

# The Sabbath Recorder.

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## OCTOBER.

BY ANNIE L. HOLBERTON.

The summer heat is over,  
The harvest gathered in,  
The fields of grain and clover  
Secure in barn and bin;

The promise of the spring time,  
Reward of honest toil,  
The fruitage of the seed time  
For those who till the soil.

We welcome thee, October,  
With calm and quiet days,  
And dress deep-hued and sober  
'Neath sol's receding rays.

The squirrel skipping lithely  
Has ample feasts in store,  
The cricket singeth blithely  
Beside the farm house door.

The housewife's busy fingers  
Fit garments new and old,  
While Indian summer lingers,  
To shield from winter's cold.

Children with red cheeks glowing  
Come trooping in at night,  
Their baskets overflowing  
With ripe nuts brown and bright.

Glad mid-month of the season,  
So peaceful and serene,  
We hail thee, and with reason  
We fain would crown thee queen.

For the SABBATH RECORDER.

## CALAMUS, NEB.

We are speeding eastward on one of those elegant "U. P." trains after a five week's experience in the "Wild West." The remaining detachment of the student evangelists are homeward bound. Only yesterday morning we left Calamus, our last field of labor, an account of which, the North-western editor says, I am to give.

But we are tired and worn out. There is a feeling of relaxation and our thoughts roam at will. One moment we are living over again the introductory experiences of five months ago at New Canton, and the next we are climbing some of those high bluffs overlooking the North Loup Valley, from the top of which may be seen the whole State of Nebraska, (more (?) or less); and now the soul-stirring experience of Conference and Kansas, and the adventurer in a colony of prairie dogs up Mira Valley, with a shot gun, a North Loup lad, and a Wisconsin banker are strangely mingled. Why should we try to give an account of Calamus, the latest, and in many respects the brightest experience of all the campaign, and yet nothing so far as results are concerned, nor perhaps in any other respect, different from what has been realized thousands of times in evangelical work? Yet like "The Old Story," it is ever new, and especially to one who has seldom participated in such experiences, it may afford a topic on which to write.

We recall that beautiful Sunday morning when the pastor of the North Loup Church, the "Banker," a company of enthusiastic C. E. workers of the above church, and the writer, took a delightful ride up the valley twenty-eight miles to Calamus to do some gospel work which the "Pastor" had planned for us. At 3 o'clock P. M., the seats of the little school-house were all taken by people, thirty in all, including the

North Loup party, who came according to appointment to hear the "Banker" preach. He spoke with his usual earnestness to the small and not over attentive audience. At the close of the after meeting in which one, aside from the North Loup delegation took part, one raised his hand for prayers. In the evening more were out, and two hands came in sight upon the usual invitation. There was a glimmer of hope to encourage the two or three faithful Christian residents there, that something might yet be done for Calamus. The next day, with the "Pastor" to assist us, we succeeded in getting acquainted with a number of the Calamus people. But at night only a few came out and there was no advance movement. It was discouraging. The little spark of hope was almost extinguished. Little use in trying to do anything for Calamus. We tried to sing "There shall be showers of blessing," with the usual confidence, and the next day we went to work. There was something seen not before witnessed in that country,—a company of young people apparently out on a pleasure excursion, calling at the homes indiscriminately up and down the valley, inviting the astonished inhabitants to come out to the gospel meeting in the evening, and dropping a word about Christ and duty here and there. That night the house was crowded. The interest was high. Several hands were raised for prayers. At the close of the meeting there was a unanimous request for the meetings to continue. We will not follow the work further in detail. What if the call for help here was so strong and resistless that the hope of working at North Loup until Conference was abandoned? What if the appointment made by way of compromise at that place for Monday night was finally canceled, and the start for Conference delayed a day? There were hungry souls crying out for the bread of life, and there was genuine pleasure in the effort to obey the command of the Master, "Give ye them to eat," although the means of distribution was so inadequate. On Tuesday evening nine persons, candidates for baptism, gave in their names. Then came the time of refreshing at Conference. Before its close there came again the call from Calamus, "Come over and help us." It was too earnest to be resisted, and on Wednesday night, with the force increased by Mr. Coon, of the Student Evangelists, the meetings were renewed; the North-western Editor followed a few days later. The hearts of the people were touched, and the gospel spirit prevailed. On the following Sunday afternoon a large crowd witnessed, from the banks of North Loup River, the ordinance of baptism, when nine arose to newness of life in Christ. Twice within the week following the stream was visited, and nine more were registered as baptized believers.

Sunday night was a joyful meeting. It was supposed to be the close of the work for the present at Calamus. The "banker" and the editor reluctantly said good-bye to the grateful people, and left on the early morning train. The

other two workers were left to assist in getting the new recruits to buckle on the armor ready for work. It was haymaking season, but after a rest of two nights a meeting was held and an increased interest was manifest. New ones came forward for prayers, and it was unanimously requested that the meetings continue every night as long as we were able to remain. The next Sunday afternoon the largest crowd ever assembled in Calamus gathered at the riverside to witness the crowning victory of the gospel work in the baptism of seven additional candidates. Closely following this we again assembled at the little school-house, and a Seventh-day Baptist Church was organized with fourteen constituent members. There was present, upon invitation, a council from the North Loup Church to assist in the organization. Then came the farewell meeting. After the stirring sermon by Elder Morton it was a rare pleasure to listen to the larger number of joyful and convincing testimonies, so spontaneously given, to the power of Jesus Christ to save to the uttermost, from those who had recently experienced that power. Of course, we could not help comparing this meeting with the one on that Sunday several weeks before when one timidly raised his hand for prayer. But I am constantly forgetting that the work thus minutely followed, so interesting to those participating, cannot be so to the reader, so I will desist after a few general observations as to Calamus and the work there.

Eighteen years ago the first settlers came over the sand-hills from Minnesota into this part of the Loup Valley to make it their home. It was a new country, of which the Indians had not yet given undisputed possession. To make it safe for settlement and improvement the government built Fort Hartsuff here at a cost of \$150,000, the buildings of which, now in possession of a railroad company, are offered for sale at \$3,500. Calamus was the name of the post-office located near the fort before the construction of the railroad. The settlement grew, but the growth was not from the class of people which would tend to elevate the moral tone of the neighborhood, so rum, sin, and sandburrs increased as the people multiplied. The young people must have amusement and mingle to—  
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## THE POET'S CROWN.

BY THE REV. O. D. SHERMAN.

I have fought a good fight; I have finished my course;  
I have kept the faith; henceforth there is laid up for  
me a crown.—*St. Paul.*

The history of the world is largely the record of individual lives. We could have a geographical history of the United States, a geological one, a political one, etc.; but if we were lacking a biographical history the soul of our general history would be lacking. Our grandeur as a nation is not of our mountains and our rivers, our valleys and our plains, but in the record of the lives of men who were born on our soil, nourished by our institutions, and who have shone as stars in the firmament of illustrious men. It is Washington, Adams, and Jefferson; Hamilton, Clay,

and Webster; Seward, Grant, and Lincoln, and a host of others, that have made our history glorious. The value of a true, pure, and noble living is beyond computation. It cannot be measured, it cannot be weighed, it is more precious than gold, and better than the merchandise of silver. The gifts of God to men, and the endowment of souls with the power and beauty of mind, reason that can grasp and hold the problems of the universe, tongues that can speak and sing that which will inspire and lift humanity to higher levels, are always worthy of recognition. It is well to erect monuments to the illustrious dead. It is well to bear witness to their beneficial work, and lovingly tell how they lived; of the battles they fought, of the course they ran and of the faith they kept.

There died a little over a week ago, one whom I never saw, and yet whom I loved; one whose ministry has been a blessed one, not to me only, but to millions beside; one whose sympathetic touch was felt wherever hands were bleeding and hearts were aching; one who seized the harp of poesy at early youth and played its strings to songs of high endeavor, to pure and lofty motives, and sweet and patient charity; ever rebuking the sin but loving the sinner.

It is a privilege to me to pay a tribute of love and praise to the memory of John G. Whittier; and briefly I would reproduce his living, breathing self, in contemplating his life and words.

John Greenleaf Whittier was born Dec. 17, 1807, at Haverhill, Mass. His parents and friends were of the Society of Friends, and the poet always conformed to the usages and customs of that sect, even in peculiarities of dress and speech. His was the common New England boy's lot of his times. Scant schooling in the winter months; hard work and plenty of it in the summer. But good wholesome food, pure air, woods, streams, birds, trees, and flowers, were his companions and teachers. That his boyhood was a happy one we may not doubt. Let him tell his own story:

O for boyhood's painless play,  
Sleep that wakes in laughing day,  
Health that mocks the doctor's rules,  
Knowledge never learned at schools,  
Of the wild bee's morning chase,  
Of the wild-flower's time and place,  
Flight of fowl and habitude  
Of the tenants of the wood;  
How the tortoise bears his shell,  
How the wood-chuck digs his cell,  
And the ground-mole sinks his well;  
How the robin feeds her young,  
How the oriole's nest is hung.

O for festal dainties spread,  
Like my bowl of milk and bread,—  
Pewter spoon and bowl of wood,  
On the door stone, gray and rude!  
O'er me, like a regal tent,  
Cloudy-ribbed, the sunset bent,  
Purple curtained, fringed with gold,  
Looped in many a wind-swung fold;  
While for music came the play  
Of the pied frogs' orchestra;  
And, to light the noisy choir,  
Lit the fly his lamp of fire.  
*I was monarch!* pomp and joy  
Waited on the bare-foot boy!

Early his literary tastes developed. He became a contributor to papers, assumed editorial work and entered the army of great writers. But it is not his history we would write, but pay a tribute to the man and the poet. First, we would say, he was of a deeply religious nature; he was a godly man; God was without him and within him. His eyes ever beheld his glory, and his soul was true to the still, small voice. Sometimes to him, like the old Hebrew prophets, the heavens were opened and he saw visions of seraphim and cherubim, and on him the prophet's mantle fell. As he says in his poem, "Ezekiel," published sometime before the civil war, when its dark shadows hung low:

In sudden whirlwind, cloud and flame,  
The Spirit of the Highest came!  
Before mine eyes a vision passed,  
A glory terrible and vast;  
With dreadful eyes of living things,  
And sounding sweep of angel wings,  
With circling light and sapphire throne,  
And flame-like form of One thereon,  
And voice of that dread Likeness sent  
Down from the crystal firmament!

The burden of a prophet's power  
Fell on me in that fearful hour;  
From off unutterable woes  
The curtain of the future rose;  
I saw far down the coming time,  
The fiery chastisement of crime;  
With noise of mingling hosts, and jar  
Of falling towers and shouts of war,  
I saw the nations rise and fall,  
Like fire-gleams on my tent's white wall.

Closing with what appears to me a consciousness of a prophet's true call:

Yet shrink not thou, whoe'er thou art,  
For God's great purpose set apart,  
Before whose far-discerning eyes,  
The future as the present lies,  
Beyond a narrow-bounded age,  
Stretches the prophet-heritage,  
Through heaven's dim spaces angel-trod,  
Through arches round the throne of God!  
Thy audience, worlds!—all time to be  
The witness of the truth in thee.

With this intense loyalty such as characterized the old Hebrew poets, there was also an abiding indwelling and all-leavening sense of God's goodness, of his all-embracing love, and of Christly pity and tenderness. Mr. Whittier's creed was in the Lord's Prayer and the sermon on the mount. Mr. Whittier was no polemic. He had no taste for religious controversy, but he had a deep sense of his own need, as a sinner, of a Saviour. As he in "Eternal Goodness," says:

More than your school-men teach, within  
Myself, alas, I know,  
Too dark ye cannot paint the sin,  
Too small the merit show.

I bow my forehead to the dust,  
I veil my eyes for shame,  
And urge, in trembling self distrust  
A prayer without a claim.

I see the wrong that round me lies,  
I feel the guilt within,  
I hear, with groan and travail-cries,  
The world confess its sin.

Yet, in the maddening maze of things,  
And tossed by storm and flood,  
To one fixed stake my spirit clings,  
I know that God is good.

And if my heart and flesh are weak  
To bear an untried pain,  
The bruised reed he will not break,  
But strengthen and sustain.

No offering of my own I have,  
Nor works my faith to prove;  
I can but give the gifts He gave,  
And plead His love for love.

I know not where His islands lift  
Their fronded palms in air;  
I only know I cannot drift  
Beyond His love and care.

Joined with all this faith in God, trust in his goodness, was a keen sense of his personal responsibility. No Pharisee ever insisted on the tithe of mint, anise and cummin with more of rigor than he brings his soul to the bar of his own conscience.

Stand still, my soul, in the silent dark,  
I would question thee,  
Alone in the shadow drear and stark,  
With God and me.

What, my soul, was thy errand here,  
Was it mirth or ease?  
Or heaping up dust from year to year?  
*Nay, none of these!*

Speak, soul, aright in his holy sight,  
Whose eye looks still  
And steadily on thee through the night,  
To do his will.

What hast thou done, O soul of mine,  
That thou tremblest so?  
Hast thou wrought thy task, and kept the line  
He bade thee go?

Making the fourth of this quarto of inner soul attributes was his abiding charity, especially for the weakly sinning. I have no question that when he repeated the Lord's prayer, he gave special emphasis to "as we forgive our

debtors;" nor would he ruthlessly tear away the veil where sorrow and shame would hide its face, and while confessing the sinner, leave unrevealed the sin.

He prayeth best who leaves unguessed  
The mystery of another's breast.  
Why cheeks grow pale, why eyes o'erflow,  
Or heads are white thou need'st not know;  
Enough to note, by many a sign,  
That every heart hath needs like thine.

We have given these brief extracts from a few of Whittier's shorter poems that show the spirit of the man; but we might say that in all his writings there is his spirit. He sang as the bird sings, from that which was within, and with the true inspiration of a poet. Chastened and sweetened by a Christly faith he made no false notes. Some things he wrote are better than others, but nothing is bad. No line will rise up at the day of judgment and confront him as an evil seed sown either in carelessness or in wantonness. The nation owes a debt of gratitude to Whittier. Some one has written the oft-quoted saw, "Let me make the songs of a nation and I care not who makes the laws." If this be not wholly true, it is a fact that reforms have always been moved forward on the wings of song. Argument, song, and story have been the moral weapons of progress all along the line of centuries. The citadel of a giant evil in our country, that of chattel slavery, was attacked by arguments from giant minds and facile pens and eloquent voices; Garrison, Sumner, Phillips, Lovejoy, Giddings, Chase, Seward, Beecher, Greeley, and hosts of others. Whittier gave argument, but also joined with others in song, Mrs. H. B. Stowe with story. These all together worked its downfall. It is of Whittier as the poet of freedom we would speak.

He was a boy of thirteen when the Missouri Compromise act of 1820 was passed. If this was not the beginning it was the drawing of lines and taking position on the subject of Freedom and Slavery, which finally culminated in the election of Abraham Lincoln, the civil war, the overthrow of slavery, and the legal recognition of equality before the law of the colored men in all parts of the Union. Through these eventful years Mr. Whittier was among the foremost advocates of freedom. First, as a newspaper writer and editor, and then pluming his gift of song, he poured forth his soul in sympathy for the enslaved and for the rights of the oppressed.

Here is a specimen from one of his earlier poems, called the "Farewell of a Virginia slave mother to her daughters sold into Southern bondage."

Gone, gone—sold and gone,  
To the rice-swamp dank and lone,  
Where the slave whip ceaseless swings,  
Where the noisome insect stings,  
Where the fever demon strews  
Poison with the falling dews;  
Where the sickly sunbeams glare,—  
Through the hot and misty air.  
Gone, gone—sold and gone,  
To the rice-swamp dank and lone,  
From Virginia's hills and waters,—  
Woe is me, my stolen daughters!

Gone, gone—sold and gone,  
To the rice-swamp dank and lone.  
From the tree whose shadows lay,  
On their childhood's place of play;  
From the cool spring where they drank,—  
Rock, and hill, and rivulet bank;  
From the solemn house of prayer  
And the holy counsels there.  
Gone, gone—sold and gone,  
To the rice-swamp dank and lone,  
From Virginia's hills and waters,—  
Woe is me, my stolen daughters!

This is not first class poetry. It was born of troublesome times. Whittier's anti-slavery poetry does not compare with the high standard of his religious, ethical or sentimental songs. But then, they were truthful, and like all songs of war and strife, were rough, but they reached



the popular heart and did their work. They met the exigencies of the times. They roused the conscience of the North. The war came and the Quaker poet, whose inbred principles forbade the shedding of human blood under any circumstance, whose watchword was: "Smitten on one cheek turn the other also," beheld the gathering clouds, the stern array, the marshaling of men for the conflict, and felt as one other great prophet did; "Offenses must needs come, but woe unto that man by whom the offense cometh." Patriot to the core, loving his native land as he loved his own life, early divining that only as freedom for all was made a part of the nation's cause could the Union be preserved, his pen was busy, and his words were eloquent, to urge to action on this line. He applauded every effort in this direction, and with clear-eyed faith watched for God to command the troubled waves of war to be still.

Perhaps there is no better way to view the poet's struggles than by a few quotations from his war poems. From "A Word for the Hour," just on the verge of the war, after several States had seceded, he says:

Pity, forgive, but urge them back no more  
Who, drunk with passion, flaunt disunion's rag  
With its vile reptile-blazon. Let us press  
The golden cluster on our brave old flag  
In closer union, and, if numbering less,  
Brighter shall shine the stars which yet remain.

As the strife progressed, after Ellsworth fell at Alexandria, and Lyon in Missouri, and Baker and Northrup at Balls Bluff, Whittier wrote the "Watchers," one of the finest of his short poems, and which so faithfully pictures what sometimes seems to be the conflict between justice and mercy, that we will dwell at little length upon it. The scene is a fiercely fought battle field, after the wild waves of carnage have deluged it. Two angels are watching over it:

Two angels, each with drooping head  
And folded wings and noiseless tread,  
Watched by that valley of the dead.

One of these is the angel of peace, the other that of freedom.

Peace cries—"O, Lord, how long!  
Is there no respite? no release?  
When shall the hopeless quarrel cease?"

"O, Lord, how long! One human soul  
Is more than any parchment scroll,  
Or any flag thy winds unroll."

Then Freedom sternly said, "I shun  
No strife nor pang, beneath the sun,  
Where human rights are staked and won."

But we must pass. It would be pleasant to dwell upon and cull along the way the poetic blossoms that his life so abundantly bore. There was no waning of his powers. The Tent on the Beach, Snow Bound, Pennsylvania Pilgrim and others, children of his heart and brain, were sent forth to gladden the earth. He comes to a ripe old age. His sun is on the downward road, and now he sings in the fullness of his golden autumn day:

I mourn no more my vanished years;  
Beneath a tender rain,—  
An April rain of smiles and tears,  
My heart is young again.

No longer forward or behind  
I look in hope or fear,  
But grateful take the good I find,  
The best of now and here.

But old age comes now. The sun is far down in the West. It is his birth-day—the old man's birth-day that he feels may be his last; and now he sings the tender, sweet strain of patience, resignation and trust, resting in love. Hear him in "My latest Birth-day" hymn:

Beneath the moonlight and the snow  
Lies dead my latest year;  
The winter winds are wailing low  
Its dirges in my ear.

I grieve not with the mourning wind,  
As if a loss befell,

Before me even as behind,  
God is, and all is well.

Closing:—

Be near me in my hours of need  
To soothe, or cheer, or warn,  
And down these slopes of sunset lead  
As up the hills of morn.

#### LOVABLE CHRISTIANS.

There is no line of eulogy in the Bible that is more to be coveted than this single line, "the disciple whom Jesus loved." The original possessor of this precious encomium was John the evangelist, and the inspired writer of five wondrous books of Holy Scripture. There is a very false conception of him in many minds, as if he were a mild, effeminate person, lacking in all the robust qualities of an athletic manhood. On the contrary, he was peculiarly bold and energetic and outspoken—one of two "sons of thunder." He was a man of flaming zeal for his Master's glory, and of red hot hatred for everything false and wicked. And yet he was the author of three marvelous love letters which have the effusive sweetness of the pressed honeycomb. There seems to have been a peculiar inner sympathy between Jesus Christ and this favorite disciple; he penetrated more fully into his Master's mission, understood more deeply his Master's character, and partook more of his Master's spirit than any other of the twelve. He was the planet that rode nearest to the sun. That "leaning on the breast of Jesus" at the paschal supper had a meaning in it; it meant that John's heart drew so strongly to Christ's heart that their outward embrace was as natural as the kiss of a husband and a wife.

John might have sat for that portrait which Paul afterward painted when he described the Christian character as possessing "whatsoever things are true, whatsoever things are just, whatsoever things are honest," and then adds as a finishing touch, "whatsoever things are lovely and are of good report." This word "lovely" does not occur elsewhere in the New Testament. It signifies what is dear to any one, and the phrase, "things of good report," signifies that which wins admiration and approval. We might paraphrase the expression, and render it—"be lovable; so live as to win converts to your Master." Every Christian is, or ought to be, a representative of Jesus Christ before the world. He has been well styled "the world's Bible"—and is about the only Bible that thousands ever look at. It should be the aim of every follower of Christ to be a living epistle, not only legible but attractive to all who study him. Is this always so? Is the religion of every good man and good woman truly lovable? We fear not. Some men's piety has quite too much of the flavor of the "old Adam" still lingering about it. Others sour their religion with the acidity of censoriousness, and their conversation sets every one's teeth on edge. After an hour's talk with them, you find yourself almost insensibly prejudiced against some of the best people of your acquaintance. A fly has been dropped by these censorious dyspeptics into every pot of fragrant ointment, and a smirch has been left by their uncharitable tongues on the fairest characters. There is quite too much lemon and too little sugar in the composition of such people to make them agreeable to anybody. Only half converted themselves, they convert no one else.

Somewhat akin to these are a class of knotty and crabbed Christians whom everybody respects, and almost nobody loves. In my early ministry I had a most conscientious and godly-minded officer in my church who rigidly practiced whatsoever things were true and whatsoever things were just, and whatsoever things were honorable. He was honest to a farthing, and devout to the very core. I never knew him to do a

wrong deed, and I scarcely ever knew him to do a pleasant one. There was a deal of good, solid and most excellent meat in him, but no one liked to prick his fingers in coming at it. The rugged old chestnut-bur christian might have been a great power in the church; but even the children in the street were afraid to speak to him; and so he went sturdily on his way to heaven, praying and working and growling as he went, reminding me of his famous countryman, Thomas Carlyle. If there had been a few drops of the Epistle of St. John distilled into him, he would have made a grand specimen of a christian, and probably he has become sweeter and mellowed by this time in the warm atmosphere of heaven. That good man did more than make a mistake, he committed a sin by destroying a large part of his influence for winning others to Christ. As a soldier has no right to wet his powder or to blunt his sword when he goes into battle, so no christian has a right to make his religion offensive when he might make it attractive. His personal influence is a trust and a talent which he is bound to use for his Master. "He is wise that winneth souls," and no one of us is likely to win anybody until we have won both their respect and their affections. Influence is never to be gained by compromising with other people's sins, or conniving at their wrong-doings; trimmers and time-servers are only repaid with contempt. The price of permanent love is fidelity to the right of an unselfish aim to do good to others.

A lovable Christian, therefore, is one who hits the golden mean between easy, good-natured laxity on the one hand, and stern or uncharitable moroseness on the other. He is sound and yet sweet; he is all the sweeter for living much in the sunshine of Christ's countenance. He never incurs suspicion or contempt by compromising with sinful prejudices, nor does he repel people by doing a righteous act in a churlish or bigoted fashion. The blessed Jesus is our model here as in everything else. Was not his the sinless and ineffable majesty of holiness that awed his followers at the same time that his gentle benignity inspired their deepest loyalty and affection? If Jesus were now upon our earth the most wretched outcasts would be drawn to him; and the lowliest beggar child would be glad to climb upon his knee and to kiss that sad, sweet countenance of purity and love. There would be nothing in this derogatory to his dignity as the Son of God. Christ Jesus was love incarnate. By as much as he abhorred sin he loved sinners, and sought to save the guiltiest. He never spurned the vilest from his presence. When hard-hearted Pharisees scoffed at him for eating with publicans and sinners, his reply was that he came into the world for that very purpose—to seek and to win and to save those who were lost. Let us copy Christ. Let us learn from him how to combine the most unbending sense of justice, purity and loyalty to God with the lovable attractions of a sunny face, and kind words, and cordial courtesy, and unselfish sympathy with the most sinful as well as the most suffering.

Who are the best loved people in the community? I answer unhesitatingly they are the unselfish. They are those who have drunk deepest of the spirit of Christ Jesus. They are those who have the most effectually cut that cursed cancer of self out of their hearts, and filled its place with that love that "seeketh not its own." This beautiful grace sometimes blooms out in most unexpected places. It was illustrated by the poor lad in the coal mine when a fatal accident occurred, and a man came down to relieve the sufferers, and the brave boy said to him, "Don't mind me; Joe Brown is a little lower down, and he's a most gone; save him first!" There are enough "Joe Browns" who are lower down in poverty, and ignorance, in weakness and in want than we are, and Christianity's first duty is to save them. It was to save sinners from sinking into the deeper pit of hell that Jesus died on Calvary. He who stoops the lowest to rescue lost souls will have the highest place in heaven. Will it not be these unselfish spirits who will have John's place up there on the Saviour's bosom and will be "the disciples whom Jesus loves?"—Dr. T. L. Cuyler, in the Independent.

## SABBATH REFORM.

AT our late Conference a committee was appointed to prepare an address, to be presented to the representative bodies of different denominations, on the Sabbath as it stands related to the question of Christian union. The following has been sent to the Episcopal Convention, now in session in Baltimore, Md., and a similar one has been sent to the Congregational Council, also now in session, in Minneapolis, Minn. Of course the address to the Congregationalists is changed so as to adapt the phraseology to their different polity and methods of worship. We shall be greatly interested to know how this address is received. Later it will be put into a general form so that it may be sent to the representative gatherings of the various denominations during the year.

### ADDRESS.

To the General Convention of the Protestant Episcopal Church in the United States of America, assembled in Baltimore, Md.

*Dear Brethren in Christ:*—Desiring to see the coming of the time when all those who love our Blessed Lord and Saviour shall be one, not only in spirit but also in a visible and united church, we, ministers and delegates composing the Seventh-day Baptist General Conference, send you Christian greeting.

We have welcomed every utterance upon the subject of Christian Unity as put forth by various denominations, not the least being the declaration of your own House of Bishops in 1886, and while we believe that the unity of the spirit is more essential than organic unity, we nevertheless are not without hope that the nations and peoples called of God into his church may one day be visibly united. We have waited to see whether in accord with the spirit of your own declaration there would be made a modification of the constitution of your Church whereby there could be presented to other Christian bodies the historic episcopate truly "locally adapted in the methods of its administration to the varying needs of the nation and peoples called of God into the unity of his church." For this we look with interest, praying that God may guide all his children into all wisdom and truth.

It may seem presumptuous to us, whose numbers are so few, and who are popularly supposed to be the most obstinate of schismatics, to speak upon this subject from our point of view. For this reason we have hitherto held our peace. But in the good Providence of God we are led, as we believe by his Spirit, to utter a message of peace to our brethren of other Christian bodies, setting forth, not terms of union, for that from a small body like ours would be only idle boasting, but rather what we believe concerning the Holy Sabbath as a bond of Christian union. For we are Christians first, and then what we are as a Christian body second, simply of necessity. We are Christians who believe that we ought to observe sacredly God's Holy Sabbath, being the seventh day of the week. On that account we of necessity have been separated from other Christians, so far as organization is concerned. We believe that other Christians also ought to observe the Sabbath, but that opinion we hold with simple firmness of Christian faith; in love and peace, not with bitterness, hatred, or malice.

We would first call to your attention the fact that the Sabbath is an essential part of God's law, as contained in those of his commandments

which are known as moral, and therefore is binding upon Christians under the law of love given by our Lord. If any law can claim the allegiance of all Christian people, it is this one. That the Sabbath existed before the giving of the Law at Sinai, you doubtless admit. That the prophets of God, while releasing his people from many of the laws of sacrifice, and exalting holiness and pureness of living above rites and ceremonies, nevertheless did not do so with respect to the Sabbath, but gave it abundant honor, cannot have escaped your notice. That it was observed by our blessed Lord himself, and so far as we can know by his holy apostles, must also be known to you. You cannot have failed to note that Article VII., of the Articles of Religion states explicitly that "no Christian man whatsoever is free from the obedience of the commandments which are called moral," and that these are defined distinctly in the Church Catechism, which is explicit in its designation of the seventh day, more so than the Authorized Version of the Holy Scriptures. Furthermore, in the office for holy communion the minister is required to rehearse distinctly this law, and after the fourth commandment as well as the others, the people must say: "Lord, have mercy upon us, and incline our hearts to keep this law." All of which clearly shows that you acknowledge this law; and in this you are in hearty agreement with most Christian people. Now the day being a part of this institution, an agreement of all Christian bodies could best be secured by the recognition of the day named in the commandment. For the disregard of Sunday,—which by you is rightly considered simply as one of the feasts of the church, albeit an important one, but which by many of your own communion as well as others is connected in thought at least with the Sabbath,—is plainly traceable to the fact that the day is not the one mentioned in the commandment. We do not suppose you to regard the fourth commandment as the ground of the observance of Sunday. But inasmuch as the law of the Sabbath is recognized in the Book of Common Prayer, we especially urge upon you the careful and prayerful consideration of this subject, to see whether the observance of this law by you in conjunction with other Christians would not prove a bond of union in doing God's blessed will, a union far more holy than that of ecclesiastical organization.

It must also be admitted by you that the world needs the Sabbath, and that enforced by some authority which the world, or at least the Christian world, in general will acknowledge. To prove this will be unnecessary. The condition of the world and the attempts of Christian people to secure Sunday observance by law is sufficient proof. That Sunday,—which by your church is rightly not considered as the Sabbath or its substitute according to the fourth commandment, and which is less and less so regarded by those denominations which formerly so taught,—should ever come to possess for the world the sanctity of a Sabbath, is, in view of the progress of thought, impossible. The Sabbath, the seventh day of the week, alone can stand before men with the claim that it is to be hallowed by divine appointment. Men in general will not admit the authority of the church; the mere consensus of Christian people will not be regarded by them. If therefore this great need of the world is to be met, will it not best be done by the observance of that day which was appointed by God himself, and which is declared holy in that law which is acknowledged in some way by all Christians?

It must have come to your notice that Sunday is taking more and more nearly its true position in the eyes of Christian people; namely, that of a day of human appointment, observed with different degrees of reverence and in different ways according to the amount of authority accorded to the church, or the amount of enlightenment on the subject of the true nature of Sunday. Now, inasmuch as the Christian Church as a whole will probably never come to the ecclesiastical view, or will never observe Sunday upon ecclesiastical authority, and inasmuch as the Sunday Sabbath of the other Christian bodies is falling by its own weight of error, does it not seem clear to you that the renewing of reverence for the whole law of God by all denominations is the only practical solution of this question?

Now, are you not in a position where you can exert a great influence in this respect? Your Articles of Religion acknowledge the obligation of the Decalogue upon every Christian man, lay and clerical. See Article VII., the Ante-Communion Service, and the Baptismal Service, as explained by the Catechism. Nowhere in the Articles of Religion or in the Book of Common Prayer is Sunday declared to be more than one of the Feasts of the Church. Every priest in the celebration of Holy Communion must read the fourth commandment, the obligation of which the people acknowledge in their prayer to Almighty God. What could be simpler or more logical than for the Church to provide for the doing of what her members pray to God to incline their hearts to perform? This would not in any wise interfere with the Church year of feasts and fasts, or with any other observance whatever. It would simply set forth the truth upon an important subject and aid the Christian world to take a correct view both of God's holy Sabbath and of the festival days of the Church. In this way it would surely bring about a union of thought and feeling, which would afford the Sabbath an opportunity to vindicate itself as a Christian institution, unhampered either by Puritan theories of a "Sunday-Sabbath" or by the rivalry of another and a different institution, which then would stand upon its own merits as a feast, without having in the minds of the people the apparent sanction of the fourth commandment.

In conclusion, we beg you, dear brethren, not to dismiss this as something unworthy of your attention, but prayerfully to consider:

First, The claims of the Sabbath upon you as a Church, who alone of all Christian bodies, who observe Sunday, admit in your published standards of faith the obligation of the fourth commandment, without at the same time explaining it as referring to Sunday, or calling Sunday the Sabbath.

Second, Whether the incorporation of the Sabbath into your system of religious observances, even if you are not all in exact agreement as to its obligation, would not, by its effect upon the popular mind, become a bond of union in the wider Church of Christ which you and we alike long to see at one in all good things, as we trust we are at one in the sincere desire to do the will of our common Lord and Master, Jesus Christ.

Third, Whether the adoption by you of a motion similar in tenor to the motion herewith submitted to you would not be in accord with the mind of the Spirit of God.

All of which we submit to you, dear brethren, not with a spirit of officiousness, as though we were presuming to instruct you in the understanding of your own canons and liturgies, but



bespeaking your respectful and prayerful consideration of the same, praying that the Holy Ghost may guide all of your counsels to the end that all truth may be your possession.

In behalf of the Seventh-day Baptist General Conference,

WILLIAM C. DALAND,  
LEANDER E. LIVERMORE,  
ELSTON M. DUNN,  
LUCIUS R. SWINNEY,  
MADISON HARRY, } *Committee.*

Attest,

LEWIS A. PLATTS,

*Secretary of the Conference.*

Dated at Westerly, R. I., this 30th day of September, in the year of our Lord one thousand eight hundred and ninety-two.

#### REVIVAL AT LONG BRANCH, NEB.

We have been here for nearly four weeks. Have held thirty-four meetings, with good congregations and interest. The church has been revived and benefited. Backsliders have been reclaimed. Last Sabbath two were added to the church by baptism, one a married lady whose husband was restored to duty and to fill his place in the church. A large number of others expressed themselves as determined to live a different life. The entire community is deeply stirred. Some nights the house would not hold all the people. Some of the oldest settlers say they never saw so much religious interest through the community.

The church here has had many severe trials, but still has a faithful few who continue to maintain the cause. They have some excellent Christian workers. They have a good Sabbath-school and Y. P. S. C. E., that are doing good work holding weekly sessions. They have done what they could to make our stay among them pleasant and profitable. Their only regret and ours is that we could not stay longer, but duty calls elsewhere. They contributed freely for the cause of missions, thus helping to carry on the work.

South Dakota is our next field of labor, where we expect to spend a few weeks. Pray that the good Lord may give us greater power over men to bring them to Christ. Our correspondents may address us at Smyth, South Dakota, until further notice.

MR. AND MRS. J. L. HUFFMAN.

HUMBOLT, Neb., Sept. 28, 1892.

## MISSIONS.

A LETTER from Dr. Swinney, dated Sept. 4th, states that when the hospital was about finished she was so overcome with the excessive heat, and threatened with fever, she hastened away to Japan, and was resting in the mountains so as to be well and strong at the opening of the hospital.

OUR recent trip through Nebraska, South Dakota, and Minnesota, have given us greater hopefulness in regard to denominational interests there than we have ever felt before. Churches are growing in strength, and there are evidences of real and increasing temporal prosperity. Nowhere did we take greater courage and more hope as to the future than at Dodge Centre, Minn., where the Rev. S. R. Wheeler is pastor. The surrounding country and the town, with two important railroads and "no license," are prosperous; and our people share in the good work and in the prosperity. One proof of this is, that, without doubt, their meeting-house will have to be enlarged before long. There were good congregations at the Friday evening meeting, when there was a

short discourse; on Sabbath morning, in the Sabbath-school, and on Sabbath afternoon. We held a largely attended, free, and helpful conference upon our missionary work and other denominational interests, one hour before and one-half hour after a most excellent young people's meeting. And from our visits among the families we received both pleasure and profit.

Two sermons and a conference on missions at Milton, Wis., Rev. E. M. Dunn, pastor; one sermon and a conference on missions at Milton Junction, Rev. Geo. W. Hills, pastor; a sermon and short talk on missions at Rock River, Mr. E. B. Saunders, the unordained but successful pastor or leader; a long, pleasant, and profitable conference with the President, Mr. Saunders, and the Secretary, Miss Eda Crandall, of the Young People's Permanent Committee of Conference; and visiting and conversation with the pastors and in a few of the many hospitable homes here, have made a pretty full four days work. The conferences on missions and on denominational work in general that we are now holding, exceed our highest anticipations in their manifest interest and value. The Lord is opening for us a new era of denominational work and growth if we are ready to do our part. We spent two days very pleasantly at Berlin, Wis., Rev. J. M. Todd, pastor, with whom we called on nearly all of our people there. Held two meetings, well attended, especially in view of the threshing on hand in the neighborhood, pastor Todd and brother A. H. Lewis being present and taking part. We came from that field with increased interest and hopefulness. May the brethren and sisters there unitedly and believingly say to one another: Let us rise and build. And may their hands be strengthened for the good work.

#### MISSIONARY BED-QUILTS.

We desire to express, in all sincerity, our appreciation of the thoughtfulness and generosity that prompt the making and sending to Conference and Associations of quilts to be sold for the benefit of the cause. But, really, it has been found exceedingly difficult to dispose of them at such times. Regard for the feelings of the excellent persons sending them, not a desire for the quilts, has chiefly made this possible. And, in some instances, unsold quilts have been paid for by persons who neither needed them nor felt able to buy. If quilts that may hereafter be made for benevolent purposes could be taken charge of and sold by the Ladies' Societies of our larger churches, at their public "sales," the end sought by the giver would be reached, and it would be better in every way.

#### BY STEAM.

Out on the beautiful prairies of South Dakota are immense quantities of wheat, in shock or stack,—millions on millions of bushels. While riding over these prairies and past wheat fields thousands of acres in extent, Pastor D. K. Davis remarked, "Threshing machines with horse power will not answer in these days; we must have them that go by steam." It is quite a step in advance from the flail to the twelve horse sweep; but beyond this we must go, and thresh from 1,000 to 2,000 bushels of grain a day, by steam power. The post-horse once carried the mail; but now it goes by steam, in the "Overland Flyer."

Our missionaries once traveled from place to place, long distances, on horseback; or went to China in sailing vessels, on voyages of months.

Now we send them swiftly across land and sea by steam.

Money is not sent to China by kegs of Mexican dollars, on the slow-sailing vessel, but by bank drafts on the swift-moving train and ship; or, if need be, electricity will flash an order for funds half way round the globe.

The Missionary Board once really knew but very little of the wide field entrusted to its care. Now, by the aid of steam and through its Secretary, it can establish living, interested, sympathetic relations with the great work and the faithful workers.

Are these changes the result of pride or love of ease? Does the Dakota farmer thresh by steam instead of a one-horse tread because he is proud, or wants an easy time? Oh, no. The necessity of progress and of doing things on a large scale is upon him.

But all farmers do not yet need and cannot have steam power. And so our missionaries will sometimes have to cheerfully travel on horse or mule back, or in heavy wagons behind ox-teams, over rougher roads than some of our readers ever dreamed of, and patiently endure slow-going and other discomforts and hindrances to swift movements and quick work. But, as a rule, and in these days, if we would keep ahead of sin and the devil we must go by steam.

#### PRAYER FOR OUR MISSIONARY BOARD.

The object of this writing is to suggest a particular time for especial prayer in behalf of our Missionary Board. The work of the Board is attended with much anxiety because of its greatness and importance. In his recent visit the Corresponding Secretary asked prayers for the Board, and especially for himself. It belongs to him to learn all about the work and the workers, and report this information to the Board. Then comes the counseling together as to how, and where, and when, and by whom the work can best be done. The annual Board meeting occurs on the third Fourth-day of the week in October in each year. This year that day is Oct. 19th. This is the annual meeting, because it is the first meeting after the election of the Board at the General Conference time, and also because at this meeting the work for the entire year, beginning with the next January, is laid out and provided for. There also occurs a quarterly business meeting the third Fourth-day of the week in January, April, and July. Now, as to the time for prayer. Why not name the prayer-meeting on Sixth-day night immediately preceding each one of these Board meetings? Why not adopt this time in all our churches? God would hear these united prayers, and their influence would be felt in the Board and in the churches. Are there not others who will say a few words on this subject?

S. R. WHEELER.

DODGE CENTRE, MINN.

#### FROM F. J. BAKKER.

Extracts from letters sent by Eld. F. J. Bakker, of Holland, to Dr. N. Wardner and other friends at Milton Junction, Wis., in grateful acknowledgment of the receipt of \$50 toward the support of his labors:

Not long ago I received 2,500 tracts,—1,000 temperance and the rest gospel tracts. And there is scarcely a day that I do not in some corner in Rotterdam try to bring them into the hands and houses of the people with the earnest desire and prayer in my soul that our God will bless the work. Last Tuesday I met a man and his wife who were very zealous and sure for

their Sunday-keeping like an unmovable rock. The woman at last did say: "Oh sir, I do very deeply regret that you are in such a dangerous error, and I do hope and pray that you may come back from that way, and certainly you must return before you die. You cannot come into heaven in that way; you reject the resurrection of Jesus, and I would very earnestly warn you that you stop going amongst people to tell them such a doctrine." However slow the work goes here in our country it does go, and everywhere it seems that people do regard it somewhat more, and do take a little notice of us; however, it is a hot and heavy battle.

From the 8th to the 16th of June I made a trip to Germany and Belgium. In the city of Liege, where there are a couple of Sabbath-keepers, I held a few evening Bible readings for a dozen people—men and women. Also I distributed a good many Dutch and French tracts. I have made in this quarter 80 visits to houses (ships I never do count), and also held 44 Bible readings and spread a great many papers and tracts everywhere. We have had but little summer until now (July 26th), however potatoes and vegetables are very good, and everything looks all well.

My work in this quarter has been as usual—visiting ships, large and small, steamers and sailing vessels, and every Friday-Sabbath evening the lodging places of the emigrants, of every nation. Some are well satisfied and take tracts and papers very gladly, but very often it happens that they do scoff and refuse to take them, and when I try to talk to those who scoff they sometimes tell me, "Get away." But some are very kind and wish me God's blessing in my way. Besides me the German sailors' missionary works every Friday among the Germans. But the English and Sandinavian missionaries never do for them. And as for the French, Spanish, Italians, Greeks, and Russians, there is nobody who cares for them. I do always visit their ships, but I regret that I cannot talk with them. One day I visited more than 35 ships, and another day 25. With many persons I come into conversation about baptism and Sabbath; in one instance with a Mormon woman.

In this quarter I made 96 visits, not counting emigrant-houses and ships, and held 25 meetings. Every Sabbath I hold a Bible-class with the children, and so I go on the best I can do to make known the whole truth of the blessed Scriptures in the hope that our God will give blessings to it. Pray for us and our work, dear brethren, like we constantly do for you. The winter was very hard and a scarce time for the working classes here, and that seems to be the cause that many go to your country. Last week there did go two steamers with emigrants in one day, and the week before there must have been 300 persons left because there was no room for them. Last Friday a train with 500 emigrants came here from the north part of Holland. I talked with several of them, some families of eight and ten persons going to America. As far as I can do it I furnish them with tracts and *Boodschappers*.

#### ANNUAL REPORT.

##### South-Western Association.

The Rev. L. F. Skaggs, Billings, Mo., General Missionary.

Mr. Skaggs reports 48 weeks of labor with the Corinth Church, Barry Co.; the Providence Church, Texas Co.; and the Delaware Church, Christian Co.; and at six other preaching places; 188 sermons and addresses; congregations from

20 to 100; 27 prayer-meetings; 285 visits; the distribution of 2,170 pages of tracts and 108 papers; 3 additions—one by baptism; 12 Seventh-day Baptist families, and 30 resident church members.

He writes:

First, I want to thank our Father in heaven for life and health.

Have visited the Providence Church only twice the last quarter, being hindered by high water. We have had more rain and higher water this season than was ever known before by our oldest settlers.

The religious interest is very good generally. I have sown the field pretty thoroughly with Sabbath literature. There are persons who are convinced, but they do not seem to have enough moral courage to do what they know to be right.

The people here are very poor, yet they have been very kind to assist with conveyances to and from the railroad. I was requested to state in my report that they would meet me at Cabool, where we leave the railroad, 16 miles from the Providence Church. This arrangement is made among the brethren. One person, not a member of the church, said he would meet me at Cabool once each quarter, and be glad to have the privilege.

Plum Valley is 16 miles north-west from the Providence Church. We visited this place but once this quarter on account of high water. The interest was good, though the people were in the midst of wheat harvest. Wheat is very good, and a great many of the First-day people harvested on Sunday for fear they would lose their crop. Most of the people have come to believe there is no sacredness about First-day observance.

The little church in Barry county I have visited regularly. The interest there is good. On my last visit one First-day brother gave me one dollar, and two of his little girls gave ten cents apiece, and he said he believed \$10 could be raised if some of the brethren would take hold of the matter.

A number of persons are thoroughly convinced with regard to the Sabbath and the perpetuity of the Moral Law, but the Disciples teach that the law and the prophets are done away with, Christ having abolished all. They also deny the doctrine of assurance, and teach that no one knows he is saved until the judgment. So, according to that doctrine, the Christian does not know whether he is on the road to heaven or hell.

The Delaware Church has had Eld. W. K. Johnson for pastor, and there have been two additions, a brother and his wife. The man comes from the Primitive Baptists, his wife from the Missionary Baptists. This little church has no Bible-school, but carries on weekly prayer-meetings.

The writer has tried for the last two years to heed the admonition of Acts 6:4, with what success is known to God only. We need a consecrated ministry and a consecrated membership, then we will see the cause move. What hope of converting a world lying in sin, with a dead ministry and a dead church? "Awake, O sleeper, and call upon thy God!" "Because iniquity doth abound the love of many shall wax cold, but he that endures unto the end shall be saved." "Be thou faithful unto death, and I will give thee a crown of life." "As I live, saith the Lord, my glory shall cover the earth as the waters cover the deep." Pray, that I may be faithful, and that God may abundantly bless this field.

The Rev. Geo. W. Lewis, Hammond, La., Missionary Pastor.

Mr. Lewis reports a year's work as pastor at Beauregard, Miss., and Hammond, La., with Beulah, La., as a preaching station; 80 sermons and addresses; average congregations of 36; 51 prayer-meetings; about 350 visits; the distribution of 2,400 pages of tracts and 118 papers; 9 additions; 2 at Beauregard and 7 at Hammond—6 being by baptism; 12 Seventh-day Baptist families and 25 resident church members at Beauregard; 20 families and 43 church members at Hammond; and a Bible-school at each place.

He writes:

The Beauregard Church is thoroughly united in effort and spirit to uphold the cause of God in that place. The attendance upon church appointments is good, considering the number of aged people, some of whom make efforts and sacrifices in coming to the meetings that might well reprove younger and stronger people.

The interest in spiritual things at Hammond is also good; it having been manifested, of late, in six of the young people joining the church by baptism, and one by verbal statement; and in a general effort of brethren and sisters to make further improvements on the temple of God in this place, by raising funds, erecting a steeple, and ceiling the main audience room.

The Rev. J. S. Powers, Bonita, Texas, General Missionary.

Mr. Powers reports 34 weeks of labor; 84 sermons and addresses at 5 places in Texas and the Indian Territory; 130 visits; the distribution of 1,500 pages of tracts; 7 additions—2 by baptism; the organization of the Bethel Church, Elk, I. T., with 5 members, since increased to 10; 7 families, 20 church members on the field.

He writes:

As I wrote you, I have been, the last quarter, almost completely demoralized in my work by floods and the unwillingness of the people at some points to hear, owing to the disrepute of Adventism. My meeting at Elk was a success as to numbers present, the attendance being perhaps as high as 250. The church there seemed greatly strengthened, five more coming to us. I believe the truth is taking a deep hold in that vicinity. I preached once there on the Sanctity of the Sabbath with profound attention from my audience. As to my work in general I find the field one requiring great zeal, courage and ability; in all of which I fear I am deficient. Prejudice and ability are against us; but I pray that God will use me to confound the mighty. It requires mature thought and irrefutable arguments to satisfy the people; less cannot reach their attention. This, as you know, demands close and hard study. It requires great diplomacy to maintain the dignity of the truth without personal debates, for you are challenged at almost every point.

The summer months are the months here for labor. So every moment of my time will be occupied in preaching. I would like to attend the Conference had I the means and time, but I think it best for me to work during the period with all my power. Pray for me. We have a strong man in Bro. Quillin, of Elk, I. T., a good speaker, a fine reasoner, and of profound piety. I praise God for giving us such men. He is a man of good repute of those without. We need strong men, in character, at least, with us here or we cannot hope for the least success. This is plainer every day, and this I impress on our people. Bear my request to the Conference for prayers.

The Rev. S. I. Lee, Fouke, Ark., General Missionary.

Mr. Lee reports 16 weeks of labor in Arkansas, Eastern Texas, and Western Louisiana; 42 sermons and addresses wherever opportunity could be found, in church, school-house, or home; congregations from 4 to 75; 5 prayer-meetings; and the distribution of 8,059 pages of tracts.

He writes:

Much of my work has been prospecting. Here and there I find a lone Sabbath-keeper, or a few of like faith. Some desire to investigate the subject; and many who never heard of it become interested when it is presented to them. These are the encouraging features of the Sabbath Reform work. The most discouraging feature is the unwillingness of Christians to obey God when convinced that the Bible plainly commands all men to keep the seventh day. There is lack of reverence for God and his law; and people do not seem to regard it to be the mission of Jesus to save men from their sins, but from punishment, allowing them to live pretty much as they please in this world, and go to heaven when they die. Men everywhere need to break away from transgression by right doing.

The Rev. J. L. Huffman, Salem, W. Va., Missionary Evangelist.

Mr. Huffman reports 52 weeks of labor with the churches of Cuyler Hill, Lincklaen, Watson, Adams Centre, Portville, West Genesee, Richburg, and Little Genesee, N. Y.; Hebron, Hebron Centre and Single House, Pa.; and Farina, Ill.

Four hundred and eleven sermons and addresses; average congregations of 75; 522 visits; the distribution of 2,500 pages of tracts; 146



additions—123 by baptism; the organization of Christian Endeavor Societies at Cuyler Hill, Watson, Hebron Centre, Portville, and Richburg; and of Bible-schools at Cuyler Hill and West Genesee.

In our rejoicing over these large results, let us not forget the seed-sowing that went before, and, especially, the vast amount of wise, patient and systematic religious teaching and training that are needed in order that the tender blades may become full corn.

#### STUDENTS' VACATION WORK.

Mr. W. L. Burdick, student at Alfred, reports 10 weeks of labor with the Hebron and Hebron Centre churches, and at Pine Grove, Pa.; 24 sermons and addresses; congregations of 50; 11 prayer-meetings; 69 visits; the distribution of 7,750 pages of tracts and 15 papers; 5 additions—3 by baptism; and one Bible-school organized. He found 28 Seventh-day Baptist families, besides eight in which the mothers were Sabbath-keepers, and 80 resident church members.

Mr. M. B. Kelly, Jr., also a student at Alfred, reports 9 weeks of labor at Stone Fort, Bethel, Villa Ridge, Mt. Pleasant, Pulaski, and Liberty, Ill.; 21 sermons and several short addresses; 10 prayer-meetings; 50 or more visits; and the distribution of 1,200 pages of tracts.

#### THE STUDENT EVANGELISTS.

Messrs. F. E. Peterson, L. C. Randolph, T. J. VanHorn, D. B. Coon, Geo. B. Shaw, and W. D. Burdick, students in the Theological Seminary at Morgan Park, Ill., offered to go out together, under the auspices of the Board, for missionary, evangelistic, and Sabbath Reform work during the summer vacation; and their offer was cordially accepted. Mr. I. J. Ordway, of Chicago, deeply interested in the movement, has greatly aided the young men in their plans, and has been chiefly instrumental in raising the needed funds.

All but Mr. Burdick were ready to take the field at the beginning of the vacation; and we have their report, as of our other missionaries, up to June 30, 1892:

Seven weeks of labor each, or 35 weeks in all, at New Canton, Ill., in the Union church at Barry, Ill., in the Baptist church, and in three school-houses; 63 sermons and addresses; average congregations of 184; 37 prayer-meetings; 1,150 visits; the distribution of 15,684 pages of tracts; 25 additions to the New Canton and Barry Baptist churches, and one to the Chicago Seventh-day Baptist Church; while 52 persons expressed, during the meeting, a desire to live a Christian life.

Their principal dependence, as ways and means, has been upon house to house visiting, personal conversation, the power of song, prayer-meetings, preaching, at least one public, and thorough presentation of the Sabbath doctrine, and tract distribution.

It cannot but be that the faithful seed-sowing of these seven earnest young men will bring forth much more fruit, even for Christ and the truth, than has yet appeared.

#### WORK OF THE CORRESPONDING SECRETARY.

The following items will furnish an outline of the Secretary's work: 796 communications received, 884 written; 366 packages of printed matter mailed, such as annual reports, and, also, papers and magazines to home missionaries, students and others; 55 sermons and addresses, at 33 places in the States of Rhode Island, Connecticut, New York, New Jersey, West Virginia, Wisconsin, Illinois, Kansas, Arkansas,

Texas, and Florida; attendance at the Conference and Anniversaries, 4 Associations, and 4 Quarterly and Yearly Meetings in Connecticut, New York, New Jersey, and Wisconsin; 6 Missionary and 4 Tract Board Meetings; centennial of the Salem, W. Va., Church; an undenominational meeting in New York City, called to consider questions relating to the making of religious exhibits at the World's Columbian Exposition; an address at an undenominational Missionary Conference held in the Amity Baptist church, New York; the editing of "Jubilee Papers"; preparation of the Board's Annual Report; corresponding editorial work on the SABBATH RECORDER; work in connection with committees, with Sabbath-schools, and with prayer, teachers' and Christian Endeavor meetings; traveling about 13,000 miles; and, although the Secretary does not have, like Paul, the care of all the churches, questions are referred to him by correspondence and otherwise of increasing number and importance.

#### SUMMARY.

The following figures show that in apparent results the past year has been one of the best in the history of the Society: 34 workers on the home field, in 18 States and Territories, report 897 weeks, or over 17 years of labor; 2,449 discourses; 525 prayer-meetings; 4,378 visits; the distribution of 59,780 pages of tracts and 1,082 papers; 260 additions—195 by baptism; and the organization of one church, 4 Sabbath-schools, and 7 Christian Endeavor societies.

The Treasurer reports for the year ending July 31, 1892, total receipts of \$13,173 80. But, as his report shows, the actual income, including \$250 for the Permanent Fund, was \$13,686 99—the largest ever received.

The expenditures, not including the payment of bank loans, were \$12,556 30.

The net indebtedness has been reduced \$1,702 12, or from \$4,293 29 to \$2,591 17.

In the treasury of the Shanghai Missionary Association, at the 1st of July, there was a balance of about \$2,880 (Mexican), or about \$2,300 in gold.

The number and faithfulness of workers at home and abroad, and the state of the treasury, are encouraging, and furnish occasion for gratitude to the giver of every blessing.

#### A CENTENNIAL AND SEMI-CENTENNIAL YEAR.

The raising of a special Thank-offering of \$5,000 for missions, and the publication of a collection of historical papers, was deemed a most fitting way of commemorating the William Carey Centennial, and celebrating the fiftieth year of this Society's existence.

A beginning has been made in the thank-offering wherever there has been a little painstaking effort; and it is to be hoped that, under abiding inspiration from this annual meeting, the amount will be completed before the close of 1892.

The collection of papers is to be published in book form, entitled "Jubilee Papers." We had hoped to have it ready at this Conference, but there have been unavoidable delays. Specimen pages are here; the book is now passing through the press; and it will be out at no distant day. Of the twenty or more papers and tables, one relates to William Carey and the great cause of foreign missions; the rest relate almost entirely to the work and history of our own people. It will, therefore, be a most valuable book on denominational history; one that ought to be owned and read in every Seventh-day Baptist family for the sake of a needed increase of knowledge, interest and zeal.

(To be continued.)

## WOMAN'S WORK.

### WILL WE HELP?

Dear Sisters:—As a letter from Dr. E. F. Swinney has reached me, which gently appeals to the hearts for interest in furnishing supplies for the rooms in the newly finished hospital, and as Bro. D. H. Davis says that he will plan his boxes to suit the amount of supplies sent to his care previous to Nov. 10th, for use in hospital or school, I hasten to tell you that if you did not send all you wish you had in the Christmas box, or have ascertained that you can spare a little, or two or three littles, that may help some perishing sister to find the "bread of life," to "become healed," and to sing for joy that the Sun of Righteousness has shined into her poor, weary heart, your offering will be thankfully received, and carefully delivered, if wind and wave are propitious.

Dr. Swinney's words will speak to you for her work better than I can, therefore I give you some extracts. The Doctor sent a very fine plan of the second story of the hospital, showing its connection with the Dispensary, and said: "The contractor asked an extension of time to complete the work, as it was all done but varnishing the floors, and there had been no weather suitable for varnishing in over four weeks, as the Ningpo varnish will not dry except 'tis rainy, and our dry season was unusually dry. Unpainted floors will not dry in several hours, which will not do in a sick room, as they must be washed every day; paint wears off very quickly, and I am having them varnished, as all our good buildings are, which will last longer and be far healthier. . . . In the long ward there will be sixteen beds, in the smaller one eight, and in the two private wards one each, making twenty-six beds to start with. We will furnish the long ward down stairs at some future time, when better able, when we have grown accustomed to the work and the helpers have become more capable. . . . Your interest and purpose to help in the work has cheered and comforted me many a time, and I feel sure you will do what you can in sending year by year. The helpers are to be paid month by month, and muslin for sheets and pillow slips, calico, quilts, and towels, etc., will always be needed. Bedquilts of all kinds, thick, thin, and quilted, can be used much more than I thought at first. . . . My heart is resting in the thought of the holiday box this year, trusting that many needful articles will come in it. Our letters to Dr. Wait were printed and sent out with the RECORDER, and we know the women all over the denomination can know and see plainly our needs; it is not necessary for me to write further."

I repeat, Bro. D. H. Davis says he will prepare his boxes according to the amount of supplies forwarded to him prior to the 10th of November next, and will gladly take them with what he must take. The supplies needed are bedding, including woolen blankets; towels, heavy as well as some soft for private wards; pieces of soft flannels as large as your hand and larger; soft linen; cloth for bandages; bleached and unbleached muslin; calico; strong, twilled cotton, blue or uncolored; yarns, knitting needles, crochet hooks; pins, toilet and safety; threads, white and colored; soaps, castile and toilet; and though not last nor least, money for freight, and then enough in the treasury to keep the helpers' dues timely paid. This letter is for all of us; we are all connected with this special work of our Christian womanhood. Will we not have of our home comforts something put into this work this year. Each one knows what she has done, what she has to do with, and may God help us to do what we can.

A. K. WITTER.

# THE SABBATH RECORDER.

L. A. PLATTS, D. D., EDITOR.  
L. C. RANDOLPH, Morgan Park, Ill. CONTRIBUTING EDITOR.

## CORRESPONDING EDITORS.

REV. A. E. MAIN, Ashaway, R. I., Missions.  
MARY F. BAILEY, Milton, Wis., Woman's Work.  
W. C. WHITFORD, D. D., Milton, Wis., History and Biography.  
REV. W. C. DALAND, Westerly, R. I., Young People's Work.  
REV. H. D. CLARKE, Independence, N. Y., Sabbath-school.

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

I AM glad to think  
I am not bound to make the world go right,  
But only to discover and to do,  
With cheerful heart, the work that God appoints.  
I will trust in Him  
That He can hold His own; and I will take  
His will, above the work He sendeth me,  
To be my chiefest good.

IT will be noticed that the Executive Committee has fixed the time for the session of the South-Western Association on Dec. 1, 1892. We hope the time chosen will prove to be most favorable, and that the meeting will be one of great blessing to the churches composing this, "our little sister," among the Associations.

PLEASE notice the label on your paper. If this reads "Dec. '92," it means that your subscription is paid to the close of the current volume; if an earlier date, it indicates that you are in arrears, a little figuring will show how much. Thus, "Dec. '91" would show an arrearage of one year; "June, '92," would show an arrearage of six months, etc. Every label should show a date as late as "Dec. '92," before the close of this year. Some already reach into '93. Many more should do so before the first of January.

WHAT opportunities for work are constantly opening to us! In another paragraph we call attention to the Dutch Mission to soldiers in India; Bro. Burdick draws an interesting picture of the work, and opportunities for usefulness, of the Seamen's Mission in New York, and the ways in which we can all help in that good work; Dr. Swinney, through a correspondent, tells our women how they may help, just now, her work for the women of China; the regular work of our Missionary Society grows in importance with every passing month, and our publications find their silent but effectual entrance into homes and hearts almost everywhere, opening doors into regions that hitherto we knew not of. Truly, God calls us, by these manifest tokens, to greater consecration and more earnest endeavor in his name.

THE old saying that "death loves a shining mark," seems to find abundant illustration in these days. The ink is scarcely dry in the testimonials which have been written on the death of our own beloved poet Whittier, when the news comes that England's poet laureate, Lord Alfred Tennyson, has been summoned to join "the innumerable caravan" which is ever going, but never returns. In the meantime, France bids adieu to her distinguished philologist and author, Joseph Ernest Renan. The latter is best known and the "best disliked" in this country for his work, "The Life of Jesus," in which he denies the divinity of Jesus, but regards him as a most wonderful man. But in his own country he was known as a man of varied and brilliant literary talent and attainments, and was possessed of no little influence and importance in the politics of his country.

THE great Chicago University was opened without formal ceremony on Sabbath morning, October 1st. "At the early hour of half past eight," so the reports say, "the professors met their classes, and work began." At half past twelve o'clock the chapel exercises, of a purely devotional character, were held. It was, we suppose, for the sake of opening the work of the school on the first day of October that this last day of the week had been chosen as opening day. We thought of the Seventh-day Baptist boys who had gone there for post-graduate studies, and reflected upon the promise which President Harper is reported to have made, that they should have equal privileges with Baptist students in the University, and wondered if the privilege of being absent on opening day was one of those equal privileges.

WE take pleasure in calling attention to the article of Bro. G. Velthuysen, Jr., in another column, giving an account of the final meeting of Bro. Van der Steur with the church at Harlem before entering upon his mission to the Dutch soldiers in the Indies. Surely all our people will pray for blessings upon this noble brother and his Christ-like work among the poor and neglected soldiers in that foreign country. Will we not also heed the call of Bro. Velthuysen for small contributions for the support of this work. There are very few of our Sabbath-school children who might not join the "Association of the cent," and many could do much more than this. The discipline of the giving would be good for us, and it would increase our interest in Foreign Missions, and greatly help and encourage this very worthy cause. If any should feel restrained from doing by the difficulty of making foreign remittances, we have no doubt remittances could be made through the treasurer of either our Tract or our Missionary Societies, both of whom have frequent occasion to make such remittances.

IN our brief sketch of the life and labors of President Allen, we spoke of his attendance at Oberlin College, Ohio, as being under the presidency of Prof. Jas. H. Fairchild. Prof. A. C. Spicer, of Battle Creek, Mich., who was with Pres. Allen as a student at Oberlin, corrects that statement by saying that at that time Oberlin's President was the venerable Asa Mahan, who was succeeded by Chas. G. Phinney, after whom came Prof. Fairchild. The latter was a brilliant young professor in the college at this time, and President Allen was an inmate of his family a good portion of his student life, and taught one of the Professor's classes for some time. The friendly intimacy which lasted through life sprang up during these associations. We are glad to make these corrections from the pen of one who knew. Our sketch was written from scanty material, but the best we had at hand. Prof. Spicer thinks that which, more than anything else, won Prof. Fairchild's admiration and friendship was Prof. Allen's conscientious, dignified, and noble bearing as a gentleman and a Christian, and his strict adherence to his religious convictions even under apparently adverse circumstances, some of which were peculiarly trying, and revealed the staunch Christian character that he possessed.

MUCH has been said during the past two or three years of the Fairbault (Minn.) plan of schools, approved by Bishop Ireland and disapproved by others. It now appears that the

plan has been defeated by a popular vote of the city, six hundred of the one thousand voters voting against it, at a school election held last week. So nearly as we can learn at this distance and from conflicting reports, the "plan" was a compromise between the American idea of a non-sectarian, free public school and the Roman Catholic parochial, or church school. If we remember correctly, the Catholics gave up their parochial schools and consented that their buildings should be used for public school purposes, for which they got the privilege of furnishing the teachers, paid out of public funds, with the privilege of teaching, dressed in the nun's garb, and of teaching the doctrines of the church at stated hours to Catholic children. It is easy to see that the compromise was largely on the part of the public school authorities, and that the advantage was on the side of the Catholics, as it always will be when such compromises are attempted. The recent election appears to indicate an awakening to this fact on the part of the people and a determination of the citizens to return to the true American system of free public schools, with equal privileges to all, without regard to church connections or sectarian practices.

THE "Columbus Celebration" in New York is in progress at this writing. It began on Sabbath, 8th, by appropriate services in various synagogues in the city. The rabbis preached sermons relating to national affairs, and the choirs substituted patriotic hymns for the usual songs of the Sabbath services. On Sunday, in both Catholic and Protestant churches, appropriate services were held, and in some instances, special, elaborate preparations for the musical part of such services had been made. On Monday, the 10th, occurred, in the early morning, the opening of the Art Exhibition at the National Academy of Design, which is to remain open until the 16th; later in the day the school and college parade was had, and in the evening a musical allegory, "The triumph of Columbus," at Carnegie Hall, and fireworks from the Brooklyn Bridge closed the day. On Tuesday the programme provided for various parades during the day, musicals and fireworks in the evening. On Wednesday, more parades, unveiling of Columbus Monument at Eighth Ave. and Fifty-ninth street, followed by night pageants—allegorical floats, fireworks and illuminations over the route of the military parade. Such is a brief outline of the ceremonies with which the metropolis of the New World celebrated the four hundredth anniversary of its discovery.

A CORRESPONDENT sends us the following, clipped from the *School Journal*, and asks, "Why is our weekly school holiday on Saturday, and what is the best reason for not changing it to Monday, as the lady suggests?"

It has for years been the experience of all teachers in public schools that the work of the pupils on Monday was the most unsatisfactory of any day of the week. When they leave school on Friday night their thoughts are not on the lessons of the following Monday, but upon the good time they are going to have on Saturday. Of course they do no studying on Saturday, and unless they break the Sabbath, they come to school on Monday morning with imperfect lessons.

The teachers would be greatly benefited by the change. The teachers get very little rest on Saturday. That is the day upon which they do their shopping and this is not the easy task that the newspapers say it is. It is especially hard on Saturday, for the stores are crowded and one is jostled, and pushed and worried so, that when she gets home, she feels that she has done the hardest day's work of the week. Many of the teachers do their own sewing, so that between



shopping and sewing Saturday is a day of hard toil. Many of them also do considerable work in the churches as teachers of Sunday-school classes, and with the work they do on Saturday at their homes, and on Sunday in the churches, by Monday morning they are as tired as they were when the week's labors in the class-room closed on Friday afternoon. Saturday is also a bad day upon which to transact business, because the banks are closed in the afternoon, and that is the portion of the day that the teacher devotes to her or his business affairs. With Monday to themselves they could transact their business with half the annoyance they suffer under the present arrangement. If the schools were kept open on Saturday the teachers would go home Saturday afternoon with the certainty of having before them one night and one day for rest. On Monday they could attend to their personal business, and would be prepared to take up the work of the school-room with more energy than they do now.

If there is anything that is settled it is that Monday is the American wash-day. Monday is a day when there are always many pupils absent from school. The excuse they give is that they had to stay at home to mind the baby while their mothers did the washing. The change that I have suggested would do away with this annoyance to the teachers.

To the first part of our correspondent's question we frankly answer, we do not know why our weekly school holiday comes on the seventh day of the week instead of any other. Or, for that matter, we do not know why any weekly holiday for schools was adopted. We never could see any reason for it that would not apply equally well to various industries or employments. The teacher in our public schools is engaged six hours per day, while the employes of mills, factories, and the like, work ten hours per day. Why should the former be given a full holiday every week, and the latter be required to work full time for six days of every week; or why do school children need the weekly holiday more than the many children who toil in mills and factories? As to the second part of the question, the best reason we know for not changing the holiday from the seventh-day of the week to the second is that it would deprive many children—the children in Seventh-day Baptist, Seventh-day Adventist, and Jewish families—of one day's schooling in each week, and would compel many people of the above named religious persuasions to abandon the profession of teacher, or work upon the Sabbath-day. So far as those to whom this objection would not apply are concerned, we see no good reason why the change suggested by the *Journal's* correspondent might not be made.

#### SOMETHING ABOUT THE WOMAN'S BOARD.

As Secretary of the General Conference, we have received so many letters of inquiry and suggestion about the change and present status of the Woman's Board, that it seems that some public statement is required.

1. Why was the change made? Simply, and only to distribute as evenly as possible the different forms of organized work in the different Associations. The Young People's Permanent Committee, since its organization, has been located at Leonardsville, N. Y. The experience of several years clearly pointed to the wisdom of putting this committee at Milton, Wis., where are a good many young people willing to go out and work in mission fields easily accessible to them. These conditions do not exist at Leonardsville. Therefore the first recommendation of the Nominating Committee was this change of the Young People's Committee from Leonardsville to Milton. The next question before the Committee was, can the Woman's Board be changed from Milton to Leonardsville, without detriment to the work of that Board, and so keep the Conference work

divided among the Associations? In determining this question the Nominating Committee sought counsel of the near friends of the old Board, for, with a single exception, the members of the Board could not themselves be present, and they were assured, from the large counsel which they took in the matter, that, under the circumstances, the change would be approved by the old Board; the well known efficiency of the women proposed for the new Board and their interest in denominational work, led the committee to believe that this work would be well done by them, and therefore they recommended this change, which, by the adoption of their report, the Conference made. We were not a member of this Committee, and were not taken into its counsels at the time when the matter was under discussion, but we have since been assured by one who was a member of it that this is the history of the case, and that no other reasons for the change were even hinted at in the work of the Committee, than those given above.

2. Efforts to organize the new Board. As soon as he could get to it through the mass of work which accumulated at Conference, the Secretary officially notified the new Board of their appointment. The Corresponding Secretary replied that, on account of poor health and the pressure of other duties, she could not serve. He then requested her to call the Board together for a formal organization, when her resignation could be presented and the Board could fill the vacancy. Then came the refusal, for reasons which seemed to them good and sufficient, of the other members to serve. Finally there came a joint letter, signed by all the members of the new Board, re-affirming their inability to serve, and urging that the old Board be re-appointed. As the Conference is not in session, and as the Executive Committee has no appointing power conferred upon it by the Conference, it did not seem practicable to make any other appointment, new or old.

3. What, then, is the situation? It is a well-known principle of common law in all such cases that an old officer, the continuance of whose functions is essential to the permanence of an organization, cannot be discharged until his successor is appointed, "qualifies," and accepts the trust and work of the office. Under the operation of this principle, it is clearly the duty of the old Board to continue the work until such time as the Conference may again elect, in due form, a new Board or re-elect the old one. In accordance with this principle the Secretary has written to the Corresponding Secretary of the old Board urging that the matter take this course. As yet, he is not informed of the decision of that Board. He has refrained from any public utterance on the subject hoping it would only be necessary to acquaint the denomination with the outcome of the matter. But so many inquiries are received by him, indicating so much interest and anxiety on the part of those inquiring, that this fuller history seemed necessary. He is glad to add that numerous letters received from both brethren and sisters, East and West, express entire approval of the course indicated in this paragraph. So far as heard from, without exception, it is the wish of all that the matter be adjusted in that manner.

Since the foregoing was in type we have received information that a portion of the old Board have consented to serve for the year, others declining for reasons which seem good and sufficient. Those accepting the work will

organize the Board by filling the vacancies caused by the inability of others to serve, which they have power to do. We are sure that this will meet with the hearty approval of all, and that the Board, when thus organized, will have the cordial support of the women of the denomination. As soon as the organization is completed we shall be glad to give the matter full publication.

#### CALAMUS, NEB.

(Continued from first page.)

gether; dancing was their pastime. Years passed without any regular religious services being held. Occasionally a minister from some adjoining neighborhood would preach some Sunday afternoon or evening, "but the darkness comprehended it not." The North Loup pastors were the pioneers in the religious work of this neighborhood. About a year ago the Christian Endeavorers of that place organized a Christian Endeavor Society, and this, with the preaching already referred to, was doubtless the most effective in making the present awakening possible and easy. "If those North Loup young people are so interested in us as to come 28 miles to help us we ought to do something to help ourselves," said the young man who had been the leader in the dance, and whose hand was the first raised for prayers.

If we should speak of the influences which wrought the most effectively in the work at Calamus we should place foremost the gospel of Christ as lived by one or two faithful Christians there. "Uncle Boaz and Aunt Lydia," as they were familiarly called (the personal reference will be pardoned for the sake of the lesson involved), are bright and cheery old people, so bright and cheery that you forget, as you talk with them, that they have passed their three score years and ten. They are the confidential friends of the young people of that section. For eighteen years they have been not only consistent Sabbath-keepers but consistent gospel Christians, if we may speak of the two things as possibly distinct. "If I can be such a Christian as 'Uncle Boaz' I should like to be one," was a common remark.

Then there came the evangelical preaching and singing of the "banker" and the "students." That a banker should be a preacher of the gospel was a novel idea in a community where exorbitant prices were required for the commodities in which it is the business of that class to deal. But here was one who offered to the people something, free of charge, the need of which all felt and acknowledged, and when it was learned that his bank charged less than ten per cent, confidence in the "banker" was assured and they eagerly listened to his "come ye, buy without money and without price." "We have tried everything else here," an avowed infidel said to me one day; "I am willing to see this tried." His son said a little later, "From what they say about this I believe it must be a good thing, and I would like to know about it." In a few days he was baptized.

Last, but by no means the least important, was the admirable spirit shown by the people to help themselves and one another. I shall never forget the simple, earnest, and touching prayer of a lady who for the first time came forward to the anxious seat, as she prayed for herself. "I wanted to ask a certain one to come to Christ to-night, but you did not give us the opportunity as usual," a young lady said, who had herself recently found him. It was the true gospel spirit.

Before the close of the last meeting, at the suggestion of one of the newly converted ones, a prayer-meeting on the following Wednesday night was appointed. So we left Calamus hopefully, assured that with this spirit prevailing they would accomplish the work to which God has called them.

T. J. VANHORN.

## YOUNG PEOPLE'S WORK.

### MAJOR AND MINOR.

A bird sang sweet and strong  
In the top of the highest tree;  
He sang: "I pour out my soul in song  
For the summer that soon will be."

But deep in the shady wood  
Another bird sang: "I pour  
My soul on the solemn solitude  
For the springs that return no more."  
—George William Curtis.

THESE two birds, Hope and Regret, by the manner of their singing in our hearts, may wonderfully help us or hinder us. And if we have any control over the key or mode of their melodies we would do well to see to it that they sing us up toward Heaven.

LET Hope always sing loud and clear. For to-morrow, as it comes, with God's help may be made glorious for every one of us. Even though to-day be sad and mournful because of misfortunes, mistakes and sins, we may, if we will, accept and keep always with us a Saviour, whom if we take, we cannot help so loving that if he do not remove our misfortunes we shall be happier even in bearing them all with him and for his sake than we would be if relieved of them apart from him. He, too, saves completely from our misfortunes and sins. Let us always hope for a glad to-morrow, and if we have turned away from this Saviour to-day, resolve that to-morrow and ever after we shall keep him ours.

LET Regret not sound too sad a note. Yet his song is needful. We must not mourn because of past joys and happinesses, for Hope assures us of greater bliss to-morrow. But let us think with due solemnity of the blessed opportunities in the past which we have neglected, of the times when we failed to do for others what we might, or when we harmed those whom we ought to have helped save. Let not this regret over our past failures be too poignant. But let it be just enough to keep us in mind to-day of present duties; just enough to temper our jubilant hopes for the morrow with a due soberness and vigilance lest we commit then the errors of to-day and of yesterday. If we duly heed these things the music of our lives will become a harmonious symphony, more and more nearly perfect, more and more nearly ready for Heaven.

### THE RELATION OF OUR YOUNG PEOPLE TO SABBATH REFORM.\*

BY MISS ESTELLE W. HOFFMAN.

Perhaps never in the history of our denomination have circumstances been so favorable to Sabbath Reform as to-day. It is indeed an age of reform, an age blessed with thinking men and women who are no longer satisfied to accept traditions as truths, or superstitions as facts. Could a banner show the prevailing spirit of the age, I think "Intelligent Research," "Conscientious Discrimination," and "Advancement," would appear among its brightest inscriptions. Look into our public schools and see the original investigation plainly stamped on each inquisitive little face. Study the system of teaching and see how complete the revolution within the last twenty-five years, showing the most persistent effort to make thinking men and women from bright boys and girls.

Turn from the work of training to that of res-

\*Read at the Young People's hour of the Western Association, at Little Genesee, N. Y., June 18, 1892.

cuing, and realize that, although the drunkard is still surrounded by temptations, yet he may have the assurance that thousands of brave men and women are earnestly working for his salvation. In literature we find Victor Hugo's "Les Miserables," Walter Besant's "Children of Gibeon," and Tourgee's "Christian Socialist," by no means isolated witnesses that the best intellects are studying people for causes of social evil and for the sake of remedying them. The eagerness with which such works are received and their suggestions acted upon show a public sentiment keenly alive to everything leading to the promotion of truth and the advancement of humanity.

Is it strange that the desecration of an institution long considered sacred should claim the attention of such a people? I think not; but it is evident that they have not yet sufficiently recovered from the horror of the thing itself to calmly consider the cause. The case is being desperately experimented upon, but in a manner strangely at variance with the common sense of the age; dealing out a code of civil laws for a moral obligation much as physicians used to calomel for all sorts of diseases. But the calomel often killed the patients instead of curing them, and physicians began searching for the germ of disease and its disinfectant. Then they were rewarded with better success.

Enthusiastic defenders of Sunday legislation are already chagrined at the result of their efforts and so are ready to learn the cause and remedy of the evil itself. A late issue of the *Union Signal* seems even to claim its discovery. It names it: "A curious Commentary on Human Inconsistency," and defines it: "The fact that pending our continent-wide discussion on the subject the World's Fair grounds are open on Sundays and thousands flock there on the sacred day at twenty-five cents per head." No remedy is offered, and it still remains to revise and simplify both name and definition, as, "A Sabbathless nation—a natural result of substituting man's laws for God's." Remedy: "Fear God and keep his commandments."

But proving a fact satisfactorily to ourselves and convincing others of its validity are two vastly different things, and Dr. Holland gives us the key to one of the chief difficulties in his essay on Truth. He says: "No new truth presents itself which does not have to run the gauntlet of our creeds. All truth is tinted by the medium through which it passes to reach my mind, and such is my imperfection and my weakness that I could not raise my windows immediately and place my soul in direct, vital contact with the great atmosphere of truth, if I would." Yet Lowell has beautifully and truthfully said:

"Get but the truth once spoken and 'tis like  
A new born star that drops into its place,  
And which once circling in its placid round,  
Not all the tumult of the earth can shake."

God's Sabbath truth has not lacked for heralds; it does not and will not,—strong, noble ones, who cheerfully give to it the best efforts of their lives. But as these efforts are being blessed the demand increases, and the laborers are few. The question: "What is your relation to this great movement?" comes to us as young people. The appeal is personal. It comes to each young man and young woman in our denomination of whatever position or occupation, and demands at least two things: An intelligent knowledge of the Sabbath question, and a thorough consecration to God's word and work. The former is our strongest weapon against custom, public opinion, and majority. Both are sources of that courage which Theodore T. Munger defines as

"the refinement of self-reliance; the spirit side to that of which self-reliance is the mind side."

We may passively accept the Sabbath truth as a matter of fact; we may observe the day as one of rest because our fathers and mothers have done so and because circumstances favor our so doing. But in this case when the time comes that to abandon it seems to favor our interests,—and I believe there are few to whom this time does not come,—we must either yield to the temptation or blindly cling to what, to us, can be but a tradition, and one we cannot prove to be a truth, thus almost justly earning the name of bigot.

We need to love truth for truth's sake. We need to be able to defend it, to bring it intelligently before a thinking people; and more than this, we need to substantiate our belief with our lives. But this calls for consecration, for to be loyal to any truth or principle which is recognized by the few and discarded by the many; to be loyal at the expense perhaps of position, worldly honor, and cherished ambitions, is not the result of careless thinking or selfish living.

We cannot disguise or deny the fact that loyalty to Sabbath truth does call for such sacrifices; but do we not often exaggerate them? Do we not attribute failure to what we are pleased to call "adverse circumstances" when the true causes are really within ourselves? For instance, when a young man deems a coveted position a necessary stimulant to his fidelity to principle and its denial renders him incapable of being true to what he knows to be right, does he not reveal characteristics which in themselves, regardless of whatever natural or acquired ability he may possess, place his services in any position of responsibility far below par? Conscientiousness, energy, and self-reliance are never at a discount, and win for themselves trust and confidence.

The young people of our denomination are being more and more thoroughly organized through our Christian Endeavor Societies, and are thus better prepared for united effort. With God's help it shall be our best. By his blessing may it in some way hasten the time when his Sabbath, so dear to us, may stand unquestioned, accepted and loved by all his people.

Under his guidance let us strive for this end, with no denominational narrowness or bigotry, but because we believe it to be God's truth, and hence that all mankind must grow more or less God-like according as it accepts or rejects it. It is Christ's own promise, "And ye shall know the truth, and the truth shall make you free."

ALFRED CENTRE, N. Y.

### A LITERARY PHENOMENON.

The study of literary history is one that profoundly impresses thoughtful persons with the uncertainty of human efforts. Every prolific period presents its special students with a great galaxy of various orders of talent, stars of many degrees of magnitude; but of these only a few attain that recognition from posterity, that permanence of fame, which is supposed to be the object of all literary ambition. Perhaps, indeed, these secondary, tertiary or quaternary lights have not lived in vain, since by a certain sort of literary absorption, not paralleled in the stellar world, they contribute to the light and the brilliancy of the few bright particular stars whose rays reach posterity. A Shakespeare gathers into himself the intellectual wealth and greatness of an area, and is its greatest plagiarist by right of being its greatest genius. A Milton embodies the essence of the moral and intellectual activity of forty of the most stirring and stormy years of English history, and superadds to it the spirit of all the literature of preceding ages. A Homer reflects, as in the shield of his Achilles, the man-



ifold and varied life of his whole people. The old dream of gathering the essence of a library into a single volume is no barren fancy; it is the very work of those whom we call men of genius, and who reflect the intellectual and literary life of their generation. The permanent literature of the world, that which is produced by minds of the first order, embraces the wealth of all.

Now, the phenomenon of the English Bible is this, that it has super-added to the genius of the ages that produced the original the spirit of the intellectual and religious life of the most intense, the most creative age of the mind of the English-speaking world. In other words, there is for those who enter into the feelings of the English-speaking races more in the accepted version of the Bible than there is in the original for any modern race, and more than there is in any version in a contemporary tongue for any modern people. After the English, the Germans follow next with a version of the Bible that is really impressive. But the Latin nations of Europe have no national translations of the Bible that produce a real impression upon the life of the people. That is, neither France nor Spain nor Italy has a Bible that is really a national work.

What do these facts indicate? Mainly that the Bible is what the mind and spirit of a people make it. The English mind has in a remarkable degree one side of its development from the germ of Semitic thought and feeling. The isolation of England during long ages preserved this growth from corruption and extinction; and it passed on from England during the period of geographical discovery and colonial growth to nearly all parts of the world. Every student of literature sees the origin and development of this phenomenon. The thought of the English-speaking world is no longer the product of isolated conditions, and no longer needs protection from extraneous influences. It is becoming world-wide, and, therefore, is losing much that was merely peculiar and characteristic; but the landmarks of its literature remain, and the English version of the Bible maintains its chief place among them; and it owes this position perhaps not more to the sacred character attributed to it than to the fact that the received version, through the genius of translators, expresses the soul of the English-speaking race. That is, the spirit of it was in the language and in the people, and this brought it out, wrought it into expression, and added, through the peculiarities of the language that expresses the feeling of the modern race, much that even the ancient race never felt in its experience. Thus it is that the English version has made the book say more to those who speak English than the original made it say to those who spoke Hebrew and Greek. It is a curious and impressive phenomenon of literary history. —Portland Oregonian.

THIN MAN'S MISERY.

The whole success of any race depends upon the conditions. Is the boat light and shapely? Is the horse well and in good training? Are the tennis players well matched for skill? These are important questions. The slim barrister, in a recent story, forgot to investigate the conditions before accepting the challenge.

Of Mr. Murphy, one of the counsel for the Times in the Parnell Commission, an amusing story is told.

Mr. Murphy, who is a stout man, was once in the company of some younger men of the law, among them a slim barrister. The talk was of the barrister's fleetness of foot; and, to the general surprise, Mr. Murphy maintained that he could race any man present if he got a yard start, and was allowed to select the race-course.

When it was seen that this was no mere joke, the barrister smilingly accepted the challenge. Great was his humiliation, however, for Mr. Murphy chose as the scene of the race a certain narrow passage in the Law Courts where his competitor could not get past him.

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 10:30-48.  
 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 IV.—PETER AT CESAREA.

For Sabbath-day, Oct. 22, 1892.

SCRIPTURE LESSON.—Acts. 10:30-48.

GOLDEN TEXT.—Through his name whosoever believeth in him shall receive remission of sins.—Acts 10:43.

INTRODUCTION.—When John Wesley came to America, in violation of the canons of the Established Church, he ordained men to preach the gospel. This was a religious revolution. So of Peter, when he preached Jesus at Cesarea and permitted the baptism of Cornelius, it seemed to the sticklers for circumcision a revolutionary act. We do not think with some that it was a repudiation of Judaism. A Jew is no less a Jew when he embraces Christianity than a Gentile is less a Gentile. Why should he be? The demand of modern missionaries that Jews shall renounce their Judaism when converted is as unreasonable as was the demand of Jews that Gentiles should conform to all the Jewish rites. "Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God." That is everything.

EXPLANATORY NOTES.—v. 30. "Cornelius said." Answering Peter's question in verse 29. "Four days ago." At this hour of prayer I was fasting and praying. "In my house." Secret prayer. "A man." The angel referred to. "Bright clothing." Expressive of the purity and glory of the angels. v. 31. "Thy prayer." Singular number, the consummation of many prayers. "In remembrance." God never forgets a true prayer. In due time all such will be acknowledged. v. 32. "Send to Joppa." God uses human agencies as well as divine to answer prayer. v. 33. "Immediately." He was a military man accustomed to promptness. "Hast well done." A common phrase expressing gratification. "We are all here." In a sensitive, expectant state, ready for God's message. "Before God." With the consciousness of his presence. "Commanded thee of God." The things the Spirit will lead him to speak. v. 34. "Opened his mouth." An expression occurring before some weighty remarks. "I perceive." I see now clearly, as never before, that "God is no respecter of persons." Does not regard one man better than another on the ground of nationality. Conduct determines that. James 2:1-4. God does have respect to character, and treats men accordingly. v. 35. "He that feareth . . . worketh righteousness." Keeps both tables of the law, shows "love to God and man." "Is accepted." Acceptable to him. His obedience is approved. He is not yet justified without faith, for that is necessary to obtain remission of sins. v. 36. "Word which God sent." Gospel message. "Preaching peace." The gospel brings peace to believers; with God; among men. "He is Lord of all." His dominion is over all nations. Cornelius must learn that Jesus is not simply a teacher or prophet, but is God over all. v. 37. "Ye know." You have some knowledge already of the life of Christ. Peter now gives a fuller account of the terms of salvation. v. 38. "God anointed Jesus." His appointment as Prophet, Priest and King. "Holy Spirit." Possessing the gifts of the Spirit without measure; thoroughly furnished for his Messianic work. "Went about doing good." A holy life and example. "Healing all." Proving his character. v. 39. "Slew and hanged." His atoning death. "A tree." The cross was made of a tree of suitable size. v. 40. "Raised up." He preaches the doctrine of the resurrection. "The third day." Indefinite expressions must be interpreted by definite ones. "Three days and three nights" is definite. Placed in the tomb about sundown, he would rise at the same time of day. Matt. 28:1. Rev. Ver. v. 41. "Not to all the people." Only "chosen witnesses" saw Christ after his resurrection. "To us." Peter and the other disciples. "Eat and drink." Which showed that what they saw was not an apparition. v. 42. "He com-

manded us." Matt. 28:19, 20. "Testify." The best part of preaching. Bear witness by personal experience. "Judge." Christ is the Judge of all, the "quick (living) and dead." Of all who lived in the past and of the future. He is not only Saviour, but has a judicial office. Let this be impressed upon our minds. v. 43. "Prophets witness." The prophets declared his coming and his work and character. "Through his name." His name symbolic of certain attributes and energies. "Whosoever believeth." Not a mere intellectual conception. Belief brings forth fruits. Obedience to his holy law accompanies true faith. Without works faith is dead. "Remission of sins." Our first need. Forgiveness. v. 44. "Yet spake." A divine interruption and speedy token of favor. "Holy Spirit fell." The Spirit bestows gifts. At Pentecost it was the gift of tongues. This bestowal came here before baptism, but they did not ignore the rite of baptism, see verse 48. "All them which heard." All the Gentiles. v. 45. "They of the circumcision." The "certain brethren" of verse 23. Jews. "Astonished." It set at nought their theory of salvation, namely, that all must be circumcised and observe the Jewish ceremonies. It was difficult to grant this privilege to the Gentiles without the old way of proselyting them. v. 46. "With tongues." A new thing for the Gentiles, but evidence of the Holy Spirit's presence which Jews could not contradict. "Magnify." Proclaim his power and greatness. v. 47. "Can any forbid?" With this evidence of preparation and fitness, can we deny them the rite? "Baptized." Immersed, as the word signifies. Buried with Christ and resurrected to newness of life. v. 48. "In the name of the Lord." Jesus Christ. Which represents the spiritual element in which the act takes place. Baptism relates to the spiritual life.

CHRISTIAN ENDEAVOR TOPIC.

(For week beginning Oct. 16th.)

WITNESSING FOR CHRIST.—Acts 10:39-43, Luke 21:44-48.

A witness has seen and heard that concerning which he testifies. The disciples were witnesses of "these things," "all things which he did," etc. To bear witness of these things or facts concerning Christ's work and its accomplishment is the characteristic of Christian leaders, and is the duty of all believers so far as opportunity and qualifications enable them. In the case of the apostles their witness was two-fold; (1) of the words, teaching and resurrection of Jesus; (2) of the purpose of the Father as revealed in the Son. Now to Christian Endeavorers who have learned the purpose of God in Christ Jesus and who believe Jesus spake, suffered, died, and rose again—to you Christ says, "Ye are my witnesses." Have you, therefore, witnessed? Have you told the story correctly and with such earnestness and certainty that upon cross-examination you will not vary it or break down? A witness first emits his testimony and is thereafter cross-examined on both its substance and its details. The evidence that we directly give, and in the first instance, consists in the whole course of our profession. By this we testify that when we were lost in sin, Christ, by dying, saved us. Hundreds of thousands in this country emit readily this evidence in chief, and in this particular way do well. But the strain which comes in cross-examination! O how many witnesses then break down! The conductor of the cross-examination may be our judge or adversary, but generally the adversary, and the judge permits it. The case will be all the more favorable for us when the cross-examination failed to reveal in us the lie. Let us not forget that our lives are long positions in the witness box, under close examination by the adversary, and the real question now is not, What do you believe? but is your life what you profess it to be?

SCRIPTURE REFERENCES.

1. Witness borne by the Father. Matt. 3:16, 18, Heb. 2:4.
2. By the prophets. Acts 10:42, 43, Isa. 53:4-12, 1 Peter 5:1.
3. By the apostles. Acts 1:8; 2:32; 4:33, 1 Pet. 5:1.
4. By the martyrs. Rev. 20:4, Acts 7:54-60.
5. By the Holy Spirit. 1 John 5:6-10, John 15:26.
6. An evidence of adoption. Rom. 8:14-16, 2 Cor. 1:26.
7. Against unbelievers. Neh. 9:29, 30, Acts 28:25-28.

—WE WILL arrange these paragraphs for two or three weeks for the special benefit of our primary classes and for mothers to help the children in their homes. In addition to the regular lesson an interest and lesson may be had by asking and talking about the following

questions. Let the teacher in class, or the mother at home, conduct this lesson in a simple, faithful, conversational manner, so varied in form as to be perfectly understood by each child. We may call them

### ELMENTARY MORAL LESSONS.

#### LESSON I.—CONSCIENCE.

1. A boy was once in a neighbor's orchard alone among some pear trees. He had not taken any of the fruit; he was just *thinking he would*, but somehow when he heard a noise of leaves or of cattle in the adjoining pasture, he would *tremble*. Can you tell what made him feel like that?

2. Walking along once, some children were on the lookout for observers. Upon seeing a man they scampered away in all directions. Why do you suppose they ran so?

3. When we find ourself about to do what we are afraid to have others see or know, what course ought we at once to take?

4. If a boy or girl does wrong *how long* do you think his conscience will trouble him for it? (As long as he remembers it?)

5. If a child does that which conscience and God's word says is right, *how long* will he have pleasure in it?

6. How long can one remember that he has lied, or spoken unkindly to parents, or done any wrong?

7. If you had saved a life, obeyed your parents, *always* been punctual to school or church, done your duty everywhere, how would it make you feel? and why? Why would it make other people love you? Does God promise anything to such people?

8. Can we forget a wrong deed or a good one whenever we please?

9. Who will be the happiest of the two persons: One who earned fifty cents and gave five of it to the Lord's cause, or the one who earned the same amount and used it all for his own pleasure and profit?

10. Does it make one happier, nobler, stronger, to deny self and sacrifice for other's good?

11. How can one make conscience tender, right, and always speak loudly?

#### AN INTERESTING SERVICE.

On Sabbath evening, Sept. 3d, we had a very blessed meeting with our bro. v. d. Steur in the presence of our Lord and in the contemplation of his wonderful works, the occasion being the consecration of bro. v. d. Steur as missionary among the Dutch soldiers in the Indies.

It was the last Sabbath our brother would stay in our country and among his dear friends before his departure. He had very much desired the benediction of the church before he went to those thousands, neglected generation after generation, and still "our boys," as our brother prefers to call them, though far they may have wandered from the paths of virtue. He lives for their weal. For the Lord, who seeks those that are drawn away, has drawn the heart of our brother to those unhappy men, and filled it with a fervent and effectual love for them.

Many friends were gathered in our little chapel on this occasion. The house was filled up with the guests of our little church, part of them invited by bro. v. d. Steur. Many of the brethren, who had fought with him in the hard struggle of the Midnight Mission, and two or three of his friends of influence, and some friends of the members of our church, and last, not least, his parents, brothers and sisters (only one sister of his is a member of our church). My father read the 67th Psalm, the mission

song of the congregation of Israel, and took his text, Acts 13:2, 3, the mission of Paul and Barnabas. He preached to the comfort and exhortation of bro. v. d. Steur and our people, but not less so to many of them as there were out of other denominations, about the way in which the Lord calls his servants and missionaries, and how the church has to behave towards the brethren whom the Holy Ghost calls for the labor. The Christian, scriptural idea of a local church, type of the whole body of which Christ is the head, is almost unknown, or at least denied in our country. And though most of our ministers in the Reformed Church are men who pay to Christ the honor which is due to him in their doctrine, many of them never realized in their hearts the value and power of his love and spirit. They never knew any divine calling; they were educated for the ministry as for a respectable position in society. The Lord, however, shows that he works by other means. He elects not what is in consideration among men. Not the great and learned, as such, but the humble and needy are raised up out of the dirt and are set with the princes of his people. So God has done with our brother. Our church, despised as a dunghill by many, has witnessed a great honor. A telegram was received by our brother from a lady of the Queen's court, who was very sorry to be prevented by illness to attend the benediction in our poor church. She has shown a motherly friendship to him. She herself had a prodigal child, converted after a time of wandering in the French colonial army, and wishes her utmost to help him.

Our bro. v. d. Steur goes to his mission field without any committee or association sending him. He only wished the blessing of the church of our Lord Jesus Christ, as a member of this best and most glorious of all organizations on earth. Still he did not expect his subsistence of the church. It would have been impossible. His desire was fulfilled. My father laid his hands on him and blessed him, and the church sung unto him the hymned version of the last part of Psalm 121.

Bro. van der Steur enters into a most difficult labor. The condition in our colonies is thoroughly corrupted. Still many professing Christians even cannot endure that a non-conformist, a Sabbatarian, ventures to testify against the iniquities and shameful forsaking of our duty for India. We had a very blessed Sabbath; the love-feast was attended by many. From every side our brother learned how blessed his example and words had been. Truly he might say with the apostle: "Be ye followers of me even as I am of Christ." We had a very good time in the remembrance of all the Lord had given us in him, and shall feel his absence more than we know. It was not easy to go home after such a meeting.

Sunday night we had still a public meeting in the Moravian Church, which was not less blessed. The church was filled with a devout audience. The introduction by Revd. Weiss, pastor of the Moravian Church, was based upon Luke 22:35, 36, "When I sent you without purse and scrip and shoes, lacked ye anything? And they said, Nothing. Then said he unto them, Now he that hath a purse let him take it, and likewise his scrip, and he that has no sword let him sell his garment and buy one." This sword, for which all was to sell and forsake, was to him the Word of God. This minister called the triune Jehovah the best association to trust on. Touching scenes, striking facts out of the history of the Moravian mission, were related. In our own colonies in the West Indies the

chiefs of native tribes had made continual wars against our government, which was not able to subdue them absolutely. The blood of many precious souls had been shed for many years. The labor of love of one missionary had more power than guns and powder. They asked forgiveness and made peace with our government soon after the arrival and blessed work of the missionary among them. He wished the same for our bro. van der Steur. The profoundest impression on the minds of the congregation were made by the word of our bro. v. d. Steur. He felt as the apostle did when he said: "A great door and effectual is opened unto me, and there are many adversaries." 1 Cor. 16:9. Before his mind passed—and he had his hearers feel part of what he felt—at the remembrance of the whole history of the Midnight Mission; the commencement and enforcement of the desire in his heart to be a blessing to our poor colonial soldiers, how the door seemed to be shut up and was again effectually opened; all his conversation among them in Hardawyk, his dangerous illness and these poor men around his bed; all love he experienced in our country and the mighty increase of love in his own heart for his calling; the echo his work had found in our fatherland, where nobody before thought of any spiritual care for them during the last years. For many years conferences were held on this matter, but without any result. Very touching were his words of farewell to his friends and brethren; to the Y. M. C. A., the Midnight Mission, and his relations.

About his adversaries he might have said much more. For in the afternoon still he had met with a minister who had promised his help and collected about 24 dollars for this purpose, but now refused to give him a penny, as he learned of the benediction in our church. Now it was clear, he said, v. d. Steur went to make the same disturbance in India as the Sabbatarians did here about baptism and Saturday. He expected the givers would feel regret, and would ask them. So we see his adversaries multiplied; and at the other side of the broad ocean they will not be less formidable. Still our dear Lord is far above all power and might in this sinful world. He has no funds, only his subsistence for one year according to our calculation, and a well provided library and sciopicon with many adjustable slides. Even the promise of government, partly by the intercession of the Lady Topoth, to help him after some time if his work prove to be successful. Possibly he will get a government building, but this is quite uncertain. Still he has many friends among the simple and poor God-fearing people who know to pray, and prayer has proven to be effectually not least in his life. He spoke, too, of our government: "Sow to yourselves in righteousness, reap in mercy; break up your fallow-ground," the prophet says. But we and our fathers have poured out over India opium and gin, and reaped in all greediness, promoted all kinds of vice and disregard of Christianity. Not exaggerating, but in hot earnest, bro. v. d. Steur revealed out of his correspondence with many soldiers and subaltern officers the horrid condition, and our great guilt, our profound responsibility as a nation towards the natives and our boys in the army. Neither our merchants nor our government have made a matter of conscience of the millions drawn from India. Striking facts out of Indian life did melt away the congregation in the profoundest attention. May the impression made in such moments last forever in our hearts!

My father closed the meeting by insisting on



the power of a real, earnest prayer in the Holy Ghost. It leads to consecrate the whole heart, and so the whole man with all he is and has to the cause of the Lord. May our bro. v. d. Steur be again the pioneer for others, and reap a rich harvest of souls!

What we call an association of the cent is founded. We have not many noble and great among our friends, and money is quite so scarce with us as it is in America. One Dutch cent a week is the least contribution (about two United States cents a month, 25 cents a year). Are there no friends in America willing to help their companion who enters so hard a battle for the sake of the pure gospel in so far a region and alone, without any friend accompanying him? (There are some soldier friends in India). Perhaps little associations for this mission might be formed among you as we help according to our power the China mission. Who is willing to help us? At first we ask your prayers, and then we don't fear your assistance shall want. Any one willing to do anything for this part of the vineyard be so kind to write to my father or to me. My address is, Hectengracht 192, Amsterdam.

May the Lord strengthen and preserve our young brother! He never yielded for temptation of other Christians, who sought to move him from his firmness in the peculiar truths trusted to us as a people. With some transactions he would have won the favor of many, but he has not yielded, and stood as a man. Let not any of us forget this dear brother. I know him for many years as two friends may know each other. And I assure you there is not a single feature in the apostle's experience (Phil. 4:10-19) that is not fulfilled in him. Might he, too, be comforted by our love, that he may say, "I have all and abound." Truly, "The fruit will abound on our account."

I hope, dear brother Editor, my report of these interesting days may not occupy too much space in your paper.

Yours in Christ, G. VELTHUYSEN, JR.  
SEPT. 6, 1892.

#### WASHINGTON LETTER.

From our Regular Correspondent.  
WASHINGTON, D. C., Oct. 7, 1892.

The suicide of Col. Canaday, lately of this city and formerly Sergeant-at-Arms of the Senate, astonished and shocked his many friends and acquaintances. It was the final act in a very mysterious tragedy. Just before he shot himself he was found in his office bound hand and foot, his hands being tied behind him and made fast to a door-knob, and his office window broken. He said it was done by negroes who covered his heart with a deadly weapon. His watches and jewelry cannot be found. His safe was rifled and papers and accounts destroyed, and it is said by Mr. Houghton, who claims to have been a partner, that several thousand dollars on deposit in the safe have disappeared. The first suggestion made was that Canaday robbed his own safe and bound himself, and finding subsequently that his story was not believed, shot himself. Many think that his account of the burglary was true, but that stung by the incredulity of those who heard his story and seeing financial ruin in store, he violently cut the Gordian knot to end his troubles. The tragedy is yet an unsolved mystery.

The Presidential campaign is fairly open, and the big guns are speaking. From this time on the interest and excitement will rise, until the hurrahs of victory are heard. Which party will shout after the votes are counted? The managers of each now talk with confidence, and claim

the doubtful States, and point to converts and causes that are making converts, and to divisions and defections in the enemy's ranks. Each is figuring percentages and dividing the electoral college to suit its own eager hopes. But what are the facts, and what does the calm, unprejudiced observer think? It is doubtful whether such say what they think, and if they did their thoughts might not make us wiser.

There are too many unknown quantities for the ordinary calculator. We can hope, guess, prophesy, and boast according to our wishes, but who knows? There is the so-called foreign vote, the labor vote, the farmer vote, the liquor vote, the prohibition vote, the soldier vote, the disgruntled vote, the vest-pocket or silent vote, the silver vote, the gold vote, the boodle vote, the so-much-ahead vote, the school vote, the fair weather vote, and the Burchard vote, and there is a political contest to be decided, possibly in a single State, by a plurality of two or three hundredths of one per cent of the electors. He certainly is a wise prophet who can foresee which side will be explaining in a few weeks why "we were beaten."

Happy is he who takes a party paper and believes all it says. He has no doubts. He can exult, count his political chickens, build his castles, figure majorities, and enjoy the sweets of a great and glorious victory, all in advance. Unfortunately in Washington we have no party papers. They are independent and neutral and conservative, and all that, and they give us both sides, and we don't know who is going to win. We are like David Crockett, who being for the first time in New York, followed the crowd down Broadway until he seemed to be meeting everybody, whereupon he turned about and marched up, determined to go with the majority, but soon found so many going down again that he turned the third time, and in fact became quite distracted.

Too much so-called political news is distracting, as we know by experience in this political focus to which is reflected contradicting voices of all sorts. One listens as at the telephone to catch the still small voice amidst the hubbub and rumble and thinks he hears it, but the other follow is listening too, and he hears something very different. Why should we add to the babel confusion by trying to shout each other? Let every man read, hear, and carefully think for himself, vote as he thinks, hope for his own side, and shout after the vote is counted.

CAPITAL.

#### IN MEMORIAM.

At a meeting of the Executive Committee of the Alfred Alumni Association of New York, the following preamble and resolutions were unanimously adopted:

WHEREAS, Rev. Jonathan Allen, A. M., D. D., Ph. D., LL. D., has been removed by death from a most useful and exemplary life to enter upon the rest which remaineth for the people of God; and

WHEREAS, The Alfred Alumni Association of New York desires to pay its tribute of respect for his self-sacrificing life, admiration for his many virtues, love for his goodness, and sorrow for his departure; therefore,

Resolved, That in his death, the church has lost an able minister and a devoted Christian; society a man who was always true to his convictions; the cause of education a pioneer, an earnest advocate and a strong support; and Alfred University its venerable and much beloved President, its faithful professor, its wise counselor, and, above all, its staunch friend, who, for the best part of a long life, permitted no selfish motives to come between him and its best interests;

Resolved, That the members of this Association will cherish his memory as one who was always patient with their short-comings, earnest in his teachings, impartial in his administrations, and manly in all things;

and that in his death they are each personally bereaved; Resolved, That these resolutions be kept in the archives of the Association and a copy be sent to the family of the deceased.

PHOEBE J. B. WAIT, M. D., President,  
HERBERT G. WHIPPLE, Secretary.  
SEPTEMBER, 29, 1892.

WHEREAS, In his infinite love and wisdom our heavenly Father has taken from our number our beloved young sister, Miss A. Maude Hoard; therefore,

Resolved, That we most deeply and tenderly mourn the loss of one whose great beauty of character, adorned with such noble attainments, endeared her in an exceeding degree to all hearts.

Resolved, That, as a Sisterhood, we extend our sincerest and most loving sympathy to the stricken mother and her family, and most earnestly pray that strength may be given them sufficient for this hour of need,

Resolved, That the rooms of the Woman's Relief Corps be appropriately draped for the period of sixty days in token of our grief for our departed sister.

Resolved, That these resolutions be placed upon the records of the Corps, that a copy be presented to the family, and also that a copy be sent to each of the local papers.

MRS. M. E. SHEPPARD,  
MRS. E. EUPHEMIA WILBER,  
MRS. L. P. LANGWORTHY.

The Faculty of Alfred University desire to place upon record their profound grief at the great loss sustained in the death of Miss A. Maude Hoard, and to express their thorough appreciation of the nobility of her personal character and the excellence of her labors.

During the years that she was associated with us, as a student and teacher, our relations were always of the most pleasant character.

Her gentle manners and kindly bearing, her marked ability, her genuine love of learning, and her eager desire to make new acquisitions brought pleasure to her teachers, and gave promise of that success which she afterwards attained as a thorough and faithful teacher.

Talented; yet filled with humility, she was ever ready, as a true disciple of Christ, to use all her gifts and attainments in helping those about her.

To the members of this Faculty, formerly her teachers and colleagues, and always her loving friends, her death comes as a personal bereavement.

While extending our most sincere sympathy to the bereaved family, we are thankful that to them is granted such a rich legacy in the memory of the beautiful life of the loved one who is now beyond the reach of pain and suffering.

## HOME NEWS.

New York.

DERUYTER.—The religious interest continues good, and many more are studying their Bibles and seeking the truth in regard to the fundamental doctrines of our religion. Another was baptized last Sabbath, and every new member brings new life and blessing. One new feature of our work may be new to some, but it is very similar to the early practice of the Shiloh Church, and we believe will be found profitable in most places. It has seemed to us that we did not honor the office of deacon as we should, for the good of the church and the advancement of the cause. In their ordination they are carefully examined as to doctrine and duty, and in practice are expected to look after the poor and assist in the administration of the Lord's Supper. But may they not do more than this, in the defense of sound doctrine, in the spiritual oversight of the membership, and especially in organizing and planning for aggressive church work? Why should not the deacons, with the pastor, form a *spiritual board*, and have regular meetings to consider the religious interests of the church, taking up each department of church work, carefully considering its defects and how to remedy them, and in a thoughtful, prayerful way, organizing and energizing the entire membership. The deacons are fitted for such duties by age, experience, and piety; they better represent the needs and desires of the church, and their united effort would give increased power and encouragement. In the DeRuyter Church we have begun to hold such meetings, and strive to meet our responsibility in the deepening religious interest that prevails. Have organized a new neighborhood meeting, in the north neighborhood, which the deacons are to lead, and also asked them to take more responsibility in conducting the prayer-meeting and the Sabbath-school. And may all these be blest, under God, in saving many souls.

L. R. S.



## EDUCATION.

—THE NEW CHAIR AT YALE.—The appointment of Prof. E. W. Scripture to teach the students how to measure their emotions by machinery, is the latest addition to the department of physiological psychology at Yale. While it is, perhaps, one of the additions least needed in the current work of the university, in the department of scientific study and investigation it is an appointment of the greatest importance. Professor Scripture is one of the eminent students that Clarke University has been training for independent and original work, and it is in taking up these new and original studies that the significance of the new appointment lies. Heretofore Yale has done almost no new work outside of its scientific department, and in the addition of Professor Scripture it will begin to explore the frontiers of science. If he can discover, as he proposes to, the relation of experiment to education, and the point where fatigue begins in the physical system, he will have rendered important services to physiological psychology, and this is what he proposes to do.—*From the Boston Herald.*

—WHAT THE WEST PAYS FOR ITS SCHOOLS.—The interest of the people of the West in education is indicated in no better way than by the test of the dollar. The financial measurement of interest may be applied with the greatest accuracy and significance to the salaries paid for instruction, and also to the cost of the education of each pupil. The average salary a month paid each man teaching in the public schools of the United States is \$42 43. The lowest below this average is the salary paid in those States known as the South Atlantic States, beginning with Delaware and ending with Florida, which is \$28 11. The next lowest is represented in the States of the South Central Division, Kentucky, Tennessee, Alabama, Mississippi, Louisiana, Texas and Arkansas, which is \$40 59. Above the average of \$42 43 is found the salary paid in the North Central States, \$43 09, and also the salary paid in the North Atlantic States, \$48 20. The furthest above it is the salary paid in the extreme Western States, which is \$64 81. The highest average salary paid a month in any State to a man teaching in the public school is to be credited to Massachusetts, \$108 88; but the next highest salary paid is that found in Colorado, \$95 21. A study of the figures of salaries paid to women who are teachers in the public schools exhibits a similar result. The average salary each month paid in the United States is \$34 27. The States of the South Atlantic fall below this standard with an average of \$27 07; of the South Central Division with an average of \$33 45; of the North Atlantic Division with an average of \$32 46; and also of the North Central Division with an average of \$34 07. But the States of the extreme West rise above this standard, showing \$56 62. It is thus made evident that women teaching in the schools of all the Western States, beginning with Ohio, receive an income considerably larger than that which their sisters receive who teach in the States of New England, New York and Pennsylvania. Colorado pays its teachers more than Massachusetts; Ohio gives it teachers twice as much as Maine; and the teachers of Illinois receive more than twice what the teachers of Vermont receive.—*From "Education in the West," by President Charles F. Thwing, in Harper's Magazine for October.*

## TEMPERANCE.

—FIVE hundred children under ten years of age were arrested in London last year for drunkenness.

—M. PASTEUR, the famous Paris specialist, is authority for the statement that men who habitually use intoxicating spirits are more difficult to cure if bitten by a mad dog than temperate men.

—THERE is said to be an abstinence society in St. Petersburg with six hundred members, whose activity has consisted in establishing no less than eight tea-houses in that part of the city where drinking places most abound. An inebriates' asylum is also contemplated.

—SUPERINTENDENT of Police Byrnes, of New York City, says: "It must be borne in mind that there are in this city more than 9,000 licensed places where liquor is sold, and at no time during the day are there more than 575 policemen on duty, and only double that number at night. With the many other duties devolving on the police—the preservation of the peace, the protection of life and property—it can be readily seen that but little time can be spared by the patrolman on post from his other important duties to watch the liquor dealers, the great majority of whom are persistent violators of the law."

—IN the death of Dr. John W. Kirton, the temperance cause in England sustains a heavy loss, for he exerted a wide influence both as a temperance lecturer and writer. In an editorial on his death the *Christian Commonwealth*, of London, says: "The tractate known as 'Buy Your own Cherries,' proved to be the most popular temperance tract ever written. Millions of copies of it have been circulated not only all over the United Kingdom, but practically all over the English-speaking world. And it would be impossible to estimate the immense practical value this tract, as well as others which he wrote, has been to the temperance cause. Indeed, we incline to the opinion that very few tracts have ever been written upon any subject which have been more effective in accomplishing their purpose."

—ONE of the best and briefest temperance lectures in print is that contained in a letter now going the rounds of the newspapers which, on good authority, is ascribed to the late W. J. Florence, the popular and witty actor: "My Dear —: One gallon of whisky costs about \$3, and contains about sixty-five fifteen-cent drinks. Now if you must drink, buy a gallon, and make your wife the barkeeper. When you are dry give her fifteen cents for a drink, and when the whiskey is gone she will have, after paying for it, \$6 75 left, and every gallon thereafter will yield the same profit. This money she should put away, so that when you have become an inebriate, unable to support yourself, and shunned by every respectable man, your wife may have money enough to keep you until your time comes to fill a drunkard's grave."

### 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.

### 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.

### WANTED.

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 Yearly Meeting of the Pleasant Grove Church will be held at Smyth, South Dakota, commencing Oct. 14 and closing Oct. 16, 1892. Bros. J. L. Huffman and O. U. Whitford are to be with us. A cordial invitation is extended to all, and a special invitation to brethren at Dell Rapids, Danville and Big Springs.

D. K. DAVIS, Pastor.

SEPTEMBER 26, 1892.

REV. H. B. LEWIS having accepted a call from the church at Watson, N. Y., requests his correspondents to address him at that place.

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.

EMPLOYMENT BUREAU.—The Seventh-day Baptist General Conference at Nortonville voted to establish a Seventh-day Baptist Employment Bureau. It is proposed to find persons for places, and places for people seeking employment; to bring more closely together the buyer and the seller, the employer and the employee. Chas. F. Maxson, of Farina, Ill., is the manager of this Bureau; to whom all communications pertaining to it should be addressed.

A CALL FOR VOLUNTEERS.—If there are any persons who are willing to give a few days' time to the American Sabbath Tract Society, will they please to signify the same by postal? Direct to Tract Depository, Room 100, Bible House, New York.

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.

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.

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

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

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

THE Chicago Seventh-day Baptist Church holds regular Sabbath services in the lecture room of the Methodist Church Block, corner of Clark and Washington Streets at 2.45 P. M., Sabbath-school following the service. The Mission Sabbath-school meets at 1.30 P. M. at Col. Clark's Pacific Garden Mission. Strangers are always welcome, and brethren from a distance are cordially invited to meet with us. Pastor's addresses: L. C. Randolph and F. E. Peterson, Morgan Park, Ill.

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

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



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CONDENSED NEWS.

The London Chronicle thinks Swinburne is the only possible poet laureate.

The corporation of Liverpool has decided to confer the freedom of the city upon Mr. Gladstone.

The Unitarian Conference of Milwaukee has adopted resolutions declaring in favor of opening the World's Fair on Sunday.

The feat of swimming the Hellespont, which brought so much fame to Leander and Lord Byron, has been accomplished by a French girl, Princess Marie Bibesco.

The Rev. Samuel Longfellow, brother of the late poet, Henry W. Longfellow, died at Portland, Me., last week, aged seventy-three years. He had been in feeble health some time.

The surface of the ground over the central mine at Scranton, Pa., began to sink on the morning of Oct. 8th, and the new \$100,000 Roman Catholic church of St. Patrick and an adjoining pharmacy situated near by are in danger of being engulfed.

Coffeyville is no longer an obscure, unheard of Kansas village, but is known far and wide for its recent fight with the Dalton outlaws. The death of four of the gang will teach other thieves and desperadoes that it is dangerous to try to unsettle Coffeyville.

Within ten years thirty-two persons have been killed by lightning in Massachusetts, and exactly the same number have been frozen to death. It is therefore a fair subject for debating societies to consider, whether it is wiser to put up a lightning rod or buy a fur overcoat.

The new movement looking to the political union of the United States and Canada, represented by Lieutenant F. A. MacDonald, of Toronto, who is on a visit to Boston, has received a substantial endorsement at a meeting of Boston business men. Further meetings are soon to be held.

An attempt was made to blow up the non-union boarding house of Mrs. Warren at Homstead, Pa., early Sunday morning. A cartridge was thrown in and exploded, breaking windows and wrecking the dining-room. No one was hurt. The strikers say that the deed was not done by one of their number.

The committee appointed by Bishop Potter to inquire into the charges made against the Rev. Dr. R. Heber Newton, rector of All Souls P. E. Church, by Dean Eugene A. Hoffman, of the General Theological Seminary and the P. E. clergy of New York generally, has, it is understood, finished the work and sent in a report. The members of the committee refuse to talk about the matter, and it is impossible to learn whether Dr. Newton will be tried for heresy or not.

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MARRIED.

BURDICK-CRANDALL.—At the house of Melvin Clark, in Ward, N. Y., Oct. 3, 1892, by the Rev. A. A. Place, Mr. Maxson Burdick and Mrs. Eliza Crandall, both of Alfred Centre.

PASHLEY-CRANDALL.—In Hopkinton City, R. I., Oct. 5, 1892, by the Rev. L. F. Randolph, Mr. William Pashley and Miss Hattie W. Crandall, both of Ashaway.

McLEARN-LEACH.—At the Seventh-day Baptist parsonage in Walworth, Wis., and by the pastor, July 7, 1892, Mr. George McLearn and Miss Catherine Leach, all of Hennipin, Ill.

NEWMAN-FARRELL.—At the Seventh-day Baptist parsonage in Walworth, Wis., by the pastor, July 10, 1892, Mr. Emery Newman and Miss Marguerite M. Farrell, all of Harvard, Ill.

SMITH-DAWEY.—At the Seventh-day Baptist parsonage in Walworth, Wis., and by the pastor, Sept. 21, 1892, Mr. Robert M. Smith and Miss Sarah M. Dawey, all of Harvard, Ill.

WETMORE-COON.—SERL-COON.—In the town of Bradford, near Fairfield, Rock Co., Wis., Oct. 5, 1892, at the residence of George Coon, the brides father, by Pres. W. C. Whitford, Mr. G. Earl Wetmore and Miss Grace E. Coon; and Mr. Stephen D. Serl and Miss Clara M. Coon, both couples of the above mentioned town.

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.

HOARD.—At the home of her parents, in Alfred Centre, N. Y., Oct. 4, 1892, Miss Alice Maude Hoard, aged 21 years, 6 months and 14 days.

She became an earnest disciple of Christ when about 12 years of age, and continued faithful in service and consistent in spiritual development till her triumphant translation to the higher life. She had reached quite unusual attainments for one of her age in classical learning, and had shown marked ability as a teacher. She was a post-graduate of Alfred University, and had taught one year as Assistant Instructor in the Latin Department. She was a very efficient member and worker in the church and Young People's Christian Endeavor, also in her Literary Society. Her loss in all these places is deeply felt. The large concourse of friends at her funeral manifested a very deep sympathy for her bereaved parents and brother in their great loss. But they have the perfect assurance that she was prepared for the change.

T. R. W.

MARVEL.—In Alfred, N. Y., Oct. 3, 1892, of paralysis, Mrs. Alma M., wife of William N. Marvel, and daughter of Edgar and Elvira Willard, in the 40th year of her age.

The deceased was born in Holland Patent, Oneida Co., N. Y., and her remains were taken there for burial. While residing in Harrington, Delaware, she united with the M. E. Church, in which connection she remained till death. She was much beloved by all who knew her. She leaves a husband and only child, wife of Clarence E. Langworthy, with many other relatives and friends, to mourn their loss. The funeral services were largely attended on the 4th instant.

L. C. B.

GREEN.—In Independence, N. Y., Oct. 2, 1892, Luther Green, aged 96 years, 1 month and 3 days.

The deceased was born in Coxsackie, N. Y., Aug. 29, 1796. In early life he went to Brookfield, N. Y., where he worked with the pioneers of that town until the spring of 1820, when he came to Independence and settled on the farm which he owned at the time of his death. He sowed the first grass seed in town, and at the first town-meeting was elected assessor. He engaged in farming and lumbering most of the time. His first marriage was to Susan Mayard when about 21 years of age. To them were born four children, Elieha B., Fanny, Nancy, and Wm B. His second marriage was to Laura Scribner, the mother of his next two children, Luther and Addie. On Sept. 7, 1844, he was married to Mrs. Ann Reading, and to them were born two children, Emogene and Delwin. Of all these children only two are now living, Mrs. Addie Coleman, of Alfred Centre, and Mrs. Emogene Probasco, of Independence. Early in life he made a profession of religion, and afterward united with the Independence Seventh-day Baptist Church, of which he was a member at his decease. He was the oldest inhabitant of the town. The faithful, devoted, aged Christian wife is left, but is surrounded by many loving friends who will furnish her kind care. Funeral conducted by the pastor, sermon from Isa. 38 : 16.

H. D. C.

Farm for Sale.

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

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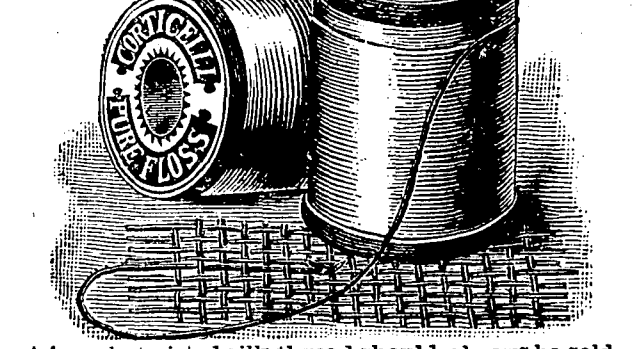
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PATENTS

and Reissues obtained, Caveats filed, Trade Marks registered, Interferences and Appeals prosecuted in the Patent Office, and suits prosecuted and defended in the Courts. FEES MODERATED. I was for several years Principal Examiner in the Patent Office and since resigning to go into Private business, have given exclusive attention to patent matters. Correspondents may be assured that I will give personal attention to the careful and prompt prosecution of applications and to all other patent business put in my hands. Upon receipt of model or sketch of invention I advise as to patentability free of charge. Your learning and great experience will enable you to render the highest order of service to your clients.—Benj. Butterworth, ex-Commissioner of Patents. Your good work and faithfulness have many times been spoken of to me.—M. V. Montgomery, ex-Commissioner of Patents. I advise my friends and clients to correspond with him in patent matters.—Schuyler Duryee, ex-Chief Clerk of Patent Office. BENJ. R. CATLIN, ATLANTIC BUILDING, WASHINGTON, D. C. Mention this paper.

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