular meeting and the special meeting held at Nortonville, Kansas, were read.

Correspondence was read from W. C. Daland relating to *Peculiar People*, and from L. A. Platts and O. W. Pearson concerning the *Bud-barare*.

The Treasurer reported cash on hand \$454 87, bills due \$1,083 21.

Bills were ordered paid.

By vote the President and Treasurer were authorized to provide necessary means for the payment of bills due.

On motion the President, Corresponding Secretary, G. H. Babcock, and the Treasurer were appointed a committee to report at next meeting wherein the Board may curtail the expenses of the Society.

The minutes of the Forty-ninth Annual Session, held at Nortonville, Kansas, Aug. 28, 1892, were read and approved, in accordance with the action of the Society at the annual meeting.

Voted that the Business Agent be instructed to notify all subscribers to the SABBATH RECORDER, that the plan proposed by the Board and adopted by the Society at the Annual Meeting, will be put in operation Jan. 1, 1893.

Minutes approved.

Adjourned.

ARTHUR L. TITSWORTH, Rec. Sec.

THE FOUNDATION FOR CHRISTIAN UNION.

Some time since I noticed in the RECORDER the Proceedings of the Convention of Baptists. Among the questions discussed was Baptist union, with but little success, as it seemed to me. How may the precious prayer of our blessed Lord be fully answered in our day—that the true disciples of Jesus might be one in Christ? To me the difficulty seems not great. All we need is a foundation sufficiently broad for all of God's children to stand upon. But here seems to be the whole difficulty. We disagree in our attempts to lay the foundation (creed), and this will ever be the result of such an attempt, "for other foundation *can no man* lay than that is laid, which is Jesus Christ." Then why make such an attempt? Is not this a sufficient foundation? Paul tells the church at Corinth not only that Jesus was the foundation, but that he had determined that he would know nothing among them save Jesus Christ and him crucified. Paul found all his creed in Christ; having Christ he had all that he needed in time or eternity.

But what is it to have Christ? Is it not to have him as our Prophet, Priest, and King; our Sacrifice, our Teacher, our Example, the Captain of our salvation; our Life, our Truth, and Way; the Author and Finisher of our faith? If this be so what more do we need than to obey his oft-repeated command, "Follow me?" "If any man will be my disciple, let him deny himself." Leave self out with all of its imperfections, its human wisdom; take up his cross and follow me. Let him humbly and meekly learn only of Jesus; walking even as he walked, in letter and spirit. Let his life become our life, his righteousness our righteousness, his obedience our obedience. What more do we need? Is not this foundation sufficient to save a lost world—and what less can we accept and be a disciple of Jesus? Can we be his followers unless we follow him?

Paul says: "I am crucified with Christ; I live, yet not I, but Christ liveth in me." Paul was dead to all other considerations but the blessed life of Christ. Christ lived again in Paul; and, dear brethren, we have the life and death of Jesus Christ as our creed—our foundation. Is it not enough? It is my creed. When asked what I believe, my answer is, I believe in Christ; or how I baptize, I point to my pattern, Christ; or how I take the Lord's Supper, I tell you to consider the pattern in all things.

Christ is the pattern to the church, the head of the body, "the church." Can we not agree on this foundation? It excludes creed or philosophy; only follow Christ; be true to the pattern, every jot and tittle of which is obligatory and must be followed, and nothing added. How many Baptists will accept this foundation? How many will claim it not sufficient? How many Seventh-day Baptists will fully accept this foundation? Let me state it again: Christ's life as our pattern in all things is to be followed, in letter and spirit, by us without variation or substitution, in our relations to God, the church, and our fellow-man.

Thou, O Christ, art all I want,
More than all in thee I find.

J. S. POWERS.

BONITA, Texas.

QUARTERLY MEETING AT HEBRON CENTRE.

Returning from Steuben county I read of the Quarterly Meeting to be held at Hebron Centre, Penn., and determined at once to continue my "vacation" in that direction, and listen to the good things said. Unable to attend the Sabbath evening service we understood that Bro. Joseph Clare, Sr., led a prayer and conference meeting, no ministers being present. Sabbath morning, Sept. 10th, the house was well filled with brethren from all directions, including some "First-day friends," who, it is said, always make it a point to attend the Quarterly Meeting. After the usual opening exercises, Bro. Jared Kenyon preached a good sermon from Exodus 14:15, "Speak unto the children of Israel that they go forward." Forward is the march of the true child of God. Progress is his watchword. He may not see the way clear before him. The Red Sea may be in front, the mountains on either side, and a pressing enemy behind. How necessary is faith and confidence in God, his leader. The impossibles become possible. A way is always provided. God is with him to discipline and save.

The dinner served by the friends reminded one of the ample provision made at our Associational gatherings, and there were as many as seven baskets full left, notwithstanding the number who ate.

At 2 P. M. Bro. G. W. Burdick, of Little Genesee, N. Y., discoursed from Phil. 4:8. There may be a kind of religion without goodness, but the apostle tells of a better one. A truly Christian man is the better for his religion—is more worthy of love and confidence in all the relations of society. One part of Christian self-culture is the culture of secular virtues. The inner life of him who follows Christ should have, for one manifestation, a character of integrity and amiableness in all his relations with men. He who shows not in his outward life, as a consequence of his religious experience, that which is of things true and honest, just and pure, greatly lacks and deceives. "Think on these things." Hold them in estimation, see them at their real worth, cultivate them as of the greatest value, if you would be fully qualified for the service of God in this life.

One girl of 14 years said to me, "Elder Burdick preached a good sermon; I like to hear him." I would rather hear a child say that of me than to know that a learned man thought me profound and eloquent. Preaching that holds the attention of the youth will never fail to profit those who are older.

In the evening the writer led a service of song, preached from 2 Tim. 1:12, the Christian's assurance, and conducted a conference meeting. At the close one good brother said, "These are

the kind of meetings I like." On First-day morning the writer again preached, endeavoring to show the child of God protected, defended, and blessed while he adheres strictly to the right, takes God at his word, and makes no concessions with error. It pays to keep all of God's commandments.

Obliged to return in the afternoon, 26 miles, to my home so as to go to another place the next day, I could not remain to the close of the meetings, neither attend the ordination services of Bro. W. L. Burdick on the 12th. Brethren Kenyon and Burdick continued the afternoon services. It is good to have such gatherings. The Hebron and Shingle House churches appreciate them. It was greatly regretted that circumstances unknown to the writer, prevented Eld. Geo. P. Kenyon, pastor at Shingle House, from being present.

Our vacation proves to be a pleasant, though quite a busy one.

H. D. CLARKE.

INDEPENDENCE, N. Y.

A WORD OF EXPLANATION.

It is more than fair to the women of the denomination who were not at the Nortonville Conference, it is due to them to say that silence in the RECORDER respecting woman's organized work for the denomination is not because of total absence of representative work there.

During the progress of the arrangements for the woman's session, which comes by right of custom, at least, upon Wednesday evening, it was found that the morning session would be a broken one because of the late hour of the arrival of the train, and later that the first session would have to be given up entirely. Even the North-Western Association people coming from Chicago would be weary, much more our "down Easters." We, therefore, who had the matter in care deemed it wise to waive the programme in mind, and to present only the two annual reports. The Treasurer, Mrs. Ingham, was present at the Conference, and her report was presented. The report of the Corresponding Secretary was read by Miss Rosa Palmberg. It was neither heedlessness, nor carelessness, nor forgetfulness which occasioned the departure in the matter of woman's session, but the above named reason, for which, under the circumstances, we doubt not, some better sleep on the part of some, and consequent fuller enjoyment of other sessions is our reward. We did not speak our little piece, but at home we prayed our little prayer that God would guide and bless it all, and so do we pray that his hand of loving grace and infinite favor may lead all of us women into richer Christian experience, and ever increasing personal consecration to him and his work for us.

MARY F. BAILEY.

WASHINGTON LETTER.

From our Regular Correspondent.

WASHINGTON, D. C., Sept. 16, 1892.

The Placation Business is about concluded. Harrison and Platt have met and the latter has declared himself a faithful Republican. Blaine has written a letter in support of the Republican policies. Cleveland has met the Tammany chiefs and it is said that Hill will make one or more campaign speeches. Everything is claimed to be harmonious and promising all around.

It is strange that Governors, Senators, prominent business men and high officials make such opposite prophecies. Half say "our prospects look bright. We are all united. The country is getting tired of the other fellows and opposed to their principles and we shall certainly carry New York, Indiana and other doubtful States."

The strange part of it is that the other half make the same claim for the opposing party. We hear much of it at the Capital where sooner or later every national politician comes, and where the interviewer's pump is skillfully applied. But the contradiction is not so strange after all. Whichever side wins the other comes very near it—so near that sanguine men are excusable for prophecy according to their wishes.

Money speaks it is said. Each of the great parties will contribute to the coming campaign a million dollars and we must believe these contradicting prophecies sincere. Who raises the money? Government clerks pay a very small part of it, and few pay who do not choose to. The Republican fund will be raised by Bliss, of New York; Senator Aldrich, of Rhode Island; Jones, of Pittsburg; Disston, of Philadelphia; Spaulding, of Chicago; and Senator Sawyer, of Wisconsin. The Democrats look to their Treasurer Roosevelt, Senators Brice, Gorman and Ransom, and Lieut.-Gov. Sheehan; and Cable, of Illinois; Wall, of Wisconsin; Smalley, of Vermont; Quincy, of Massachusetts; Whitney and Benedict, of New York. It is said that these Democrats have among themselves already raised a quarter of a million. Other wealthy men will be asked to contribute, and the largest sums ever expended in a political contest in this country will be used.

How it is used is easy to explain. Probably about \$300,000 will be expended by both sides in sending out reading matter, and nearly as much in the speaking part of the campaign. Large sums will be sent to doubtful States to local agencies and also to doubtful congressional districts. Whatever vote-buying is done is effected through local partisans. There is too much of it, but probably not as much as generally supposed. In fact if the head management were disposed to buy votes it cannot reach the individual voter with certainty. The money is absorbed in the channel and the corrupt voter gets but a drizzle. Local managers expend as they please. Men who will buy votes will frequently steal, if not outright, yet after a fashion. The partisan who has spent his days and nights in the campaign looking after this and that, attending caucuses, nominating candidates, pulling wires, setting up pins, persuading or bullying voters, will often recoup himself instead of bribing others, out of funds put in his hands to expend without vouchers.

The cholera has just evaded quarantine at New York. Venice fought cholera the same way centuries ago. But Venice never saw a bacillus and did not know how to destroy them. The present object of quarantine is to kill the living germs by heat and other agencies, and to prevent the development of those already planted in the human system, that they may not be sown broadcast. It is easier to stamp out cholera than it is thistles. The seed of the latter are borne on the winds and find lodgment everywhere. The seeds of cholera are not distributed by the winds, but are put into the mouth by people ignorant of what they are doing. Absolute cleanliness and thorough cooking even of the water in an infected section are the main preventives.

CAPITAL.

Low Rate Harvest Excursions.

The announcement that the North-Western Line, comprising over 8,000 miles of thoroughly equipped railway, has arranged to run two low rate Harvest Excursions during the months of August and September, will be gladly received by those who are interested in the development of the great West and North-west, as well as by those who desire to visit this wonderfully productive region at a season of the year when exact demonstration can be made of the merits and advantages it offers to home seekers and those in search of safe and profitable investments.

These excursions will leave Chicago on August 30th and September 27th, and tickets can be purchased at the very low rate of one fare for the round trip to points in Iowa, Minnesota, North and South Dakota, Nebraska, Wyoming, Colorado, Utah, Idaho and Montana. They will be strictly first-class in every particular and will be good for return passage at any time within twenty days from date of purchase. Full information concerning rates and arrangements for these excursions can be obtained upon application to any coupon ticket agent, or to W. A. Thrall, G. P. T. A., Chicago & North-Western R'y, Chicago.

TEMPERANCE.

—GREAT BRITAIN'S drink bill is attracting world-wide attention.

—THE retail liquor dealers in the United States in 1891 numbered 240,797.

—DEMOSTHENES said: "To drink well is a property meet for a sponge but not for a man."

—THE point is settled that more than three-fourths of the poverty and pauperism of the country, and more than nine-tenths of its crime, comes from drink.

—CHICO VICINO, California, a tract of land opened for settlement near Gen. Bidwell's private estate, has a prohibitory clause against the manufacture and sale of all intoxicants.

—THE temperance retail grocers of the city of Montreal are forming themselves into an association. They intend to have a temperance grocers' picnic every year, and otherwise to cut loose from the old association.

—RECORDER HILL, of Birmingham, England, the eminent philanthropist, said, in a charge to the grand jury: "Whichever way we turn, whatever we propose to do for the amelioration of the condition of mankind, the curse of drink starts up and blocks the way."

—THE year before the prohibition law went into effect in Kansas over 32,000 barrels of fermented liquors were sold. The year ending April 30, 1890, the sales were less than 3,000. It is to such testimony we should appeal if we would know the effect of prohibitory laws.

—HENRY WARD BEECHER, not long before his death said: "I rejoice to say that I was brought up from my youth to abstain from tobacco. It is unhealthy; it is filthy from beginning to end. I believe that the day will come when a young man will be proud of not being addicted to the use of stimulants of any kind."

—THE poison of tobacco is the fiend which is robbing this nation by destroying the nerves and weakening the will power of individuals, families and communities. Public sentiment has been educated up to a high standard of morality in this country, but the people lack the courage to enforce their convictions. The great thirst for liquor naturally follows the use of tobacco.

—THE New Century Club building, recently opened by the enterprising and gifted woman in Philadelphia who organized that club years ago, and the appointments of which are so complete and beautiful, has given out the following rule for the renting of its elegant drawing-room: "No intoxicating beverages shall be served at any entertainment given therein."

—THE fourth International Congress to protest against the abuse of alcoholic liquors, will meet in the Hague, September, 1892. The commission divides the subjects for discussion into three classes: First, alcoholism, in its moral, hygienic and medical aspects. Second, preventive and persuasive measures. Third, compulsory measures.

—UNDER the rather startling but really appropriate caption of the "Devil's missionary enterprise," a showing is made of the quantities of intoxicating liquor that went to the western and southern portions of Africa in one week recently, in vessels sailing from America and European ports. These vessels all stop at the Island of Madeira and record of cargoes is made there. In the week referred to (and it was not an exceptional week) there went to Africa 960,000 cases of gin, 800,000 demi-johns of rum, 36,000 barrels of rum, 24,000 butts of rum, 30,000 cases of brandy, 58,000 cases of whisky, and other intoxicants in considerable quantities, the value of the whole, expressed in American money, being \$5,200,000. This means over five millions of dollars weekly to retard the civilization and Christianization of Africa.

—TWO SALOONS have already been established in Jackson Park where the great white palaces rise so grandly, and intoxicants are openly sold to the thousands of workmen employed on the grounds. Just outside the entrance on Sixty-third street, within the sacred limits of the Hyde Park prohibition district, still other places have been opened, and all kinds of anti-prohibitory beverages are retailed over public bars. Between five and six hundred of the men employed on the great Manufacturer's Building are paid off on Saturday night, and a trip through Sixty-third street groceries showed how easy it is to accumulate an alcoholic exhilaration and get rid of hard-earned wages at the same time. Ground has been broken for a Moorish palace two hundred feet square. It is a reproduction of the Alhambra. It will have a capacity for one thousand guests, and the right to sell beer. These manifestations are reported to us by the Chicago press, and show that the trail of the serpent is already over the Eden of the Fair.—Union Signal.

—THE London and Northwestern Railway Company own one-third of Crewe, England, and will not permit a single public-house on their property.

—THE grain made into liquor in the United States each year would, it is estimated, make 400 one pound loaves of bread for each family of five.

—THERE are seven breweries in Washington, our national capital, and they made last year 112,329 barrels of beer, being an increase of 1,882 barrels over the previous year. The District of Columbia is not a State, passes no laws of its own, but is governed entirely by the national government. Congress has power to prohibit the manufacture and sale of intoxicants in the District. Let us elect congressmen ready and willing to rid our national capital of all its breweries, distilleries and saloons.

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.

Chautauqua.

Last year was a great year for "Chautauqua." When we use this word we not only include the great Chautauqua and a host of little folks, but the Chautauqua Piano Lamp, which so many of our readers became possessors of when they accepted the offer of the Larkin Soap Mfg. Co. When the offer was first made to our readers there were many who doubted the ability (falsely) of this Company to fulfill all they promised, but it only needed one here and one there who had faith to accept the offer and buy a box of Sweet Home Soap to fully convince the most skeptical that their doubts were utterly without foundation. Thousands upon thousands of homes were made pleasant and cheerful with this beautiful lamp.

Those who received the Chautauqua Piano Lamp will not hesitate to order at once another box of the soap and secure a handsome Chautauqua Desk, which is fully described in another column.

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The undersigned desires to obtain employment as a clerk, or at some kind of indoor service. He has been a teacher, but trouble with his eyes prevents further work in that profession. Work which does not require much reading of fine prints preferred. Is willing to work for moderate wages. Refers to Eld. L. F. Skaggs, or Eld. W. K. Johnson, Billings, Mo. Address, W. S. N. Redwine, Corsicana, Mo.

SPECIAL NOTICES.

—THE next Semi-annual Meeting of the Seventh-day Baptist churches of Minnesota will be held with the church at Alden, beginning at 2 o'clock P. M., on Sixth-day before the second Sabbath in October. Eld. S. R. Wheeler to preach the Introductory Sermon; Eld. O. U. Whitford, alternate.

—THE REV. J. H. WALLFISCH having removed from London, Eng., to Germany, wishes to inform his correspondents that his present address is Leignitz, Germany, Bolko Str., 17.

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

—THE New York Seventh-day Baptist Church, holds regular Sabbath services in the Boy's Prayer-meeting Room, on the 4th floor, near the elevator, Y. M. C. A. Building, corner 4th Avenue and 23d St.; entrance on 23d St. Meeting for Bible study at 10.30 A. M., followed by the regular preaching services. Strangers are cordially welcomed, and any friends in the city over the Sabbath are especially invited to attend the service. Pastor's address, Rev. J. G. Burdick, Room 100, Bible House, New York City. Residence, 31 Bank St.

—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.

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—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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CONTENTS.

Contributed Editorial	598
The Trine Immersion Baptists; Essentials and Non-essentials.....	594
Slippery Places.....	595
Mr. Howells on George William Curtis; The Call of Duty.....	596
SABBATH REFORM:—Paragraph; Sunday and the Theater; Sunday and the Fair; Oboe the Light.....	598
MISSIONS:—Paragraphs; An Open Letter; Good News from China; Annual Report.....	597
WOMAN'S WORK:—Report of Woman's Board.....	599
EDITORIALS:—Paragraphs; Echoes from Conference.....	600
North Loup, Neb.; German Sabbath-keepers.....	601
YOUNG PEOPLE'S WORK:—The Tone of Voice—Poetry; Paragraphs; Character the Source of Power.....	602
SABBATH-SCHOOL:—Lesson; Christian Endeavor Topic; Paragraphs.....	603
Give the Boys a Trade.....	603
HOME NEWS:—First Alfred, N. Y.; Nile, N. Y.; Albion, Wis.....	604
Ordination at Hebron; Tract Society—Board Meeting; The Foundation for Christian Union.....	604
Quarterly Meeting at Hebron Centre; A Word of Explanation; Washington Letter.....	605
TEMPERANCE.....	606
SPECIAL NOTICES.....	606
BUSINESS DIRECTORY.....	607
CATALOGUE OF PUBLICATIONS.....	607
MARRIAGES AND DEATHS.....	608

MARRIED.

JADWIN—CAMPBELL.—At the Seventh-day Baptist parsonage, Independence, N. Y., Sept. 14, 1892, by Eld. H. D. Clarke, Robert H. Jadwin, of Belmont, N. Y., and Miss Loie Campbell, of Standard's Corners, N. Y.

GEISLER—OVIATT.—In the village of Milton, Wis., at the residence of Wm. H. Oviatt, M. D., the bride's father, Sept. 14, 1892, by Pres. W. C. Whitford, Mr. Frank B. Geisler, of Knox, Ind., and Miss Kittie G. Oviatt, of the former place.

DIED.

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

CRANDALL.—In Ward, N. Y., Sept. 15, 1892, of dropsy of the liver, Mrs. Harriet Place Crandall, wife of Nathan N. Crandall, in the 54th year of her age.

The deceased was the daughter of Jeremiah and Mary Prosser Place, and was the first to die of a family of six children. She made a profession of religion in early life, and trusted in her Saviour till her death. She leaves, to mourn her loss, a husband, a daughter, and two sons, and a large circle of relatives and friends. Her funeral was attended by a large concourse on Sabbath afternoon, the 17th inst, the religious exercises conducted by Rev. L. C. Rogers; text, Prov. 8:4.

EDWARDS.—At Johnstown, Wis., Aug. 22, 1892, Susan Edwards, daughter of Stephen Cardner.

Sister Edwards was born in Hopkinton, R. I., Oct. 28, 1813. She was the widow of the late Paul Edwards, and had been a member of the Albion Church since March 1, 1845.

CAMPBELL.—Rolly George Campbell was born in Middleton, Wis., Feb. 11, 1874, and died after a long and painful struggle with inflammatory rheumatism, at the home of his parents in Albion, Aug. 21, 1892.

Rolly was resolute. He was a boy who gave promise of usefulness in whatever sphere he might choose, and though suffering pain until reduced to a mere skeleton, his courage never failed him and no complainings escaped his lips. About half an hour before he died, with father and mother's help he walked to the kitchen door and took a last look at the things so familiar. He united with the Albion Church by baptism Dec. 10, 1887. Though not particularly active in religious matters he found much help in prayer during his last sickness. Thus was one cut down in the bloom of youth. Funeral services were held Aug. 24th. Text, Eccl. 12:1.

LOOFBORO.—Melissa A. Loofboro, wife of R. Emberto Loofboro, was born at Farina, Ill., June 5, 1871, and died at North Loup, Neb., Aug. 27, 1892. She was a daughter of the late Luther Potter. She made a profession of faith in Christ about four

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years ago, and was a worthy member of the North Loup Seventh-day Baptist Church. In her religious life she was calm and hopeful, ever willing to receive whatever the kind heavenly Father chose to send, and was never known to murmur. She was greatly beloved by her associates, and her death is a severe blow to her husband, her mother, and her other friends. She leaves a babe nine months old.

to the care of her bereaved companion, who mourns, but not without hope. In the temporary absence of her pastor, in attendance on the sessions of the Conference, her funeral was conducted by the Rev. J. Buckley, pastor of the M. E. Church. J. W. M.

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

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

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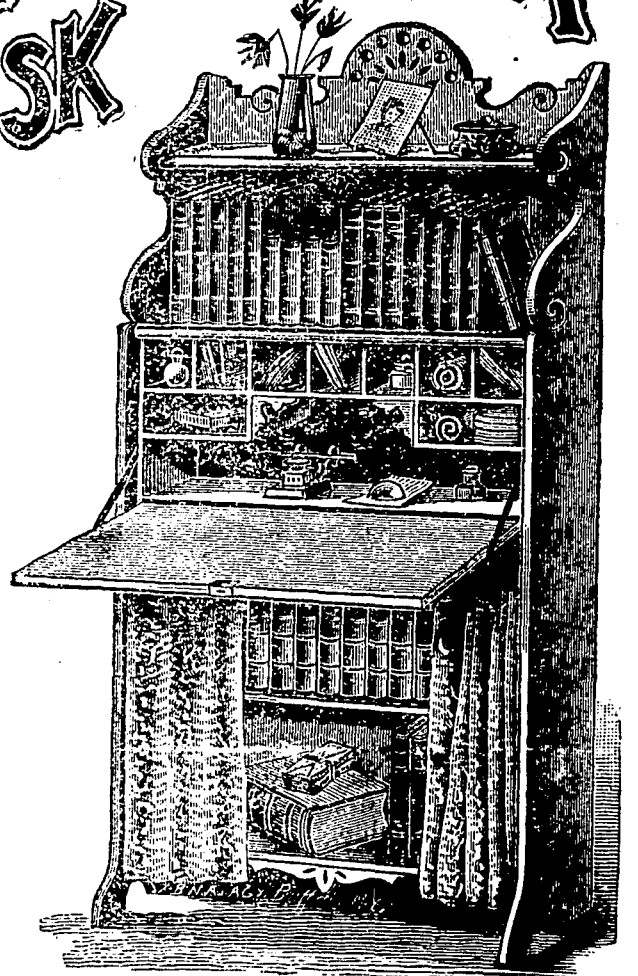
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