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THE WHISPER SONG OF PINES.

BY M. E. H. EVERETT.

(These verses were written at the solicitation of Pres. Allen, and by his permission lovingly inscribed to him. —M. E. H. E.)

I catch sweet snatches now and then,
As little children hear
Their mothers sing soft lullabys
To drowsy heart and ear;
A perfect, holy symphony
The pines are breathing over me.
Though on the mountain fastnesses
Their steadfast feet are set,
Their heads are lifted to a blue,
A star gemmed coronet,
And 'round them on fine silver chords
Throb heavenly messages like words.
The soft winged zephyrs come and go
Through all the silent hours,
And to these singers minister
With balsam of sweet flowers,
And every delicate, faint tone
Of breathing things in places lone.
And sometimes moved by blessed sounds
That stir the summer air,
And often trembling with the heart
That fills their pulses there,
Some hushed and throbbing melody
They whisper, leaning over me.
I should know all that sages knew
In old Phœnician days
Could I unbind the twisted strands
And trace the separate rays
To find what stars of destiny
Wove 'round the pines life's mystery!
Patience that maketh wondrous strong
The heart that bows to her,
Peace, whose white lips smile tenderly
To drain the cup of myrrh,—
And faith that, chained and blinded, still
Sees glory in the Lord's good will:—
Of these great things I hear them sing
In even tones and sweet
As if they sung of lily blooms
Beneath a maiden's feet;
As if they sang of roses fair
For some pure saint to pluck and wear!
Grief that bows down beside a tomb
Whence ne'er the dead shall rise,
Upraised and comforted at heart
By her dear Master's eyes
That mingle sorrow with her own,
And prove her inmost pang is known;
This same grief glideth glorified
Beneath these arches dim,
And all her secret agony
Throbs in their lofty hymn
And melts into a silvery strain
Of rapture oversurging pain.
And through all changeful thoughts and themes
That mark their hymn night-long,
One oft repeated melody
Makes dear their Whisper Song,
"Once more along the heavenly street
Shall sound the rhythmic tread of feet!
"We listen in the midnight's hush,
We listen in the dawn!
A little hour from his beloved
That shining face withdrawn;
With everlasting kindness still
Shall he remember,—aye, he will!"
So, first and last and all the way,
A heavenly hope they keep,
A comfort full of blessedness
For those who watch and weep,
A sweet, angelic lullaby
To hush me while the dark hours fly.

ALFRED CENTRE, N. Y., Sept. 12, 1892.

—Six thousand people are said to have thronged the Chicago auditorium a few nights since to hear Robert Ingersoll's eulogy of Voltaire. No one who has ever heard the famous Colonel will deny the charm of his rich, eloquent voice and inimitable wit. Many of his sayings would command the hearty applause of noble men everywhere. For example: "A great man does not seek applause or place; he seeks for truth; he seeks the road to happiness and what he ascertains he gives to others." "A great man is a torch in the darkness, a beacon in superstition's night, an inspiration and a prophecy. Greatness is not the gift of majorities; it can not be thrust upon any man; men cannot give it to another; they can give place and power, but not greatness. The place does not make the man nor the sceptre the king. Greatness is from within." Mr. Ingersoll had his usual flings at the church. He drew no distinction between Catholic and Protestant. He leveled his fierce denunciations and merciless sarcasm at the church of Voltaires' time and left the implication that the Christian world to-day sanctions all that was done by priests in the Dark Ages. Mr. Ingersoll seems utterly oblivious of the fact that the leaven of the gospel has been working all these years and has produced a Christianity which utterly repudiates the deeds done by heathenized Christianity so long ago. To the spirit and splendid work of the Christian church to-day Ingersoll seems to have shut his eyes. He seems never to have met such men as Dr. Harper, Bishop Vincent and our own Dr. Lewis. He has never heard of the Society of Christian Endeavor. He is an owl flying in the sunlight and crying "all is dark." Mr. Ingersoll is a brilliant orator and an amiable gentleman, but he must be classed with such eminent specialists as Don Quixote and the industrious demagogue who waves the "bloody shirt." He is fighting monsters which exist mainly in his own imagination.

—WHILE we are on the subject, we give the following "slant light" on Mr. Ingersoll's character which met our eye as we glanced over the morning paper. The incident, if true,—and we have no reason to doubt it—lays Mr. Ingersoll under the suspicion, not of dishonesty, but of cheapness and superficiality, qualities which we have suggested above. "Brother Maurelian," the manager of the Catholic Educational Exhibit, went to the Grand Pacific Hotel to inquire if Bishop Spalding had arrived. The colored boy who was sent up returned shortly with the information that the Bishop was in room 33, parlor floor, and that he desired him to call at once. "Brother Maurelian" relates further:

On entering room 33 I found a number of persons, among whom one of the gentlemen arose, and, after mutual greeting, I asked if Bishop Spalding was in the room, to which he replied: "No, sir; Bishop Spalding is not here." I then remarked that there must have been a mistake at the office, for I was told Bishop Spalding awaited me in room 33. This same gentleman, without giving me a moment's time to excuse myself and leave then continued: "But I am a Bishop; I am a Pope; I am Colonel Robert Ingersoll; don't you see the danger

into which you have fallen?" And this was said in a loud tone, with all the emphasis and sarcasm possible, and it naturally provoked a laugh at my expense among the ladies and gentlemen present.

The incident needs no comment; for it would seem that common politeness would teach a man "to respect the discomfiture of a stranger in presence of company, especially when the stranger accidentally stands in the attitude of a guest and for the time being deserves at his hands the most ordinary courtesies of life."

—SINCE Chicago was first dignified with a place upon the map about half a century ago, there has been only one decade—the one in which the great fire occurred—in which it has failed to at least double its population. The growth of the new Chicago University has been characteristic of the city in which it finds its home. Its inception was scarcely two years ago, yet it already has gathered to itself property to the value of nearly six millions, and has enrolled among its faculty some of the foremost educators of the age. The latest gift to the University was from the Chicago Street Railway magnate, Charles T. Yerkes. He recently gave President Harper the following instructions, "Go ahead, construct the biggest and most powerful telescope in the world and send the bill to me." The Chicago telescope will have a forty-five inch object glass and will bring the moon near enough to distinguish objects upon its surface of forty yards diameter. The estimated cost of the new observatory and its equipments is \$500,000. On October 1st the University opened and work began with between six hundred and seven hundred students. There was no display nor ceremony of dedication. This was the wish of the president, and it may be remarked incidentally that exercises of an imposing character would have been somewhat incongruous in an unfinished building, accompanied by the sound of hammers and the shouts of teamsters. Everything is at high pressure on the University campus. Cobb Hall and three dormitories are now finished; but ten buildings are in process of construction and the grounds are a chaos. Even the vegetation grows faster here than at the Eastern schools. On a stretch of black loam which had just been graded into place we saw the sign,—“Keep off the grass,”—which was a little rapid even for Chicago. The Seventh-day Baptist denomination having about a dozen honored representatives on the roll of faculty and students, the Western Editor hopes to give a more extended description of the University at an early date.

L. C. RANDOLPH.

To KNOW God, to love him altogether, to live in the light of his countenance, to be satisfied with a little in some directions because in others we have so much, to receive all things hopefully because they are from him, to take the peace of resting in his goodness, to desire all the day long, "O that my heart were as thy heart, and that wholly,"—these are open to us. —John Hamilton Thore.

SERMON.*

BY THE REV. S. R. WHEELER.

I will put enmity between thee and the woman, and between thy seed and her seed; *it shall bruise thy head, and thou shalt bruise his heel.*—Gen. 3:15.

INTRODUCTION.

God made the world. God made man. God gives to man "every good and perfect gift." It is God's right to be obeyed, honored, adored and worshiped by his creature man. But there appeared to man a powerful being stoutly denying this right. This being was the old serpent, Satan, the devil, stronger than man, maddened against God by the severest disappointment, bitter to the last degree, hot with anger, and swelling with rage. Having lost everything, he was held in no restraint through fear of further loss. This one, this arch-fiend, set himself to ruin man and cheat God. From the beginning of our race he has waged against us war, incessant war, eternal war, the most cruel, bloody, devastating, destructive, unrelenting war, that can possibly be conceived. Left to himself man was utterly powerless to resist this most unmerciful foe. God in his infinite mercy provided a plan for man's relief. The holy child Jesus was born to carry out this plan. The devil assailed him in the most deceptive way, determining to ruin even the beloved Son of God, and leave man without a Saviour. Blessed be our God forever and ever more! He did not succeed, and man has a Saviour. Yet the war continued. Satan still cuts down his victims on every hand. It is too bad to tell, that there has been and still is such a multitude of men who are in league with the devil and his angels. It is heart-sickening to see men using every means the powers of darkness can suggest to induce their fellowmen to deny God and serve the devil. Brethren, there is war in the land, and God's people are in the thick of the battle. There is enmity between the seed of Satan—wicked men, and the seed of the woman—good men.

Who will finally succeed in this conflict? This is the question before us. Let us search for the correct answer.

I. LET GOD'S WORD SPEAK.

1. The text is a prophecy and promise. The seed of the woman is Christ. Paul says (Gal. 4:4), "When the fulness of time was come, God sent forth his Son, made of a woman." The seed of the woman also includes the followers of Christ, for (John 1:12) "as many as received him, to them gave he power to become the sons of God." The seed of Satan on earth are the wicked opposers of Christ. John 8:42, 44. "Ye are of your father the devil, and the lusts of your father ye will do." The text then plainly says that while Satan and his seed shall bruise the heel of Christ, yet Christ and his followers shall bruise the head of Satan. The head of a serpent contains the poison. To bruise or crush the head destroys the power for doing harm and is fatal. Thus our text, spoken of God in the early infancy of our fallen race, gives full, clear, unmistakable hope of the final triumph of Christ's cause. The beloved John's statement is in full accord with this. 1 John 3:8, "For this purpose the Son of God was manifested that he might destroy the works of the devil." God's purpose will not be defeated. The works of the devil will give way before Christ, and his conquering hosts of angels and good men. The institution of American slavery was a mighty work of the devil, but it was destroyed. So shall all his works be overthrown.

*Preached at the 50th Anniversary of the Seventh-day Baptist Missionary Society, held at Nortonville, Kan., Aug. 25, 1892, and furnished for publication by request.

2. Other passages of Scripture which give promise:

Numbers 14:21. "But as truly as I live, all the earth shall be filled with the glory of the Lord." Although this promise has directly a local cause with especial application, yet it gives a ray of light through all the time of this Satanic war.

Isaiah 11:1-9, gives a graphic description of the condition the earth is to come to under the rule of Christ. Habakkuk (2:14), a hundred years later than Isaiah, gives this cheering word: "For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea." Grand, glorious, prophetic words! Thank God for the promise and for the holy men that wrote them. Daniel (2:35) tells in the king's dream that "the stone that smote the image became a great mountain and filled the whole earth." Also in another vision Daniel (7:14) saw given to a certain one "dominion and glory and a kingdom, that all people, nations and languages should serve him." Christ's cause is the little stone to fill the whole earth, and Christ himself is the being on whom the "Ancient of days" bestowed such honor and power.

Psalms 2:7, 8, reads thus: "I will declare the decree: the Lord hath said unto me; Thou art my Son, this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." David, in Psalm 22:27, has uttered this prophecy: "All the ends of the world shall remember and turn unto the Lord; and all the kindreds of the nations shall worship before thee." Isaiah 42:4, seems to be supplementing this, by saying, "And the isles shall wait for his law."

The parables of Christ are in full harmony with these Old Testament teachings. The mustard seed parable shows not only the marvelous growth of Christ's kingdom after it has become thoroughly rooted, but even as its branches furnish rest and shelter for all fowls of the air that choose to fly to it, so his kingdom furnishes rest, peaceful rest, and protection for all peoples of the earth who will flee into it. Also, as the little stone cut out of the mountain grew till it filled the whole earth; so the leaven in the three measures of meal worked until the whole lump was leavened. Even granting that the parable of the tares does speak as though there were to be tares till the end of the world, we are not to be discouraged. The tares will doubtless be so few that they will be as nothing compared with the overwhelming millions of God's people.

But David, in Psalm 110:1, takes us another step, by saying: "The Lord said unto my Lord, sit thou at my right hand, until I make thine enemies thy footstool." This remarkable passage is mentioned by Christ in Matt. 22:44, Mark 12:36, Luke 20:42; by Peter in his Pentecostal sermon (Acts 2:34, 35), and by Paul in the Hebrews (1:13). Add to this oft repeated passage the word of Christ (Matt. 28:18), "All power is given unto me in heaven and in earth," and we gain the thought that Christ is to sit at God's right hand with all heavenly and earthly powers at his command until he has made the world his footstool, which means, according to Oriental figure, brought it into complete subjection. Brethren, Christ is now engaged in this mighty work. He is using earthly powers, fire and hail, tornado and cyclone, swift winds and beating rain, famine and sword, pestilence, disease and death. He is using heavenly powers—the Holy Spirit and

holy angelic hosts to convict, convert, strengthen and comfort his people. He is using even the wrath of man, and, beloved brethren, he is using his own people as much as they will possibly allow themselves to be used. Yes, and the work will be done, for the mouth of the Lord hath spoken it.

3. There is to be perfect oneness with God's people.

In the prayer of Christ the very night in which he was betrayed, he makes the petition that all his followers may be one as he and the Father are one. This thought is expressed four times over in three verses. John 17:21-23. The last time carries it to the climax and says: "That they may be made perfect in one." This oneness is so earnestly prayed for "that the world may know that thou hast sent me." That time has not yet come. Christians are increasing their good will to each other. Thank God for that. But they are not yet one as Christ is one with the Father. The Father and Son have no hot debates on points of doctrine. Baptists and Methodists are not one as Christ and the Father are one. First-day Baptists and Seventh-day Baptists are not one as Christ and the Father are one. Because of these divisions the world refuses to believe that the Father sent Christ into the world. Thousands upon thousands are out of the kingdom at this very hour because of these distracting divisions. "Come, great Deliverer, come!" Deliver, oh! Saviour, deliver thy people from this estrangedness to one another. Then shall the wide world believe and receive thee as the Son of God. Brethren, this Christ-spoken petition will be answered. Denominational differences will be broken down by an increasing clearness in understanding the Bible and by a practical yielding to its plain teachings.

The conflict is here. We are in its midst. Satan is grinding away at the heel of Christ. But Christ with his followers is coming, coming; yes, he is coming with increasing and still more increasing power to crush the blasphemous head of the old, venomous old serpent. Thus speaks the Word, and

II. THE HISTORY OF THE WORLD IS IN ACCORD WITH THE WORD.

1. It must be conceded as a fixed purpose of God to favor every plan and effort of men to advance civilization, morals and religion. God is always on the side of right. God always favors his own sons and daughters, his own seed. God's people are the light of the world. They are the conservators and promulgators of the best interests of man. They never can receive an unnecessary rebuff. The history of the world is proof that they advance in face of all opposition. Abraham, Isaac and Jacob were but individual men, strangers in a strange land. Yet they did not fall a prey to the hostile heathen nations; God was a wall about them. The great king Pharaoh with his midwives, task-masters, soldiers, horses and chariots could not hold in subjection the unarmed, infantile nation of Israel. The giant Amalekites could not stop the God-ordered people in their wilderness journey, nor could war-like barbarous nations hinder them from possessing Palestine. On they march through the centuries, taught by their prophets and led by their judges and kings; mighty nations rising against them could do nothing more than consume the dross, while the gold was left to bless the world. Nothing did, nothing *could*, hinder the coming of Christ through this people. It was God's decree that it should be so; nor was their power enough in earth or hell combined to stop the

mission of the blessed Son of God, our Saviour. Herod could not slay him; the devil himself could neither force him, nor deceive him, nor persuade him to sin; and, praise God, the tomb could not hold him. He was gloriously victorious at every step. So with his followers. Royal edicts and corrupt magistrates, political trickery and debased shrewdness, prisons and chains, dungeons and scourgings, storms and hardships on the sea and on the land, nothing, nothing could frighten or stop Christ's men in their work, or stay the onward march of the blessed gospel. Thus speaks sacred and ancient history, and

2. Thus speaks profane and modern history.

Papal Rome could not stop the mouth of Martin Luther. Mary of England could not burn the religion of Jesus with the bodies of a few Christian heroes.

Why are these United States of America so religiously free? Discovered by an adherent of Rome, explored so largely by representatives of the same Romish faith, and held in possession almost entirely by a nation doing obeisance to Rome, how is it that this is a Protestant nation? Oh! it was God's plan in the progress of his kingdom here on the earth. God decided that the French and Indian war should give this country to Protestant England. God also decided that the Revolutionary war should free this country from England. Why? Because under the control of England there could not be that religious freedom which this country has and does enjoy. Why was slavery blotted out of this country? It was a corrupter of morals and a barrier to religious progress. For the same reason, we look for the downfall of the morals-corrupting and soul-destroying liquor traffic. God speed the day.

Before leaving this line of thought, we refer to the ever memorable battle of Waterloo, fought June 18, 1815. This was one of the world's decisive battles. So equally matched were the two commanders with their armies that it has been debated these seventy-five years who was the greater general, and how did it happen that Napoleon was defeated. Near the close of the battle the great French commander was so sure of victory that he rose into the stirrups of his saddle with the eagerness of a conqueror and was just ready to dispatch messages to announce his triumph; but lo, the scale turned. Napoleon could not conquer Wellington on that day. To have done so would have crippled Protestant England and elevated Romish France. England could not then have gone forward opening the countries of Asia, Africa and the savage islands to the missionaries of the cross. God's cause was at stake in that battle, and God took care of it. Another item of interest. A later Napoleon met Protestant Germany on the battle-field. Result, Roman Catholic France was overwhelmed and was obliged to withdraw from Italy the troops which were there to sustain the Pope. Thus ended the temporal power of the Catholic Church. If a general would be victorious he must fight on the Lord's side. If a nation would triumph over other nations, it must stand for the best embodiment of truth and righteousness. God does rule. This lesson will be learned more and more as time passes on.

III. ACTUAL FIGURES AND FACTS SUSTAIN THE WORD OF PROPHECY AND ALSO OUR VIEW OF THE WORLD'S HISTORY.

1. Protestantism against Romanism. Romanism is dead formalism. It is the man of iron forcing all who are beneath, and holding all ad-

herents in its rigid arms. Protestantism is a living spirituality. It stoops to raise the poor and the oppressed and carries all her votaries to the supreme heights of holy living and heavenly hope.

Romanism had eighty million adherents in Europe in the year of our Lord 1500. That was about seventeen years before Martin Luther openly and fully defied the Church of Rome. Protestantism was then at the zero point. In 1800 Romanism had gained from this eighty million basis sixty-nine millions. Protestantism had gained from the zero basis seventy-four millions. In thirteen Catholic countries such as Ireland, Italy, Spain and South America there were in 1880, 84 distinct Protestant missionary movements, with 1,546 stations, 1,499 ministers, 2,146 lay workers. About fifteen years ago 30 of these 84 societies reported 95,920 mission communicants. In 1877 Father Gavazzi said: "Fifteen years ago there were only five Protestant congregations and 400 communicants in all Italy, while there are now 8,000 communicants and about 41,000 hearers." Fifteen years more have now passed and the report comes to us this very month that there is an effective movement to abolish the Church of Rome as the State church of Italy. Thus is Catholicism giving way in all the old Catholic countries.

2. Progress of evangelical denominations in the United States.

Since the year 1800 the most remarkable progress has been made. In that year of grace there was one evangelical communicant in 1,460 inhabitants in the whole country. In 1850 there was one in 6.75 inhabitants. In 1870 one in 5.78 inhabitants. In 1880 one in 5 inhabitants. While the population increased 9.46 fold, the communicants of these orthodox churches increased 27.58 fold, almost three times as fast. But the so-called "liberal" churches have not kept pace with the increase of population. There were less than half as many Unitarian and Universalist societies in 1880 according to the number of inhabitants as there were in 1840.

3. Foreign missions have not much to tell till the present century. In 1790 only three foreign missionary societies existed in Europe and none in America. It was a dark, exceedingly dark time for evangelical religion. The writings of Voltaire and Hume, Gibbon and Paine, were in the height of their influence. Of these four noted unbelievers Paine only was alive at the beginning of the century; yet, in the course of a few years after 1817, it was estimated that 5,768,000 of the works of Voltaire, the miserable Rousseau, and other infidel writers, besides countless tracts, were circulated on the continent of Europe. We are thankful that this century has not produced such a corps of able writers who have thus used their great talents to defame their Maker. God must have been in the mission work that it should receive such an impetus at such a forbidding time. In 1792 the English Baptist Missionary Society was formed. That same year the society sent out the cobbler shoe-maker, but the noble, able missionary, William Carey. Also my mother's brother, William Robinson, went out under the same society, April 12, 1806. Other missionary societies were formed, one in 1795, one in 1796, one in 1797 and one in 1799. Five societies in seven years. What a wonderful movement and yet what remarkable opposition. Scottish church bodies declared the scheme of foreign missions as "illusory," "visionary," and "dangerous." Between 1800 and 1830 sixteen foreign missionary societies were organized; between 1830 and

1850 thirty-three more. Sixteen Woman's Foreign Missionary Boards have been organized in the United States since 1861, all but one of these since 1868.

The increase of contributions has kept pace with the times. In 1800 probably the *sum total* in all Christendom of all contributions for Protestant missions hardly amounted to \$250,000. In 1872 it amounted to \$7,874,155. In the year 1890-91 in 34 American evangelical foreign missionary societies the contributions in the United States alone amounted to \$4,551,237; contributions of natives, \$640,917. These same societies report American male workers 1,159, female 1,709, with 10,460 native workers. There were added to the churches in care of these societies during the year 28,795. More recently there is reported a marvelous work in North British India, 19,000 heathen in a year were received as communicants into one mission, with 40,000 more pressing into the different churches.

4. Student movements in the United States.

Religion in colleges is a matter of great importance. The young men in our colleges become a mighty power as they take their places in the world's work. The following item, then, is of no ordinary interest. In 1830 out of 2,633 students, in 28 colleges, 693, or 26 per cent, were "professedly pious." There has been a steady increase through the years and in 1880 out of 12,063 students, in 65 colleges, 6,081, or 50 per cent, were professors of religion.

The "Student Volunteer Movement" begun in 1886 is most interesting and encouraging. In July of that year 251 young men from 89 colleges in the United States and Canada came together at Mt. Hermon, Mass., by the invitation of D. L. Moody, for a four week's study of the Bible. Before the close of that time 100 expressed themselves as "willing and desirous, God permitting, to become foreign missionaries." This volunteer movement continued to spread so that at the first convention of volunteers held in Cleveland, Ohio, Feb. 26 to March 1, 1891, the number who had volunteered was 6,200 from 350 institutions of learning in the United States and Canada. The total number of ordained ministers in the foreign fields—native and foreign—in 1880 was 6,696. We find then nearly as many students in the United States and Canada who are "willing and desirous to go" as were on the fields in 1880; 70 per cent of these students are male, 30 per cent female.

With what accelerated speed is the work going forward. No wonder that our young people have caught the fire. About eight Alfred students joined this volunteer movement for foreign missions. Nor is this all our encouragement. At my hand is an address to the Seventh-day Baptist denomination prepared, signed and presented by sixteen theological students. In this they do not underrate settled pastorates, but they look out upon the wide world anxious and ready to go to the home fields as evangelists or to the foreign fields as missionaries. They want to be used to promulgate the blessed gospel to the best possible advantage without so much regard to personal interests. This is the right spirit. Thank God for these devoted men.

IV. CONCLUDING THOUGHTS.

1. The shortness of the time in which so much has been done for missions. Just one hundred years since the organization of the "Baptist Missionary Society," which was practically the very first foreign missionary society. This was organized at the time more especially to send out William Carey, who may really be called the father of the foreign missionary enterprise.

The renowned Rev. Andrew Fuller was the first secretary and was the principal man to devote his time and sustain the work until his much lamented death, May 7, 1815. Many of us whose hairs are not very gray distinctly remember, some of us even attended, the Jubilee Celebration of Carey and his missionary society, at Kettering, England, in 1842. Mr. Carey had then been dead only six years. At my hand lies an address delivered by Mr. Fuller at Devonshire Square chapel, England, March 31, 1806, twelve days previous to the departure of my uncle, Wm. Robinson, and his colleague, Mr. Chater, as co-laborers with Mr. Carey. Also at hand lies a sermon preached at Calcutta, India, Sept. 25, 1853, by my cousin John Robinson, in memory of his father who died the 21 day of the same month, after 47 years continuous work in that heathen land. It is worthy of note that on this memorable jubilee year, 1842, our own General Conference took such measures as resulted the next year in the organization of the Seventh-day Baptist Missionary Society. A review of our work in these last fifty years gives great encouragement. Surely we can but exclaim: What hath God wrought in the memory of men now living.

2. The speed, the increasing speed, with which the work has advanced in the world in these later years. Fifty million of Christians in the year 1000. One hundred million in 1500. One hundred and fifty-five million in 1700. Two hundred million in 1800. Four hundred and ten million and nine hundred thousand in 1880. One hundred and fifty million increase during the 800 years from 1000 to 1800, and an increase of 210,900,000 in the last 80 years.

The motto of the "Students' Volunteer Movement of Foreign Missions" is "The evangelization of the world in this generation." Perhaps not quite. But we are near the very last century of the 6000 years since Adam. Seven is a sacred number. The seventh day of the week is the Sabbath. The seventh year was the Sabbath of years. The next year after seven times seven years was the year of jubilee in which not only the land rested, but the captives were set free and possessions restored—a grand year of liberty. Why should not this plan be carried out further and the seventh thousand years of earth be one grand, glorious, religious jubilee, Satan bound the one thousand years and peans of continuous praise to God be sounded out from every quarter of the globe?

3. Dross in the church? Yes, but this must not entirely cool our ardor. Judas was dross. Ananias and Sapphira were dross. Simon Magus was dross. Paul's false brethren were dross. The Corinthian church had dross when it held in its membership a fornicator, and when it used the communion season as one occasion for a drunken festival. The Puritanic church of New England had dross, hypocrites, who "stole the livery of heaven to serve the devil in." It was the dross in the church that hung the Quakers, that banished Roger Williams, that immersed dogs in mockery of the New Testament baptism, that sent officials into the harvest fields of conscientious Christians and took grain to pay church taxes. It is the dross now that discards Bible baptism and Jehovah's given Sabbath-day. But as so much former dross has been consumed so we must believe that the present dross will also be consumed, and the church shall stand forth arrayed in her "beautiful garments."

It must be expected that Satan will do some terrible things in his last frantic, desperate efforts to ruin man. But God rules. The word

has gone forth: "The seed of the woman shall bruise thy head." The religious problem tells us that the bruising is going on more effectually than ever before.

4. What great inspiration have we for pushing forward the work?

Christ is marshalling his hosts of human workers beyond all former times. He is calling in sinners in large numbers wherever the gospel is preached. He is giving more courage and boldness to consecrated men and women. More money is needed than in former years, and he is calling upon the rich to give according to their riches, and the poor according to their poverty. Who can stand back at such a time as this? Sinner, come; yes, come to secure your own salvation, but especially to take part in this glorious warfare for Christ. Backslider, come; stand back no longer. Why should you cheat God and your own soul because somebody or something has wounded you? You are wanted *now* to fill the ranks. Come ministers and deacons and laymen, come young men and maidens, old men and children; come one, come all who have ever experienced the forgiveness of sins and learned the ways of Christ; come all and work with renewed energy. Let us all say, God speed the day when "the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea."

And thus may it be—Amen.

SEAMEN'S MISSION.

It is not from a lack of interest or from want of material that we have said nothing recently about the Seamen's Mission, or the work it is doing. We have only missed three evenings since it opened, May 16th, while in the city. And every evening it is a part of our duty to play the organ and sing, which means much when you sing with the seamen. Our meetings grow in interest, and our numbers are being constantly augmented. September and August show an average of 18 each night, the largest number being 54. We have registered 325 names on our books, representing 40 different ships. We are being gratuitously advertised by those who think we are a peculiar people, but the seamen are not frightened by peculiar people, they have been seeing such all their lives. It rather attracts them than otherwise. Last Sunday night we had a very interesting meeting; Dr. Wilson read the Scriptures, making a few remarks, after which Mrs. Grannis, editress and proprietress of the *Church Union* and President of the National Christian League for Social Purity, conducted the services. She had every man's testimony but one before the meeting closed, and it was done in a very pleasing way, and we trust was profitable to all present. Friday evening we have a Y. P. S. C. E. meeting, using the topic and discussing the lesson for that evening. The experiences related at our last meeting were very touching, men confessing that they once enjoyed the service of Christ, but were far away from him at present. One young man said "this mission has been a great help to me. I should be on West St. to-night drunk had it not been for this place." Such testimonies as these, and others might be given, pay for all the labor being done for the men.

For about six weeks Miss Grace Swinney, of Smyrna, Del., daughter of Dr. Curtis Swinney, has been staying with us and helping Mrs. Burdick in the work. It has been a God-send to Mrs. Burdick. The room is open from 3 P. M. to 5, from 6 to 10 every day. Tuesday evenings we have a seaman's concert, the songs being rendered by the sailors; and those of our

people who have been here speak very highly of the entertainment furnished by these men. Evening after the Sabbath Miss Grace has a sewing circle, hemming towels, dusting cloths, etc., for a fair or bazaar which she is getting up for the benefit of the mission. The sailors take great interest in this work, some articles already having been sent to us from the other side. Every night we have gospel singing and devotionals. The thing we aim to do is to come into personal contact with each man, to make him feel that we are his friends, to find out his needs, and then in a Christ-like way to minister unto him.

Some outsiders have criticised our methods because we do not have preaching every night and hold regular revival meetings. We believe in our method and keep right on in our way, unruffled by these remarks. Eternity alone can reveal which is best. We feel that good is being done, and just as long as we can have evidences of that we labor hopefully. I have used the pronoun we, but my part of the work is very light compared with the other workers in the mission.

What does it cost? Our rent is \$30 per month, which must be paid or we shall be turned upon the street. For cleaning the room we pay \$6 a month; Our gas bill thus far has been about \$3 per month, but will probably reach \$4 during the long winter evenings. Then there is coal soon to be bought. I am thus explicit for the simple reason so many of you are the kind friends and supporters of the work. We give away to children who come to us from the street, hundreds of *Our Sabbath Visitors*.

What do we need? In the line of reading, illustrated papers, picture books, scrap books of pictures, good story books. Miss Swinney would say anything you might send which would bring in a few pennies for her fair. Mr. Chipman would say, donations of money to help pay the *rent*, and all join in asking your continued interest and prayers for God's blessings. The life of the seaman is constantly exposed to danger, and what is worse, temptation. God bless these places, open to give him a wholesome breathing place, where good influences prevail, where spiritual songs are sung, where through personal contact with Christ-loving men and women, he can be pointed to a better life, can be influenced to go in the way his sober sense tells him is best for his spiritual upbuilding. These men are intelligent, have seen much of the world. Many of them are men of culture, but circumstances have driven them to sea, and the life of the sea does not conduce to high spiritual attainment. "God bless the seamen." J. G. B.

THE WOMAN'S TEMPLE.

To the Readers of the SABBATH RECORDER:—We have never made an appeal through your columns for the greatest of our enterprises, the Woman's Temperance Temple at Chicago, now about completed and declared to be the most attractive business building in the world. Besides being the headquarters of the World's W. C. T. U., the National W. C. T. U. and the Woman's Temperance Publishing House, it is also used as a banking and office building, four of Chicago's largest banks having their quarters in it. The rent roll from the building already amounts to \$140,000, although it has only been occupied since the first of May. When it is entirely filled, which we expect will be within a year, its rental will be something over \$200,000 annually. The temple has a frontage on La Salle street of 196 feet and is 13 stories high.

SABBATH REFORM.

BLESSINGS OF THE SABBATH.

The following from the pen of that genial writer, the Rev. R. S. MacArthur, appeared in a New York paper not long since. Except for its contradictory and unscriptural interchange of the terms Sabbath and Sunday, it is a strong plea for the proper appreciation and right use of the Sabbath. We almost wonder how a man like Dr. MacArthur could have written the sentence, "Such is God's idea of Sunday." We most heartily join in his prayer at the close of the last paragraph: "May God help us to stand by his word and by his day." But we cannot help reminding him that the promise with which he enforces this hortatory supplication, was made to such as faithfully keep the Sabbath of Jehovah, which Dr. MacArthur is pleased to call the "Jewish Sabbath." See Isaiah 58: 13, 14. May we all so delight in the Lord's Sabbath that we may share in the blessings of that promise. Dr. MacArthur says:

What a blessing is the Christian Sunday now, as was the Jewish Sabbath in ancient times! Happy is that land and blessed is that family where the Sabbath is kept holy and God is loved and served! A week without Sunday is like a country without the smell of flowers or the song of birds. It is like a year without a summer; nothing but bleak, barren, frozen winter. It is like a night without a morning; nothing but sorrow, darkness, death. Sunday is the embankment which God has built, against which the waves of care and sorrow which for six long days have been rolling over the heads and hearts of anxious men and weary women, may break and scatter themselves in harmless spray and beautiful foam. Sunday is God's benediction on a troubled world. He stretches out his mighty and loving hands over us, and the gentle benediction falls. He speaks the word of "Peace," and the noise of trade and strife ceases; the spindle rests in the loom, the grinding ceases in the mill, the store remains closed, and God's hush—making even silence vocal—alone is heard; and every heart is uplifted in holy song or bowed in humble prayer. Such is God's idea of Sunday, such should be ours.

A period of rest for man and beast is an unavoidable necessity. Even if God had made no positive law on this subject, the necessities of the case would compel the observance of periods of rest. Extensively also, even among many heathen nations, the seventh day, or the seventh part of the time, was given to rest; it was at times called a "holy day." The French nation during the Revolution, when they denied the existence of God and despised the Bible, were still obliged to observe a period of rest. They appointed the "Decade," taking for rest one day in ten. To the laboring man Sunday is a boon and a benediction. Disraeli, in his "Tancred," well says: "The life and property of England are protected by the laws of Sinai. The hard-working people of England are secured a day of rest in every week by the laws of Sinai." Humboldt, who certainly was not a prejudiced witness and who saw the working of the decimal system in France, says: "The selection of one day in seven is the wisest that can be made. When, in the time of the Revolution, I spent some time in Paris, I saw the institution of the Sabbath, despite its divine origin, suspended by the dry and decimal system. But this was decidedly too long. I am convinced that six days is the just measure. To lengthen the interval is as inhuman as it is foolish." It has been abundantly proved by many actual tests that man and beasts will accomplish more work in a year by resting one day in seven than by working continuously. The man who lifts his hand against the proper observance of God's holy day is an enemy to the Republic, an enemy to the race and an enemy to God. This whole subject is eminently practical to-day. May God help us to stand by his word and by his day; then shall we ride on the high places of the earth, for the mouth of the Lord hath spoken it.

To THE truly honorable man the divine forgiveness of his sin is the most pressing of all necessities, because it is the primary condition of real liberation from sin.—*Rothe*.

SUNDAY LAW LOGIC.

The inconsistencies of the advocacy of Sunday laws are well illustrated in the following comments of the *American Sentinel* upon the plea of the *Examiner* of New York, in defense of Sunday legislation:

About as disingenuous a plea for Sunday laws as we have seen for some time, appeared a week or two since in the Baptist *Examiner*:

The prohibition for one day in the week of all labor save works of necessity and mercy is on the one hand no infringement of any man's liberty, nor on the other is it a recognition of the Church by the State. . . . Nor does the State undertake to say how the day of rest shall be spent.

But what reason has the *Examiner* for thinking, or rather for saying, that "the prohibition for one day of the week of all labor, save works of necessity and mercy, is on the one hand no infringement of any man's liberty?" This city is strongly Roman Catholic, and tens of thousands of people in it observe Saint Patrick's day by refraining from labor and business. Suppose the aldermen were to pass an ordinance requiring all to rest on Saint Patrick's day, except those who conscientiously and regularly celebrate the battle of the Boyne, what would the *Examiner* think? and what would it say? Would it not say that the liberty of every Protestant in this city was infringed by the ordinance? It certainly would, and justly so too. But if the civil law may rightly require the observance of Sunday, why may it not do the same thing for other religious festivals? For while the *Examiner* denies that Sunday laws are a recognition of the Church by the State, the fact remains that Sunday laws exist solely for the reason that Sunday is a religious institution. Were it not so there would be no such thing as a Sunday law.

But the sophistry of the *Examiner* is more apparent when we place side by side two statements which appeared in the same article in its columns, but separated by several paragraphs:

The State does not undertake to say how the day of rest shall be spent.

When the Sunday holiday begins to nullify the Sunday rest day, the State should interfere.

That is, the State does not pretend to say how the day shall be spent, but it does say that it shall be spent neither as a working day nor as a holiday. The State leaves every man perfectly free to do just as he pleases on Sunday, provided he neither works nor plays! Wonderful freedom, which out of a possible three excludes two and leave the subject "free" to "choose" the third! But such is the freedom enjoyed under Sunday laws.

MISSIONS.

ON Sabbath, October 2d, we preached at Albion, Wis., Rev. E. A. Witter being pastor of the church there. In the afternoon, accompanied by general missionary O. U. Whitford, we went to Utica, where Rev. Nathan Wardner, of Milton Junction, preaches. A discourse was followed by a missionary address and an interesting conference on missions and general church and denominational interests. In the evening, at Albion, we held another missionary meeting with an address and conference. On Sunday afternoon we attended a regular business meeting of the Albion Church, and, by invitation, spoke upon systematic and proportionate giving, and the plan of weekly offerings for the current expenses of the church and for benevolent purposes; which was a prominent subject before the brethren that day. If the spirit and purpose that seemed to prevail in the meeting shall shape their future financial operations, we believe the church will enter upon a new period of prosperity and of helpfulness to our common cause.

FROM L. F. SKAGGS.

I went from General Conference to Swindle College, Barry county, and commenced a series of meetings with the little church there. The interest gradually grew until we all felt that it

It contains a beautiful memorial hall on the ground floor. Here every day in the year will ascend prayer and supplication for the salvation of the drunkard, and the speedy overthrow of that traffic which is the world's greatest curse. Within its sacred precincts the wanderer far from home, amid temptation, will find its doors ever open, with motherly and sisterly hearts and hands ready to help and lead the erring to Him who can save to the uttermost.

The capital stock of the Temple is \$600,000; we are using every effort to gain possession of the entire stock, for of course those who own the stock receive the income from the rentals and are the true owners of the building. We are glad to say that through gifts from our white ribboners and the sale of Temple trust bonds, Mrs. Matilda B. Carse and her Board of Trustees now hold for the National W. C. T. U. \$275,000 worth of stock, almost half of the entire capital.

The object of this letter is to ask your influence and help for the Woman's Christian Temperance Union, which has done so many helpful things for every temperance paper in the land, always showing a sisterly spirit of goodwill to all ventures, journalistic and otherwise, that promised help to the temperance reform. We believe that the editor will be willing and glad to print this letter. We wish to ask if there are not scores and hundreds among the readers of this paper, who will be glad to send one dollar to Miss Esther Pugh, Treasurer of the National W. C. T. U., the Woman's Temple, Chicago, as a token of their interest in this great movement whereby the World's and National W. C. T. U. have a beautiful home for their work and a prospect of such sure income from rents as shall enable them greatly to enlarge and strengthen the movement which is now extending, not only throughout our own land, but to every corner of the civilized world. A dollar is but little for any one of us to give, while the aggregate of these small gifts, if promptly sent, would make the Temple our own before the National Convention meets in Denver, Colorado, October 28, 1892.

It is a moderate request that I make here and now, but it represents purpose and power for the great society which must have, not only a name, but a local habitation; not only an inward spiritual life, but outward form and substance. The world has never had an object lesson in philanthropy that appealed so strongly to the eye as this noble pile standing on one of Chicago's most notable streets, not a stone's throw from the Chamber of Commerce, and capable of bringing in such a noble revenue. This however, cannot be done until we own all the stock. Will you not, good friend and brother, earnest-hearted white ribbon sister, whoever you may be, purchase a post-office order for one dollar, the next time you have opportunity, and let it go in to swell the constantly deepening current of that money power which must be an element in every good cause, as well as every evil undertaking on the face of the earth? The touch of that fabled king, Midas, turned everything to gold; give us this little wedge of gold, and we will turn it into everything good for the great reform that means purity and patriotism, progress and prohibition, health and happiness.

Yours for God and home and every land,
FRANCES E. WILLARD.

DURING the past eight months 448,000 immigrants have come to this country, an increase of 50,000 over the same period last year. The increase is chiefly from Austria, Germany, and Russia.

was good to be there. The membership of the church had the joys of God's salvation restored to them, and in fact all the professing Christians that attended the meeting. I never witnessed a greater unity and fellowship of the spirit among any people. Six professed faith in Christ. The people here say this was the greatest religious awakening that they ever had; many that were backslidden were brought to a spirit of rejoicing, all of the unconverted seemed to be under conviction of sin, many of them gave their hands desiring the Christian people to pray for them. I have tried for two years and six months to preach the gospel to the people at this place, and had prayed that God would own and bless his word, so I waited patiently on the Lord, and he heard my cry, and has blessed the people, and I was made to rejoice in God our Saviour. Am praying he will bless other points on my field. May God bless his word wherever it is preached, and send it where it is not.

I have been away from home three weeks. Preached seventeen times while at Swindle College, and solemnized one marriage, and returned home, remained two days, and then started for Providence Church, Texas county. I feel I have been greatly strengthened by attending Conference and forming a personal acquaintance with so many of the brethren and sisters that we had learned to know and love by reading the RECORDER for the last twelve years. I do not see how any Seventh-day Baptist can do without the RECORDER to read in his family. Please send me blanks to make out my reports to you. Send them to Billings, Mo.

SEPT. 14, 1892.

CORRESPONDENCE.

Dear Brother;—As I have not been in the public ministry for a year, I have been in a measure in obscurity, so have said nothing through the press; for I did not care to come before the people as an invalid. While I am not strong as in former years, yet it seems to me I cannot stand it longer out of some position in the great field of labor. Two numbers of the RECORDER have just come to hand giving account of General Conference, and I have read and wept, and thought of the work till my heart burns within me with emotion and desire to go, and just in the midst of it all come two letters from my brethren in Illinois begging me to come there at once, saying that while they are few and poor, they cannot give me up, that they will do all they can to help me, and hope they can get some help from abroad. I have not made board and clothes for a year, and have but little to travel on, but I must go. As soon as I can I am going up there and do what I can in my Master's cause. Those two churches cannot pay over \$100, but I must be at work some where. I presume most of our churches regard me as uneducated. I feel rejoiced that you had such a good Conference. Pray for me. Yours truly,

C. W. THRELKELD.

MEMPHIS, TENN.

Dear Bro. Main;—Last Sunday I baptized seven persons at Calamus, five women past middle age, and two young men. In the afternoon a Seventh-day Baptist church, of fourteen members, including three dismissed from our church for the purpose, was organized, on the basis of the articles published in our "Hand Book." Several more will, I think, soon join them, bringing their number up to about twenty. There have been twenty-two baptisms

in all of people belonging to Calamus, besides three belonging here. Besides a number—I do not know how many—have been converted who do not feel called upon to submit to baptism. At the farewell meeting in the evening, nine others were forward for prayers, mostly of middle age. It seemed too bad to have the young men leave; but it seemed imperatively necessary. The people there, without distinction of sect or party, are very desirous of having a man set over them as a preacher and evangelist; and they seem to greatly prefer one of our preachers to any other. They are able and willing to pay quite a sum towards his support. They raised about twenty-six dollars as a present to the young men who had been laboring among them. This they did of their own accord.

It is my opinion that the Board could not do a better or more promising thing, than to place a missionary on that field at once, the sooner the better. At Calamus we have the entire field to ourselves, and we can retain it if we will.

As ever, your brother,

JOSEPH W. MORTON.

NORTH LOUP, Neb., Sept. 23, 1892.

FROM DR. SWINNEY.

Dear Bro. Main;—I have been waiting to give you some account of the finances of the hospital, but have delayed until I could be definite in all the numbers.

When the Association put the building of the hospital into my hands, I entered immediately into the study of building materials, walls, foundations, roofs, etc. I found it would be difficult to make the specifications, write the contract and manage the workmen; therefore it seemed best to draw the plan and put it into the hands of an architect, who would see the building finished in a proper manner.

The contract was signed the 19th of April for the sum of \$1,979 45 Mexican, the work to be completed by the 18th of August.

During the erection of the building some needs have arisen, not named in the contract, making additional expenses; these will increase the contract sum. These smaller sums have not all come in yet, which has caused me to delay in writing you. The architect's fee is to be seven per cent of the whole bill.

The new wings that have been built have thick solid walls—excepting on the south—and consequently the roof is made more strong and durable, also the foundations had to be good for such thick walls. Portions of the old part have been renewed where they were found to be in a poor condition.

The work is now very nearly completed, and it seems to be a comfortable and convenient hospital. We are preparing 26 beds for immediate use. The wards have a capacity of 38 or 40 beds.

The Ningpo varnish which is generally used in this country upon the floors, must be put on in rainy weather as it dries only at such times. As we are now in the dry season the varnishers are waiting for rain.

Since it has been known definitely that we were to build, there have been given in, besides money, some other donations as:

24 bed quilts (Chinese).
6 mattresses "
1 large bed (\$10) hollow, with lids and locks, for packing away goods.
1 iron bedstead (\$9 75).
1 common Chinese bedstead.
1 bolt of muslin.
1 large water kong.
1 sedan chair.
1 clock.

In addition to these we have the quilts and other articles that have already come from the home land, and thus the furnishing of the beds is partly provided for.

I regret that I will not be able to give you anything more exact than what is written above. We have not settled accounts to-day, August 19th, as the contractor asked for an extension of the time.

It has not rained for a long time and he could not finish the varnishing of the floors, so we do not hold him at fault in not completing his work by to-day, the 18th, which is named in the contract.

The opening of the hospital, on this account, will be later than we at first anticipated.

ANNUAL REPORT.

THE COLUMBIAN EXPOSITION.

After considerable and successful correspondence with the proper authorities, we thought it best that further action should become denominational; and, therefore, we would recommend that this General Conference appoint a committee on denominational representation and exhibits at the World's Fair.

ASSOCIATIONAL ADVISORY MISSIONARY COMMITTEES.

Acting in accordance with the Society's amended Constitution, the following advisory committees have been appointed by their respective Associations:

Eastern Association—W. C. Whitford, A. B. Burdick, J. G. Burdick.

Central—A. B. Prentice, H. D. Babcock, L. R. Swinney.

Western—George W. Burdick, M. B. Kelly, Jr., W. A. Rose.

North-Western—J. W. Morton, E. M. Dunn, I. J. Ordway.

It is expected that, as a result of conference and correspondence with these brethren, there will be greater system, unity, and efficiency, on all the fields. The Board desires to receive from them information, suggestion, counsel, and general co-operation.

THE FUTURE.

To-day, as is natural and profitable, our thoughts go back over fifty years that are past; but what of the future? Many of us believe that divine Providence is offering Seventh-day Baptists a grand work to do in the world. Shall we accept the privilege and responsibility? What answer will our people give to this great and solemn question? God, in the Scriptures, in history, and in providence, says, Go forth! Are we willing to go, and do our part in conquering the world for Christ?

The present is a kind of crisis in our history, a turning point, the nick of time. And by the manifested infinite love of God in offering redemption to men, we need to be made to realize more and more man's lost estate, and to know that our highest appointed mission is to publish far and near the great salvation.

For this, our work in the world, glorious evangelism, we need first and most of all, more holiness before the Lord; to be made more meet for the Master's use. All over the denomination there is needed greater unity in spirit, in purpose, and in organized endeavor. More money, largely increased offerings to our prosperity; the wisest possible methods of carrying forward our work; more men and women called of God and equipped for highest service, who really believe in the word of the Lord and in the possibilities of a redeemed humanity—these are wanted for the work at home and abroad.

Should these necessary things be supplied, supplied at once, because the gospel is, to-day, so powerful, so much opposed, and so needed, the future would be bright with promise of growth and glory for the cause and kingdom of Christ.

CONCLUSION.

It would be exceedingly difficult to find more fitting words with which to conclude this Fiftieth Annual Report than are to be found in the conclusion of the Board's report, just twenty years ago. They are the words of the lamented Tomlinson, a former able secretary of the Society; and most nobly do they emphasize one of the rules of your Board, that it shall be the *chief duty of the missionary to preach the gospel.*

Referring to the great lack of funds, but also to the blessing of God upon the work of the year, and for the opportunity for still extended rather than contracted operations, the report says:

"The Board would feel less anxiety in regard to this matter did it not consider its duty as involving something more than the mere expenditure of the money placed in its hands for missionary purposes. viz.: the effort to develop missionary spirit among the people and explore mission fields; in short, to seek to expand, as well as to expend judiciously, what may, with or without such seeking, be received. In short, the Board cannot look upon itself as a mere mechanical contrivance, but as an agency possessing Christian interests and sympathies. It may be safely added that, as a people, we expend far too little for missionary purposes, if the end sought were simply our own good, without reference to the inspiring and highest nature of Christian labor, the salvation of men. . . . And we are further confident that there is no other form of religious giving that yields quicker and fuller returns than contributions for strictly missionary purposes. Let us give it a fuller trial.

"The mission of Christ is the mission of his people—to seek and to save the lost. And the seeking comes first. The desire to engage in this seeking is one of the first conscious feelings of the new born soul. The soul that represses this desire remains weak and inefficient. The soul that obeys it grows strong and jubilant, and at the same time becomes a successful laborer. The denomination that has most of the evangelical element whatever may be its distinctive tenets on various subjects, has most spiritual power and grows most rapidly. No zeal for the promulgation of the denominational doctrines, however important the doctrines or necessary the zeal, can take its place. Without this evangelical spirit, which is the true missionary spirit, we have no power of development, and but little of accretion. It is the one element of growth and vigor. It is the radicalism of Christianity, not spending its energies in lopping off the branches—particular sins—but laying the ax at the root and so securing the whole, training the branches by gaining the trunk; securing the heart, and with it the life. It is the true conservatism of humanity, making the heart loyal to truth because of a personal allegiance to Christ, and a resulting love for the brotherhood. It leads to individual effort and to organized exertion. It is the very life of our cause. May God give us more of the missionary spirit and grant us the wisdom needed in applying it."

In behalf of the Board and approved by them August 18, 1892.

ARTHUR E. MAIN, *Cor. Sec.*

NORTONVILLE, Kan., August, 25, 1892.

WOMAN'S WORK.

FROM SHANGHAI, CHINA

Miss M. F. Bailey, *Cor. Sec.*

Dear Friend;—I have to write you that little Sing Tsu died Aug. 27th, after an illness of more than four months.

This little child was born, eight and one-half years ago, in a home to which sorrow was no stranger. The father was an opium smoker, and, as it was told me, he would often go away with the cloth which had been woven in the house, or the produce of the small farm to sell and buy rice, but all day the mother would look for him in vain. Not until night would he return and then without the longed-for food and without a cash, for all had either been gambled away or spent for wine or opium.

Of course, with such a father as that, there was much hunger and sorrow in the home, and, when Sing Tsu was little more than a baby she was given away. The family who took her in did so because they were in want of some one to tend the fire, and the little girl was put down behind the large Chinese range, and expected to bind the straw or reeds into small bundles and as one burned out, to add others, and so keep the fire going. When the baby hands dropped the straw, or the little child fell asleep, as she often did, she would be scolded and beaten, but as that did not help the matter, she was finally sent home. But the mother, ashamed and angry and not wanting her, would also beat her and send her away again as soon as any one could be found to take her.

In this way the child was beaten and driven about, until four years ago she was brought to the school, "given without reserve" the contract says. From that time on she was the baby of the school. While far from being perfect, indeed with some failings which have given us great anxiety, she was a most lovable child.

In April she was taken ill with fever. There seemed no especial cause for alarm, but in May as she was in no way better, and every turn was for the worse, she was taken to Ningpo, in the hope that the change of air would benefit her. There was no permanent improvement, however. Early in July she was better and we hoped she would soon be well again, but on the fifteenth day of the month she became violently ill, and from that on to the end, six weeks later, there was little or no hope of her recovery. The resignation and faith with which she met this change were beautiful to see.

I shall not soon forget how one night, after an exhausting paroxysm of pain, she lay for the time quiet, the end, as we then thought, very near. About midnight Kwe Tung, who has had especial care of Sing Tsu since she entered the school, stole in and joined the mother and me as we watched by the little girl. After a little Sing Tsu said, "Sister Kwe, please persuade my mother to believe." So Kwe Tung told the mother how Sing Tsu would soon go to be with Jesus, and how she wanted her to believe in God that she too, one day, might be with her there. Then started to tell of our Saviour's love and of salvation through him. While we were talking, again and again the little girl would stretch her wee hand out toward her mother, and the eager voice would ask, "Do you hear mamma? Do you understand? Mamma, is it clear?" When I said that if she did not understand it now, but was willing to know the truth and desired to believe, day by day God would make it more and more clear, without the least delay Sing Tsu earnestly put the ques-

tion, "Do you want to believe, mamma?" After a long time the answer came, evidently more to satisfy the eager little questioner than an expression of real desire, "Yes." "Then," said the child, "let Mr. Randolph write your name at once as one who desires baptism."

After that we prayed together, the little girl bringing her petition,— "Please God, make me well. I pray thee lead my mother to believe and trust in thee, and help my sister to believe. I'll not make a long prayer to-night, just three things." Then after a little pause, "Please forgive all of my sins, Amen."

During the six weeks that she lay so ill, whenever the pain was intense, nothing comforted her like prayer. Mr. and Mrs. Randolph, Dr. Swinney and others in the mission talked with her, and there was not the least doubt or fear in her mind. She knew just when she commenced to trust God; that he would forgive all of her sins, she never doubted; she was glad to leave all with him, knowing that his infinite love and wisdom would make no mistake. From first to last she was patient and uncomplaining.

During the last few weeks of Sing Tsu's life the old, half-blind woman, Ku Bo Bo, was much here, patiently and lovingly doing for her what ever she could, and, whenever the child was strong enough, her wee finger would slowly trace the characters as she taught the dear old woman a new hymn.

There was but one burden on her heart, the desire that her mother and sister would become followers of God. Several times during her illness she sent for her mother to come, that she might plead with her. On Sabbath afternoon, the twenty-seventh of August, her last day with us, she said, "To-morrow I would like for you to send for my mother. I want to talk with her." "If you wish to see your mother, possibly she would better come to-day," I said, thinking it very doubtful if the morrow would find the child with us. "Oh yes," she replied, please send for her to-day, I want to talk with her all alone." After the messenger had gone, Sing Tsu said again and again, "My mamma must come; she must come quickly." Although we sent the second time, the mother did not come until too late, the message, whatever it was, was undelivered.

The people had gathered in the chapel for worship and we could hear their voices as they read or sung. Presently the little girl said to me, "Let us pray together and ask God to call me soon, I'm so tired." After I had prayed, the childish voice, so weak as to be inaudible at times, took it up.— "I pray thee God to please call me quickly; please lead my mother and sister to believe and trust thee.—Please heavenly Father, let me go soon.—Let me be with thee—forever and forever, Amen," God heard the prayer. "So tired! oh, so tired!" she said over and over, and a few hours later the longed-for rest came.

I have written thus at length about this little girl, in the hope that many may be found who will join in the prayer that the mother and sister will, indeed, come into the kingdom; in the hope, too, that those who care for the work, may share in the blessing, the peace and the joy, which have come to us here, through her. She was just a little Chinese girl, from the lower class; her home and her friends poor and miserable, but her priceless soul has gone to be "forever and forever" with One, "who died for us, that whether we wake or sleep, we should live together with him." With Christian greetings.

SUSIE M. BURDICK.

THE SABBATH RECORDER.

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

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

SOFT twilight, hovering o'er the earth,
Thy hush is sweet beyond compare.
Stilled are the cries of pain and mirth
And holy silence fills the air.
Each bird, song-weary, seeks its nest,
The flowers droop with dews of heaven,
And every tired heart finds rest
In this sweet hour that God has given.

In such language the poet describes the hour when the toils of the week end, and the Sabbath of rest draws on. Happy that heart which finds the true rest of communion and fellowship with God in the sacred hours.

A BROTHER, who has taken some subscriptions for the "Jubilee Papers," desires to know how soon the books will be ready for delivery. As others are doubtless interested in this question we take the occasion to say that we are pushing the work as rapidly as possible under the circumstances. These papers are written by persons scattered all over the denomination, and every writer desires to read the proof of his own article. It takes time to send these and get them back, the work sometimes being delayed a whole week or longer, on account of a single article. But for this, the book would have been out before this time. As it is, we hope to get it out before the close of November.

It is said that the great congregation, gathered by the Rev. Philips Brooks in the Trinity Church, of Boston, has been greatly reduced in number since the eloquent preacher has been removed from the pulpit by his appointment to the bishopric. Those who are familiar with the facts say this is a result of the methods of work employed. Dr. Brooks is a powerful, magnetic preacher, and so long as his personal presence was felt, so long he held the multitude; but he did not build a solid church by that personal pastoral work which makes every individual member an essential part of the structure and so hold them together even when the hand of the master workman is removed.

NOTHING better indicates the drift of an enlightened people away from the effete claims of royalty and toward the sovereignty of the people than a little incident said to have recently occurred between Queen Victoria and Premier Gladstone. Mr. Gladstone, as Prime Minister, had brought to the Queen a public document for her signature which she declined to affix. He courteously insisted that the business required it. "But," said she, "I am the Queen of England, and I cannot sign this paper." "But I," said Mr. Gladstone with dignified firmness, "am the people of England, and your Majesty must sign it." The story may be a canard, but, true or false, it illustrates the fact that the intelligent people of a great nation are its only true sovereigns.

DON'T forget to notice the label on your RECORDER; see that it reads as late as "Dec., '92."

THE newspapers are circulating a little incident which should be read and repeated in every Christian household in the land. A Christian gentleman was offered a package of infidel publications, when he made to the man offering them this reply: "If you have anything better than the 'Sermon on the Mount,' the parable of the 'Prodigal Son,' and that of the 'Good Samaritan,' or if you have any better code of morals than the 'Ten Commandments,' or anything more consoling and beautiful than the twenty-third Psalm, or, on the whole, anything that will make this world more bright than the Bible, anything that will throw more light on the future, and reveal to me a Father more merciful and kind than the New Testament, please send it along." So far as heard from he has had no further offers of that kind of literature.

DR. GEO. F. PENTECOST, who has returned from an evangelistic tour in the English provinces in India, says that the great success of the Baptist Missions in India is due largely to the fact that the missionaries have confined their labors almost entirely to evangelistic labors in preaching the Word. Other missions have devoted more time, and means, and energy to schools and other forms of educating work, with less striking results. He observed that in many schools teachers and pupils were fully occupied with the regular curricula of secular learning, and had not much time for religious work and this not being compulsory on the part of the pupils, it occupies a secondary place. The consequence is, so Dr. Pentecost concludes, these schools turn out a good many finely educated heathen and comparatively few genuine Christians. In other words, Dr. Pentecost appears to have found it to be true in heathen lands as it is true in our own country, that nothing but the grace of God through the Lord Jesus Christ can make a man a Christian, and that there has as yet been found no improvement upon the Scriptural method of bringing that gospel to men's hearts by the foolishness (simplicity) of preaching. In all countries, schools, in the hands of Christian people, are valuable, indispensable adjuncts of Christian work. Christian men need training in order to reach the highest efficiency in Christian labor, but the divine order is Christian first, training afterwards; and there is no new or patent method of making men Christians. "Believe on the Lord Jesus Christ, and thou shalt be saved," was sufficient in apostolic times, and nothing else was sufficient. The same method is equally necessary and equally sufficient now, whether a man lives in India or in the United States of America.

THE calamity prophet is out at last with a prediction concerning the closing years of this century. Though these utterances are a little incoherent, it is easy to see that, according to this seer, the year 1900 is to be the turning period in the world's history. Whether the new things of that period are to be better or worse than in this our prophet does not say. This looking for some great change in nature, or in providential dealings with man at such periods is no new thing. The year one thousand was approached with a feeling of solemn dread. So strongly had the apprehension that God would mark the close of the first thousand years of the Christian dispensation with some signal calamity, or world transforming event, that men neglected their business and general gloom settled down over almost all Christen-

dom. The superstition was dispelled only when the year 1000 came, and still the world jogged on with no marked change in the character of its doings, or the rate of speed with which they were worked off. It is in accord with this same unreasoning superstition that men now look to the close of the century to mark some great change in the world's history. Just as though the Sovereign of the universe must wait for the fulfilling of even centuries for the accomplishing of his own plans or for the consummation of his purposes! Hear what the new prophet saith, and then listen to the voice of God in his Word, and go about thy work with an unfaltering trust that he will take care of thee, and let the centuries come and go as he will:

In the church's ten years' battle 1892 means fearful hypocrisy and double dealing in its midst; 1893, disasters of an awful nature in the church everywhere; 1894, judgment year, separating the children of God from the children of this world and its sensualities, followed by extreme license in 1895, and severest punishment in 1896; 1897 will fill out the completing part or ripening of the 7 years; 1898 year of spiritual awakening; the true church aroused; the very heavens opened, and powers on high made manifest to mortal eyes. 1899, state and people at their last height and pride. In 1900, all thing new.

EFFORTS have been made by the Commissioners of the World's Fair to get a company of Bavarians to render the Passion Play, as an attraction to the Fair. Positive answer has been given that this will not be done. Three centuries ago it was quite common in the countries of Central Europe to celebrate great personages and noted events, by a play, or spectacular show of some kind in which leading characters or events were personated by some skillful performer, in which he was aided by persons of lesser note, sometimes as many as 500 persons being thus engaged in a single play. These plays sometimes set forth events of a religious nature, and were often witnessed or participated in as an act of worship. Gradually these were given up as the multiplication of books increased knowledge, and more modern forms of religious worship took their place, or they degenerated into mere theatrical performances. The only remnant of these once popular plays is the Passion Play. In 1633, the people in the highlands of Bavaria, near the little village of Oberammergau, were preserved, as it seemed to them, almost miraculously, from a terrible plague which ravaged the country about them. In their religious zeal they vowed that in every tenth year they would perform the Passion of our Saviour, in token of their gratitude and as a means of religious instruction, which has been kept up with considerable regularity to the present time. It was because of this, its deeply religious character that, these people refused to render it as a show to attract the curious and possibly irreverent crowds. Every truly Christian heart will honor them for refusing the most tempting offers to thus prostitute so sacred an institution of their religion.

THE Episcopal General Convention in Baltimore last week showed a decided tendency toward the omission of the Decalogue from the services of the church. In what is called the "Lower House," or the House of Representatives, the clergy voted, for the omission, forty three, and four against; the laity, thirty-five for, and nine against. Of course it remains to be seen how the subject will be treated by the House of Bishops. The vote in the Lower House is certainly significant. In a certain

portion of the church's service the Decalogue has been read for many years, and at the end of each separate precept the people have responded, "O Lord have mercy upon us, and incline our hearts to keep this thy law." On a proposition to omit this part of the service, out of a total delegation of 91 present and voting, 78 vote for the omission, while only 13 vote to retain it. Why? Do the people of the Episcopal Church desire freedom to have other Gods before Jehovah, to make and bow down to graven images, to take the name of God in vain? We cannot think so. Is there any reason to think that they desire license to dishonor parents, to kill, to commit adultery, to steal, to bear false witness, to live lives of covetousness? The thought is too absurd to be entertained for a moment. What then? We can see but one possible point of objection to the Decalogue, and that is at the fourth precept. Many a candid and intelligent Episcopalian frankly admits that, on Scriptural ground alone, there is no Sabbath but the Sabbath of the fourth commandment, the seventh day of the week. Every such man knows that Sunday is not that Sabbath. Consequently when the fourth commandment is read, and he prays, "Incline my heart to keep this thy law," he is asking God to incline him to do what he knows he is not doing, and which, apparently, he has no intention of doing. This is truly an awkward position. There are two ways out of it: first, change the practice to agree with the prayer, or second, omit the prayer. It looks as though our Episcopal brethren were about to choose the latter alternative.

NOTICE TO FRIENDS OF ALFRED UNIVERSITY.

THE Trustees of Alfred University are fully aware of the gravity of the responsibility thrown upon them by the recent death of the honored and lamented President of the Institution. The work of the school for the present year, the difficulty of making temporary arrangements for the president's classes, either by the employment of some one outside of the present Faculty, or of dividing the work between teachers whose hands are already full, seems to demand that the choice of a new president should be made as soon as it can be made consistent with all the interests involved. On the other hand, the Trustees do not desire to hasten the choice without due deliberation, or without giving ample opportunity for the fullest expression of the opinions and preferences of all our people who may wish to make such expressions; for while the Trustees alone must be responsible for the choice, when made, they recognize the fact that Alfred University is the University of the Seventh-day Baptist denomination, and in so important a matter as the choice of its President they wish to give the denomination the largest possible opportunity to be heard.

In accordance with these thoughts and principles, the Trustees, at a meeting held on the 13th inst., decided to call a meeting of the full Board, and such others as may choose to come, at Alfred, November 15th, for consultation only. To this meeting all Trustees who cannot be present will be asked to send their opinions and suggestions. Also all readers of the RECORDER and all Alumni of the Institution not regularly readers of this paper, who may have any word of counsel to give, are asked to send the same to this meeting, Nov. 15th. All such communications will be thankfully received and will be given due consideration.

After thus obtaining a consensus of opinion of all those who are interested, a meeting of the

full Board of Trustees will be called to take formal action on the question. It is expected that the time when this second meeting shall be called will be decided by the Trustees at the meeting of November 15th. To all non-resident Trustees, personal notices of the November meeting will be sent with a full statement of the plan of procedure as agreed upon at the meeting last week. To all others this public notice will be deemed sufficient. All communications intended for this November meeting should be addressed to one or the other of the undersigned.

L. A. PLATTS, *President*,

I. M. LANGWORTHY, *Secretary*.

ALFRED CENTRE, N. Y.

RUDOLPH M. TITSWORTH.

Rudolph Mitchell Titsworth was born at Bridgeton, N. J., Sept. 26, 1820; he entered the heavenly rest Oct. 10, 1892, having just passed his 72d birth-day. He was apprenticed at the tailor's trade at Plainfield, N. J., when eleven years of age, and with a slight exception Plainfield has been his home for sixty years. In January, 1845, he was married to Eliza Randolph, who preceded him to the "better land," in 1883. Out of seven children born to them three sons remain. He made a public profession of Christianity at the age of fourteen and was baptized by the Rev. Wm. B. Maxson, D. D., at New Market, N. J. He became a constituent member of the Plainfield Seventh-day Baptist Church in 1838, and remained a devoted member until called to the "Church of the First Born." He was officially connected with church work, and with the cause of education in the city of Plainfield, as Trustee, Treasurer, member of School Boards, Sabbath-school Superintendent, etc., during the greater part of his life. The beginning of his last illness compelled him to leave the morning service on Sabbath, Oct. 1st. On the day following he was able to go out for the last time and spent his remaining strength in visiting the new church edifice which is now abuilding; he being a trustee and member of the building committee. Literally, he went home from the house of God; blessed such a going home! He was a man of few words, but of large sympathies, and a "loving heart," of strong faith and trust. Most of his immediate friends have passed to the other side, and he was ripe and waiting to follow. While he seemed to be recovering heart disease opened the door to his going hence almost instantaneously. The following lines from Whittier would have found full and quick response from his lips. They are added as a help and comfort to those who have passed the line of "Seventy," and are waiting to be "called up higher:"

When on my day of life the night is falling,
And, in the winds from unshined spaces blown,
I hear far voices out of darkness calling
My feet to paths unknown,

Thou who hast made my home of life so pleasant,
Leave not its tenant when its walls decay;
O Love divine, O Helper ever present,
Be Thou my strength and stay.

Be near me when all else is from me drifting,
Earth, sky, home's picture, days of shade and shine,
And kindly faces to my own uplifting
The love which answers mine.

I have but Thee, O Father! Let Thy Spirit
Be with me then to comfort and uphold;
No gate of pearl, no branch of palm, I merit,
Nor street of shining gold.

Suffice it if, my good and ill unreckoned,
And both forgiven through Thy abounding grace,
I find myself by hands familiar beckoned
Unto my fitting place.

Some humble door among Thy many mansions,
Some sheltering shade, where sin and striving cease,
And flows forever through heaven's green expansions
The river of Thy peace.

There from the music round about me stealing,
I fain would learn the new and holy song,
And find at last beneath Thy trees of healing,
The life for which I long.

A. H. L.

WINDOM, MINN.

Having been granted a furlough by my church for two months, I arrived here, coming by way of Omaha, from the Conference Sept. 1st. This is a town of about 2,000 inhabitants, situated south-west of St. Paul, 150 miles, on the C. St. P. M. & O. R. R., and is the capital of Cottonwood county, and is the home of my oldest daughter, wife of Dr. C. A. Green, who has been here nearly fifteen years.

The town contains six churches, one Baptist, one Methodist Episcopal, one Presbyterian, one Episcopalian, and two Lutheran. The smaller of the Lutheran seceded from the main body upon temperance principles, and is free and clean from the rum oligarchy, and they have my profoundest sympathy. These churches are all small, the aggregate membership embracing only about one-fourth of the population. They all have church edifices, and pastors. The Presbyterian Church has a membership of about sixty, about twenty of whom are male members. The church has just settled a pastor at a salary of \$1,000. To pay this, one man outside the church pays \$125, another \$50, and so on, everybody carrying financial burdens till they feel it. The Baptist Church, of fifty members, raises \$500, and receives from a general fund enough to make a living salary for a pastor. One of the members, in moderate circumstances, told me he paid \$50 to raise this amount. I know of Seventh-day Baptist churches in Western New York and elsewhere, which, if the membership lifted as do the above, might have settled pastors, and others who with a little help from a general fund might also have pastors liberally supported.

Since leaving home I have preached once or twice each week, enough to keep me from rusting. To-morrow I leave for my old Wisconsin home, stopping over Sabbath at Dodge Centre, hoping to reach home at Alfred by the 1st of November.

J. CLARKE.

OCT. 12, 1892.

THOUGHT IT WAS TRUE.

"Oh I thought it must be true the preacher was so earnest and felt so bad when he was telling it." At an Advent meeting not long since, the minister was preaching upon the Third Angel's Message. He claimed that the world was just coming to an end, that it was already at the door, and he exhorted all to come out of Babylon (churches of other denominations) or they would be all destroyed, that men, women and children would be slain in one common ruin, and that those whom he was addressing would doubtless witness the overthrow of Babylon and the end of the world. These may not be the exact words but are the substance. But while he was talking, a little girl who was taking in all that was said, burst into tears and became almost frantic with alarm, and could not be quieted until some of her friends finding what the matter was told her that she had no reason to believe that it was true, when she replied: "Oh! I thought it must be true the preacher was so earnest and he felt so bad when he was telling it."

It is a matter of fact that the truth can be told so indifferently that no one would believe it to be the truth, while a falsehood can be told so earnestly and with so much feeling that many will believe it to be the truth.

A. W. COON.

YOUNG PEOPLE'S WORK.

SCOWLING and growling will make a man old;
Money and fame at the best are beguiling;
Don't be suspicious, and selfish and cold,—
Try smiling.

—John Esten Cooke.

If all of us young folks would try to keep young by a little self-control in regard to facial expression even, to say nothing of the tone of voice and the utterance of ill-natured expressions, what a happy world we should have in about a quarter of a century!

To BE sure all vice and wickedness would not disappear, but a thousand temptations to sin would be removed in every community, and a thousand enticements to virtue would take their place. Husbands would win back the warm love of discouraged wives; wives and sweethearts would charm away the spirit of discontent from churlish lords and masters; parents would succeed far better in controlling their households; and young folks would grow up a new race, Genus, *Homo*; Species, *Surridens*. Now only too rare.

A TRIP TO THE SUNNY SOUTH.

The middle of August is not a popular time for a journey southward, but schools begin there as early as they do in the North, and as I had promised to teach in the Hammond, La., school after completing the Westerly High School course, it was time for me to leave the friends and acquaintances made during a six years' residence in that place and hasten to my father's home in the sunny South.

When the Editor of this page asked for an account of my trip he thought I was coming by a steamer route, and when he learned that I was not I suppose he did not want to hurt my feelings by taking back the request. I regret that he did not run the risk of doing so, however, because instead of a week's ocean voyage with many pleasant and interesting events taking place, a Colonial Express rushed me through the country from New York to New Orleans in just forty hours. The journey reminded me of the present age, through which we, intent on seeking a means of subsistence, hurry at so rapid a rate that we see but little of the beauty and enjoy but little of the pleasure in the bright world about us.

On the evening of August 23d, in company with a young lady from Plainfield, I left Westerly amidst the kind farewells and good wishes of a large number of young people who had gathered at the station. On reaching Stonington I found that there were New York friends on board the boat, and fortunately I was not left to myself long enough to realize that I was leaving a six years' home. The boat was late in starting, as there was a large amount of freight to load. The rush after state-rooms, the moderate movements of the colored porters, and the rattle and clatter of freight over the gang-planks are familiar to Rhode Islanders and to many others. It was the "Maine," one of the large and finally equipped "screw" steamers put on the route last spring. We stayed on deck till quite late and saw a slight display of Northern lights. Our state-room was an outside one, and as usual I chose the upper berth. Of course we talked awhile, as girls will do, and after looking over a new *Narragansett Weekly*, which to my surprise and pleasure some thoughtful friend, having written a good wish and a word of warning on the margin, had slipped into

my grip. I slept until awakened early in the morning by the fog horn. We had anchored in the fog just outside Hell Gate, and near us lay two or three other steamers. My more restless, or more ambitious, companion dressed and went outside, but I, very unreporter-like, gave up to the weariness I felt after several days of continual motion and went back to my couch, where I stayed until within half an hour's ride of Pier 36. When I did get out on deck my friends kindly furnished me with full notes in regard to sugar refineries, Higgins' soap factory, Buttermilk Channel (which some years ago was shallow enough to be waded), and many other equally practical and interesting places which I cannot stop to describe without being too partial to that end of the line.

My fellow-traveler ate breakfast with me and then started for Plainfield. It was my good fortune to have a friend in New York, who by her kindness made the day pleasant for me and saw me safely aboard the south-bound express.

When she had left me I found myself entirely alone for the first time since leaving Westerly. As I sat facing an English gentleman who I supposed would face me for hours, and as I gazed at the shelf on which I was to sleep, "a feeling of sadness came over me;" but the sadness changed to contempt toward Pullman sleepers when by the aid of a step-ladder and a porter I had ascended to my downy bed of ease and discovered the place to be without ventilation or chance of seeing even the glimmer of a Washington street light, through which city we were soon to pass. The next night I obtained the lower berth and found that more comfortable. Quite naturally the through passengers all had the appearance of being Southerners, for who but they would be going South at this time of the year?

The South has the reputation of being slow, but the fitting panorama as we rushed through it seemed anything but slow. Soon, however, Southern land-marks began to appear. Low houses could be seen, some inhabited by white and some by colored people; single mules hitched to carts, and occasionally an old plantation with the empty cabins. My route lay directly southwest, and from New Jersey to Louisiana the soil was red. Through Georgia and Alabama there were many evidences of Northern settlers.

Rapid motion kept the air quite comfortable, but when we reached New Orleans at 7.35 Friday morning it was anything but cool. On leaving the train I was somewhat surprised and very glad to find my brother waiting for me. As the first Northern train did not leave until noon, we ignored the heat as much as possible and went to see some of the sights of the city. First and strangest was the noted French Market. If one wants a variety he can find it there. Ribbons, laces, onions and garlies, fresh meat, suspenders, butter, spectacles, turnips, calico, and in fact everything imaginable can be seen in continued succession. One is inclined to stop at every stall and gaze with wonder at some new article of necessity or convenience that suddenly meets the vision, or to watch the women who, with market baskets on their arms, are bartering for coveted eatables. People of all nationalities stand behind the stalls. Opportunities for taking lunch were numerous, and as I had had no breakfast we sat down at a comparatively clean stall guarded by a solid Frenchman and ordered some coffee. Knowing something about Southern coffee I requested M. Francais to weaken mine, and it came in a very decent degree of strength, looking quite different from

that which my less cautious brother drank. With our coffee was served some paste and air, which tasted quite good. Being thus refreshed we went on, and at one stall the proprietor, for the small sum of one dollar, offered us an alligator just hatching. It was not alive, so we thought we would hardly get our money's worth.

We finally left the various attractions of the market and visited the mint. Not all the machinery was running at that hour, but we saw the silver in all stages until it came out in bright dollars. Our guide seemed to know by our looks that we were honest, for he carefully closed all gates behind him and held fast to one side of a dollar while we looked at the other side.

After this we walked and rode about the business and residence part of the city. We went into one park, but found it hotter there than outside. On St. Charles street are many pretty residences with the wide, all-around verandas peculiar to the South; but none of them could be compared to the fine dwellings in our Northern cities. On one street underground sewers were being put in, a decided improvement on those hitherto used, which are above-ground and open. The street cars, without exception, are drawn each by one poor little mule; but the mules seem to be tough and equal to their work.

What pleased me most of all was the new brick station belonging to the Illinois Central Railroad. Three years ago it was nothing but a shed with inch cracks between every board and the next; and another feature I remember was a ham on the lunch counter, which, according to description, was the same one that my father had seen before me. On going into the station I looked for this historical ham; but it had disappeared along with the other former surroundings. The present building is one of which any city might be proud. I was quite taken back, however, when I went to remove a little of the car dust at the handsome marble bowls and shining faucets, for as I turned on the water it flowed out just as clear as the muddy Mississippi, and not a bit clearer! My bath was not as extensive as I had planned, for my faith in the cleansing power of the liquid was small.

One hour and twenty minutes' ride brought us to Hammond station, where we found my father and little brother, the latter of whom greeted me with the statement that that was the fifth train they had met. And here I am, at the time of this writing, a three-days-old Louisiana school teacher. Hammond has grown not a little in the last three years, and the schools are improving, although they do not yet equal those in the North.

We are having daily showers, which are sudden, brief, and cooling. As I sit by the window this evening a glance out at the glorious light of the full moon verifies to me the statement that Southern moonlight is brighter and softer than that we have in the North, although it is the same moon.

BERTHA L. IRISH.

HAMMOND, La., Sept. 8, 1892.

THE FINANCIAL QUESTION.

One of the great issues, one which we hear discussed by the orators of all political parties during this presidential campaign, is the financial problem. For a moment I would call attention to a phase of this question.

The Seventh-day Baptist Young People have, through their societies, pledged certain sums of money for the Missionary and Tract Boards. How are these pledges kept, do you ask? Over

\$450 of the money pledged for the current year remains unpaid. The former treasurer of our Permanent Committee informs me that he has frequently made advances from his own pocket to meet the pledges to the Missionary Board. Is it right to allow the treasury to be so low in funds? Is your society one of those who have not paid their pledges for the support of the work? If it is, now is a good time for them to pay. Who should receive the money? The treasurer of the Permanent Committee, Ira L. Maxson, Nortonville, Kansas. Be sure he sends you a receipt for the same.

"What our young people can do for missions is to keep on doing what they have been doing, only more so." True words, truly spoken, words which we as young people should apply to ourselves and our work. Let us not be disheartened but let us take renewed courage and continue our work "for Christ and the Church."

THE TREASURER.

THE PROTECTIVE COLOR IN ANIMALS.

By the protective color in animals is meant that tone and tint which they inherit by nature and always wear, or are able to assume by degrees, or suddenly at times of emergency, for purposes of safety against the attack of enemies, or of disguise when preying upon other creatures. Every reader of Mr. Bates's delightful record of his wanderings and research on the Amazons will readily understand the heading of this short paper, and recall with pleasure many striking examples of this strange peculiarity. He tells us of a monstrous spider, *Mygale avicularia*, with a body two inches long and legs when expanded reaching to seven, which kills small birds, and hangs them up in a larder of thick web for future use. This robber carries on his murderous trade with cunning dexterity for which the poor finches are no match. His huge brownish body being thickly covered with coarse gray hairs, and exactly matching in color the trunk of the tree in some rough crevice of which he lurks unseen, he is ready to pounce out at a moment's notice upon his hapless prey when once entangled in the fatal web. Next we have a green snake (*Dryophis fulgida*) which, when hunting for green frogs and lizards, winds in and out among "the flexuous stems of creeping plants, and so closely resembles them in color as almost to defy detection even by the keenest eyes." Close at hand among the bushes may be a huge grasshopper, whose broad fore-wings when closed are of the exact color of the leaf upon which he rests, so that his disguise is perfect, and he chirps on in safety. Yet, if the lizard, instead of haunting the green, leafy thicket, be of that species found crawling over the walls of buildings in the city, he puts on a totally different appearance from that of his own kindred in the forest or even in the interior of houses, being of the exact hue of the ruined stone and mud walls on which he is found; while the house lizard is speckled, and of an ashy-gray tint like the ceiling on which he rests, and for clinging to which his feet are specially adapted.

But all these cases alike—the same one rule being observed as to the safest tint and color of appearance—and a host of similar ones easily cited, are simply types of what is going on throughout the natural world. Of this domain a few sections have been carefully explored, many only in part, while vast regions of insect life yet remain not only unexplored, but full of strange contradictions and anomalies, which baffle and perplex the investigator on the very edge of mysteries beyond his ken. One is obliged to say "vast regions" if we take but the word ocean as a field of inquiry, and think of what lies hidden in that infinite domain. The dredger, for example, along the Australian coast brings up in his net huge tangled masses of reddish seaweed. These being placed in a bucket of water, resolve themselves into long streaming fronds of weed, swarming with tiny crabs, shrimps, and misshapen, twisted pipe-fish, so exactly resembling them in color as to be hardly distin-

guished, clinging on to the stalks and leaves, so as to deceive the eyes of the sharpest enemies. The less perfect the concealment the greater the chance of being eaten, so that while the bright colored or spotted creatures are easily seen and quickly devoured, those of the exact brown and gray tint survive. In obedience to this same law live all the creatures that haunt the soil of the deep sea; the sole and the flatfish assume the very color of the mudbank or sand on which they rest, while the shrimps on which they feed change their hue to gray, green or brown, as best serves the chance of escape.

Turn from the sea to the land, and it is still the same among beasts, birds, reptiles, and even butterflies, caterpillars, spiders, moths (more rarely, as belonging to the dusk of night) and insects. Thus we have a Malay moth (*Kellimachra paralekta*) that always rests among dead or dry leaves, itself having leaf-like wings of brownish hue, here and there spotted with touches of color like those on the fungi among the leaves or foliage about it. To this class belong the stick and leaf insects, the "mantis," or praying insect, exactly matching the twigs and leaves of the trees on which they feed. Where the foliage and the prevailing hue and general tone of surroundings are of one uniform color, to that general tone the creature becomes gradually assimilated, with greater or less safety to itself as the disguise is true or false. In Arctic regions of unchanging snow the only safe dress is, of necessity, white, and the ermine, the ptarmigan and the willow grouse have, therefore, fur or plumage of snowy whiteness. With the fox and the hare it is equally the same, and the main chance of the hunter and hunted being one—Master Reynard that he may escape notice in watching for and pursuing his prey, and poor puss in trying to hide from and baffle her cunning foe—are alike arrayed in spotless fur. In the great Sahara desert, which is by no means so devoid of life as people imagine, Mr. Tristram tells us that reptiles, birds and insects all copy the gray of the surrounding waste, and thus escape, where otherwise they would be instantly seen and in peril.—*B. G. Johns, in the Nineteenth Century for September.*

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 V.—THE GOSPEL PREACHED AT ANTIOCH.

For Sabbath-day, Oct. 29, 1892.

SCRIPTURE LESSON.—Acts. 11:19-30.

GOLDEN TEXT.—A great number believed, and turned unto the Lord." Acts 11: 11.

INTRODUCTION.—Let us not censure the Jews too severely for their mistrust of Gentiles and sensitiveness over Peter's mingling with them as he did. Even Peter went under protest of his own conscience, but finding that faculty in need of a higher education. For ages the Jews, by divine appointment, had been sole guardian of the sacred oracles. They had been God's chosen people to preserve the knowledge of the true God and his holy law. By divine arrangement, the Gentiles were proselyted to the Jewish faith in order to share the blessings of that people. It is no wonder that they were now slow to admit that without the Jewish ceremonials, Gentiles might become God's people by faith. But we must commend the spirit of the Jewish Christians who heard Peter's account of his visit to Cornelius, for when they heard they rejoiced and glorified God that repentance and salvation were granted the Gentiles.

EXPLANATORY NOTES.—v. 19. "Scattered abroad." For the past three years. "Upon the persecution." As an effect of. The cause of the dispersion. This scattering only opened up new fields of labor. Just so all attacks upon the Bible multiply its sale, increase study of, and show its foundations secure. "Stephen." One of the seven deacons, and whose death was consented to by Saul. "Phenice." Phoenicia, a coast land 120 by 20 miles, on the north-east of the Mediterranean. Inhabitants were of Canaanitish descent. "Cyprus." A large island 60 miles from this coast. The birthplace of Barnabas. "Antioch." Capital city of Syria. Founded B. C. 300. "The Jews only." To be expected, as it was not by them understood that God was no respecter of person. v. 20. "Some of them," who went preaching or telling the good news were natives of Cyprus and of Cyrene, the latter being a capital city in Northern Africa. "Grecians." Greeks, and possibly Jewish proselytes. "The Lord Jesus." Proclaiming him Lord of all; the Saviour. v. 21. "Hand of the Lord." Stretched out to heal and as a sign of his power and approval of their ministry. "Turned unto the Lord." From their evil practices and former errors, accepting Jesus as their Lord and Leader. v. 22. "Came unto the ears." Was heard of. "The church." The organized body at Jerusalem. The "mother church," and exercising a general superintendence over all other churches at that time. "Sent forth Barnabas." The duty of the church is to send forth laborers, pay their necessary expenses. This seems to be a mission of inquiry, and confirmation and welcome it found to the true Christians. v. 23. "Grace of God." His favor as manifested in their conversion. "Was glad." What makes us glad tells our character. Ministers are glad when their own work succeeds. They should also rejoice at other's success. "Exhorted." Conversion is not the end of Christian effort. "Purpose of heart," to remain and grow a fruitful branch of the true vine must be manifest. "Cleave." Hold fast. v. 24. "A good man." Generous, genial, candid, but more than that, as a man of power he was "full of the Holy Spirit." He lived in the spirit, was led by him. "Faith." Christ and the gospel was a living truth to him. "Much people added." As a consequence of the labors of such a man. v. 25. "For to seek Saul." The work was great and promising and help was needed. He discerned in Saul special qualifications for this work. How sad that they ever parted as they did after being companions in labor. v. 26. "A whole year." This preceded Paul's second journey to Jerusalem at the time of the famine "Assembled." Public assemblies for worship and preaching of the truth. This is of the utmost importance to all churches. To neglect the Sabbath service is a neglect of God's most potent means for building up his kingdom of truth. "Taught much people." Conversion of outsiders is needful, but not the only means of necessary growth. The church is to be taught over and over again the truths of the Word. All the elements of Christian doctrine must have practical bearing on our experiences. "Called Christians." Belong to Christ. The distinguishing name of the redeemed. v. 27. "In these days." During this year at Antioch. "Came prophets." Inspired teachers, not necessarily foretellers. "From Jerusalem." Another sanction to the mission work by the church at Jerusalem. v. 28. "Agabus." Known only from this verse and 21: 10. "Signified." Made known by inspiration. "Great dearth." A universal famine. "Claudius Cæsar." His reign began A. D. 41, and lasted 13 years. There were frequent famines during his reign. v. 29. "Send relief." The church in Judea, on account of persecution there, would most suffer from the famine. Notice that these Christians did not say, "The famine will also be here and we need all we have, 'Charity begins at home first.'" v. 30. "Sent it to the elders." Leaders in the church, who would oversee its distribution. In a similar manner were affairs managed in synagogues.

CHRISTIAN ENDEAVOR TOPIC.

(For week beginning Oct. 23d.)

THE FIRST CHRISTIANS.—What do they teach us? Acts 11: 26; 2: 41-47.

"What is in a name?" A question the answer of which depends upon some historical evolution giving the name definiteness. Believers in Christ had been known among themselves as "saints," "disciples," "brethren" and similar endearing titles. The Jews in contempt had called them Galileans or Nazarenes. It was left to the Greeks of Antioch to invent the name that meant so much and which has ever since designated the followers of Christ. They are "Christians," and that settles the character of true ones. "Followers of Christ." There were honest men among the Greeks, kind men, moral men, but they were not Christians be-

cause of goodness, or morality, or honesty. A Christian leads a good life, a moral life, an honest and pure life, but it is not that that makes him a Christian. Sometimes a man says "I am just as good a Christian as you Endeavorers who attend church." But evidently he has not learned what a Christian is. Let it be learned from these first Christians that moral men, even some religious men, in fact all men of whatever character they be must be born again, converted, before they are Christians. The first Christians believed in and accepted Christ as their personal Saviour. They teach us the two separate elements of faith. (1) The intellectual assent to the claims of Jesus, that he is the Messiah, the Christ, and God manifest in the flesh. (2) The personal acceptance of this divine Redeemer. The first Christians teach us concerning doctrine, fellowship, prayers, fruits, etc. In them is given an object lesson showing what the church of all ages should be, and what lives Christians should live.

SCRIPTURE REFERENCES.

1. Jews and Gentiles may be Christians. Acts 10: 34-48.
2. How they should live. Acts 2: 42-47.
3. How they should suffer. 1 Peter 4: 12-19.
4. How they should die. Acts 7: 59, 60, 2 Tim. 4: 6, 7.
5. What they should believe. Rom. 1: 16, 17; Ex. 20: 3-17.
6. How believe. Acts 8: 37, Rom. 10: 10.
7. When believe. 2 Cor. 6: 2.

—CONTINUING the elementary moral lessons of last week for the good of our little folks, let us now have

LESSON II.—DISINTERESTEDNESS AND SELF-DE-NIAL.

1. John and Mary had a large basket of fruit and nuts given to them. What ought they to do with all of these good things? (Share them with others.)
2. Tom, Lucy and Jane lived in one house. Lucy received a beautiful book. How should the other two feel about it? If Jane or Tom should get sulky over it what would be the reason?
3. But suppose a rich uncle said he would give one of the three children the book leaving them to decide which one. How should each do? How would you do? Which would give you more real pleasure, to say "Uncle, give it to my brother," or "I want it myself?"
4. There are four children in a room and one seat is pleasanter than all the rest. Should each child try to have it? How should each do?
5. Four children are at home, father says he can take just two over to visit their aunt. What shall each child do? (Intercede for the others.)
6. It is dinner time and not convenient for all the family to have a seat at the first table. Either father and mother, or two children, at any rate two persons must wait. What is to be done?
7. There is to be a grand concert at the hall and there is only money enough to pay for three tickets, two must stay at home. What is to be done in such a case?
8. Three boys are at a swing and all must go away in five minutes. How shall it be determined which one shall have the swing? And shall he swing himself or the others swing him?
9. Brother Henry is sick and it is necessary for one of two brothers to wait on him. Whose duty is it to do this?
10. The primary teacher offers a nice Bible to every scholar that attends every session during the year. Five children in a family have not missed during eleven months. But for three weeks it became absolutely necessary to have two of the children remain at home on the Sabbath. How shall the children decide it and the two lose their prospective present?

HOME NEWS.

New York.

ALFRED.—The First Alfred Church recently voted to change the hour of Sabbath-school from 3 o'clock in the afternoon to the hour immediately after the preaching service. The result has been, so far, a large increase in the adult attendance with very little change in the primary department. — The Sabbath services, in the absence of Pastor Davis, are in the charge of Dr. Platts, who is to preach a portion of the time and call upon other preaching talent, as occasion may require. — Appointments for preaching have been made in the McHenry Valley school-house and at the Five Corners, two out stations within the bounds of this church. These appointments are to be filled mostly by theological students. — Mr. F. T. Frisbie, of Courtland county, son of G. M. Frisbie, of Scott, is visiting Alfred for the first time in his life. S. R. S.

New Jersey.

SHILOH.—The people of Shiloh are enjoying this beautiful fall weather, while hard work in the canning houses, picking tomatoes, harvesting corn and potatoes, and putting in winter wheat, has made the present one of the most busy seasons of the year for people in this section. The Davis, Rainear & Davis (S. D. B.) canning house has done an unusually large business this year. — We have had some cool weather, but no frost as yet to kill vegetation, and many more tons of tomatoes will be secured if it keeps warm a little longer. — A social gathering occurred at the parsonage on the 12th instant, of more than ordinary interest, when thirty elderly people, by invitation, came to take tea with the pastor's family. It was a great pleasure to see these aged brothers and sisters greet each other and hear them recount the experiences of earlier days. Bro. Eli Ayars and wife, of Walworth, Wis., former residents of this place, were among the party. All were born at, or near, Shiloh. Six others were invited but were away from home or not able to be present. It was interesting to note the age of the company, the average being 73½ years, the total over 2,200 years. Mrs. Phebe Ann Swinney, the oldest one present, is in her 89th year, Mrs. Eliza Swinney, the mother of Dr. Ellen Swinney, of Shanghai, China, was also present. — Our public school is making extensive preparations for Columbus Day, the 21st inst., and the pastor is to treat the subject from the pulpit the following day. I. L. C.

West Virginia.

SALEM.—The College is enjoying a most prosperous term under the regime of President Gardiner who has, in every respect, the full confidence of the students and all interested in the institution. Whatever chafing he may feel in new harness, he endures patiently and puts his whole strength actively to the work, which moves smoothly onward over the many obstacles. — The Church enjoys still, since the opening of the term, the Sabbath preaching of its late pastor, and feels sadly the need of his social influence in constant pastoral labors. — For two Sabbaths Eld. Gardiner has gone to aid the West Union pastor in revival work in progress there. In the absence of Eld. Gardiner from the Salem pulpit, the young people have, at his request, conducted the Sabbath morning services. — Last Sabbath at the suggestion of the student ele-

ment of the church which had enjoyed the labors of Miss Maude Hoard, the morning service included memorial exercises, in which her sweet poem, "Glimpses," was read. Her memory is dearly cherished by those who knew her during the year of her work in college, church and society here. — Salem is in danger, socially and religiously, of being the railroad centre of the oil excitement in several surrounding communities. At one place, reached from this point, the oil gushed above the derrick. Many engines and much other oil plant is unloaded at Salem and being teamed to the wells. New railroad siding is being rushed down to accommodate the business. Christians fear the influences of attendant elements. — As to political matters, all are rejoicing in the quietness of the campaign, and nothing more important is being done than instructing in the matter of voting under the new system now for the first time required by our laws.

WESTERLY, R. I.

Westerly has cause for abundant gratitude to the Father for blessings granted. On the eve of Oct. 1st, a mission was dedicated on the Pawcatuck side of the river, which is to be open each night in the year, and its superintendent may be found there at hours during the day. Were its history written from its first inception to its present established condition, it would read almost like a chapter from the book of "Acts;" God's own leading and working has been so manifest at each step of the way. We are filled with wonder, love and praise when we consider how great things he hath done for us; and believe that greater things are yet in store. Several members of the W. C. T. U., including Brother Johnathan Maxson and wife, attended the Christian Alliance Convention at Old Orchard, Me., in August last, and there heard Col. Henry H. Hadley, Superintendent of St. Bartholomew Mission, East 42d St., New York City, speak upon his work there and in establishing "Rescue Missions" elsewhere. It seemed borne upon the heart of each one of us to ask him to come to Westerly for a term of labor, and he came under the auspices of the W. C. T. U., commencing his labor in a union service of all the churches on the eve of Sept. 18th. Three services were afterward held on the evenings of the 19th, 20th and 21st. The Christian people had a mind to work with the Lord, so that when Col. Hadley left us "The People's Mission of Westerly, R. I., to help reach and win non-church-goers," was an established fact. A large, vacant store, the property of our late brother, Rev. Geo. B. Utter, was rented and fitted to accommodate one hundred and eighty persons. The opening night found it crowded, mostly with church-goers. But the attendance has kept at an average of over one hundred each night since, and embraces many unconverted ones. The Superintendent, H. D. Kiddle, formerly an assistant of Col. Hadley, rejoices in having helped one soul to find Christ each night. The local pastors are prompt and persistent in their assistance at the mission, and testify to the blessing it has brought to their own souls. As a consequence there is a growing interest in all the churches, and in none is it more blessedly manifest than in our own. The covenant meeting, on the eve of Sept. 30th, had an attendance of one hundred and eight, of whom one hundred and two bore testimony. The prayer and conference meeting, of Oct. 7th, was almost as largely attended, and deepened in interest into an after-meeting

of great fervor and blessing. Dearly beloved brethren and sisters bear Westery upon your hearts at the mercy seat that these beginnings of the out-pouring of God's grace may deepen and spread until many lost ones are gathered in, and many wandering ones are returned again to faithful and fruitful service for our dear Lord and Master.

Pastor Daland preached last Sabbath from Matt. 6:28. "Consider the lilies . . . how they grow," and brought home to his hearers, with convincing power, the necessity of manifesting spiritual growth as an evidence of the existence of spiritual life; plainly teaching that the spiritual food furnished by parents to their children was from their own daily lives and practices, rather than from their professions.

Mr. Daland resumes again his Sunday evening lectures Oct. 16th. Theme for that evening, The Synoptic Gospels; for Oct. 23d, The Gospel according to St. John; Oct. 30th, The Acts of the Apostles; Nov. 6th, The Minor Epistles of St Paul; Nov. 13th, The Epistle of St. Paul to the Romans; Nov. 20th, The Epistle of St. Paul to the Corinthians; Nov. 27th, The Pastoral Epistles, and the Epistle to Philemon; Dec. 4th, The Epistle to the Hebrews; Dec. 11th, The Catholic Epistles; Dec. 18th, The Apocalypse.

The R. I. W. C. T. U. Annual Convention was entertained by the Westery W. C. T. U., Oct. 3d, 4th, 5th, and 6th. The newly formed union of Pawcatuck, Miss Hannah A. Babcock, President, assisted in the entertaining of the Convention. The meetings were held in the Seventh-day Baptist church. Those of Oct. 3d consisted of a School of Methods in the interest of Scientific Temperance Instruction in public schools, conducted by Mrs. Mary H. Hunt, National W. C. T. U. Superintendent of that department, and attended by school officials and teachers of Washington county, and was very interesting and instructive. Mrs. J. K. Barney, Mrs. Mary Livermore and Miss Bessie Fessenden, daughter of Massachusetts' President, were speakers at the Convention who drew full houses. The members of the Convention and visitors numbered over three hundred, and expressed their thanks for what some termed royal entertainment during the best Annual Convention ever held in the State. Many of them caught the spirit rife in Westery and went home to pray and prepare for similar mission work.

Oct. 10, 1892.

ALDEN, MINN.

The Semi-annual Meeting of the Minnesota churches was held with the Alden Church Oct. 7-9. All the churches were represented. Pastor Crofoot, of New Auburn, drove down, bringing a good load with him. Pastor Wheeler and quite a number of his young people came from Dodge Centre. The Trenton people turned out fairly well. The weather was lovely, such as only a Western autumn can furnish. The Alden people, though but a few, came out universally to enjoy the feast of good things in the Lord, and they entertained their guests right royally. The services were held Sixth-day and Sabbath-day in the Presbyterian church and on First-day in the Town Hall. The preaching was practical, evangelistic, earnest, good. The devotional services were warm and spiritual. The membership of the Alden Church, the few Sabbath-keepers in that section, and those present from the other churches, were greatly strengthened and encouraged by this Semi-annual Meeting.

Our church in this part of Minnesota was first called the Carlston Church. It once numbered over a hundred members and held its services in a school-house, about three miles west of the village of Alden, where most of our people, being farmers, lived. By emigration, death and Adventism, the church nearly went out. In the autumn of 1883, the writer labored here a few weeks as general missionary and re-organized the church from the remnants left, under the name of the Alden Church. Since that time, though the members were few, the Sabbath-school and religious services of some kind have been faithfully maintained, some of the time in the school-house, most of the time in the house of Dea. Henry Ernst. In this respect this little church has been and is a good, wholesome example to our people similarly situated. There are here now only four entire Sabbath-keeping families, and two or three families who in part keep the Sabbath. There are a few here who used to keep the Sabbath but who have gone over to Sunday, or no Sabbath. Eld. W. H. Ernst who has lived here the last two years, and at another period about the same length of time, has preached more or less to the Alden Church and the Trenton Church about fourteen miles south.

Alden village is situated on the Southern Minnesota Division of the Chicago, Milwaukee and St. Paul Railroad, and has about four hundred inhabitants. It has besides our own, a Methodist and a Presbyterian church. The Methodist is the largest. There are several Baptist families in the place. The village is surrounded by rich farm lands and prosperous farmers. We believe Alden with our little but faithful church as a nucleus, with its present low state of religion, with its many young people, is a grand open door for evangelistic work, such as our Student Evangelists did at Garwin, Ia., and other places last summer. We hope some arrangement can be made for such an effort in this place the coming winter. Our people here greatly desire it.

O. U. W.

THE NEW YORK DEPOSITORY.

Some words of encouragement now and then come to us in the many, many letters received from our correspondents:

FLORENCE, Ala.

Dear Sir;—Some one is kindly sending me your *Sabbath Reform Library*. I did not get numbers 1 and 2, however, and ask that you mail them to me. Am interested in the subject.

Sincerely yours,

LEXINGTON, Ky., Oct. 10, 1892.

Dear Friend;—Some kind and unknown hand favors me with a pleasure and delight,—the *Sabbath Reform Library* and tracts. Occasionally I try to influence my family to keep the Seventh-day, and I am gradually trusting with God's help to make them realize that it is right. But business is one great barrier in the way. I feel I want to send these tracts to other people, and then I am selfish and desire to keep them for myself. Can you furnish me tracts for distribution?

Very truly yours,

The month of August was our easy month. Number of letters written, 8; postal cards, 13; new subscribers, 9.

For September: Letters received, 34; letters written, 35; packages of tracts sent, 20.

Receipts for August.....	\$13 25
Expenses.....	24 36
Receipts for September.....	16 16
Expenses, including debtor balance transferred from August, of \$11 11.....	30 51
Balance, Dr., transferred to October account.....	14 35

Taking into consideration the time of year we consider this a favorable showing when compared with the previous months. The October month will I trust make a much better record. We can say this much, it starts off well.

J. G. B.

HOMES IN COLORADO.

To the SABBATH RECORDER:

To answer many inquiries made by friends in different places, it seems best for me to write a short article for publication in the SABBATH RECORDER. In this way perhaps all may hear from me sooner than if I should write to each separately, and it may be that others who are seeking homes will be interested in this country, especially those who have never had an opportunity to exercise their homestead right.

Calhan, our post-office, is situated on the Chicago, Rock Island & Pacific Railroad, about 40 miles east from Colorado Springs, sixty miles south-east from Denver, and about the same distance from Pueblo, three of the most flourishing cities in the State, which afford good markets for all the produce the farmer has to dispose of.

The first and most important question is in regard to government land. There is plenty of vacant land yet, within from two to ten miles from Calhan, awaiting settlement. The first settlers came here four years ago last spring. Wheat, oats, corn, millet are raised, but as yet, on a small scale. Vegetables do well. Potatoes and beans are the principal money crop, as they seem to be peculiarly adapted to this soil and climate. This is exclusively a prairie country, although timber for fuel is found within ten miles, and coal, which the settler may mine for himself, may be had within two miles from Calhan. There are some springs here and the best of water is found in veins by digging from five to forty feet. I think perhaps there is no need to write anything as to the healthfulness of this climate as I believe it is generally understood that Colorado is a very healthful place.

There are five Seventh-day Baptist families here, at present, and four or five more families are expected this fall.

Any one wishing further information in regard to this country may write me and I will answer them to the best of my ability.

JAS. R. VAN HORN.

CALHAN, El Paso county, Colo., Oct. 9, 1892.

RESOLUTIONS OF RESPECT.

WHEREAS, Our heavenly Father, in whose tender, loving care we have all faith, has removed from earthly suffering to perfect life with him, our beloved sister, Alice Maude Hoard; therefore

Resolved, That in her death, we the Alfridian Lycum, have lost a loyal sister and most loving friend one whose years of faithful service have been to us an inspiration, and the memory of whose pure life shall lift us to higher and nobler lives; and

Resolved, That while our hearts are bowed with sadness, we extend to her stricken parents and relatives our sincere sympathy; and

Resolved, That as an expression of our grief we drape our banner for sixty days, and

Resolved, That we send a copy of these resolutions to the sorrowing parents, and for publication in the *Alfred Sun* and the SABBATH RECORDER.

ETHEL HAVEN,
BELLE SANTEE,
ANNA BURDICK.

The following resolutions were adopted by the Nortonville Seventh-day Baptist Sabbath-school at its session Oct. 1, 1892:

WHEREAS, While in the flush of womanhood, surrounded by loved ones and faithful friends, the All-wise Creator has sent his death messenger and removed from among us our worthy sister and class-mate, Agnes Burdick-Hurley, therefore be it

Resolved, That while we cherish the memory of her regular attendance at, and devotion in advancing the interests of, the Sabbath-school and the Christian Endeavor Society, and her faithful performance of duty in her peculiarly sweet, gentle way, we can but bow with meek submission to this dispensation of Providence; and, while we deeply mourn her loss, we extend to those to whom she was nearer and dearer, our love and heartfelt sympathy.

That a copy of these resolutions be handed the bereaved family, also to the SABBATH RECORDER and *Nortonville News* for publication.

COMMITTEE.

EDUCATION.

—ONE-half of the graduates of Buchtel College, at its recent commencement, were women.

—It is reported that over four hundred young men are now in training for Christian work in the mission schools in Japan.

—AMONG the successful candidates for matriculation in the Allabad University, India, are two students from Philander Smith Institute and three from Wellesley Girls' High School.

—HON. J. H. EARLY, an alumnus of Grant University Chattanooga, and a State senator in the last Tennessee Legislature, has been chosen Vice-President of the School Association in his county, and is one of its most effective workers.

—THE freshmen classes of the several colleges show the following numbers: Harvard, about 450; Bowdoin, 60; Amherst, 130, the largest freshman class that has ever entered the college; Brown, 110; Williams, about 100; Union, 83; Wellesley, 221. The outlook of other colleges is favorable. Tufts College has opened its doors to women, allowing them to enter all departments, while Brown University has opened all its examinations and degrees to women, without admitting undergraduates to class-room instruction.

—PRESIDENT BISSELL, of Upper Iowa University, in his recent annual report stated that in the patronizing territory of that institution there are ten academies and preparatory schools, and that this state of things would necessitate an increased accommodation for college students. Steps were taken by the Board to add \$25,000 to the endowment. The alumni have under way the raising of \$15,000 by the year 1894. Already over \$6,000 of the amount has been secured. The total attendance for the year has been 486, and the graduates from the various departments 60.

—YALE COLLEGE entered upon the 193d year of its existence Thursday, Sept. 28th. In many things the university has made the most remarkable progress in the last year of any year since its foundation. Over half a million dollars have been expended in the erection of new buildings for the different departments of the college during the last twelve months. These comprise Welch Hall, Winchester Hall, the new mechanical engineering building of the Sheffield Scientific School; gymnasium, Yale Home, "The Commons," which will accommodate 500 persons, and the laboratory for instruction and experiments in physiological psychology. The gymnasium is pronounced without an equal in the United States. During the last year Yale has been the recipient of more than \$2,000,000, and President Dwight states that \$1,000,000 more have been pledged. About \$50,000 have been raised toward the erection of a new building for the law school. The total membership of the university will, it is thought, exceed 2,000 this year. Between twenty and thirty women have registered as students of the post graduate department.

POPULAR SCIENCE.

CALIFORNIANS have a method of preserving fruit with out sugar so that it will keep sound and fresh for years. The recipe is as follows: Fill clean, dry, wide-mouthed bottles with fresh, sound fruit; add nothing, not even water. Be sure that the fruit is well and closely packed in, and ram the corks—of best quality—tightly down into the neck of the bottles until level with the glass. Now tie the corks down tight with strong twine, and after putting the bottles into bags stand them in a pan or boiler of cold water. Let the water reach not quite to the shoulders of the bottles. Let the fire be moderate, and bring the water to boiling. Boil gently for ten minutes, remove from the fire and allow all to cool.

A SICK ROOM DISINFECTANT.—One of the simplest disinfectants of a sick room is ground coffee burnt on a shovel so as to fill the atmosphere of the room with its pungent, aromatic odor. If two red hot coals are placed on a fire shovel and a teaspoonful of ground coffee is sprinkled over them at a time, using three teaspoonfuls in all, it will fill the room with its aroma, and it is said to have the hygienic effect of preventing the spread of various epidemic diseases. The odor is very agreeable and soothing to a sick person, where other disinfectants prove disagreeable. Physicians who doubt the power of coffee as a disinfectant frequently recommend it as a deodorizer, and it is certainly one of the very best and most agreeable. Most of the expensive disinfectants sold in the shops have no special power as such, but are

simply deodorizers, the two being frequently confounded. It is best, however, to obtain from a physician in cases of dangerous epidemics, something that will certainly destroy the germs of the disease, as well as deodorize the room.

THE PHOSPHATE INDUSTRY.—We find in a recent issue of our Baltimore contemporary, the *Manufacturers' Record*, a full and interesting narrative of the development of the phosphate mining interests of Florida and South Carolina. Since 1889, when one company commenced to mine phosphate rock in Florida, on a small scale, this industry has developed with wonderful rapidity, and the investments in phosphate lands have been on an enormous scale. The *Manufacturers' Record's* list of companies now operating there shows that over \$12,000,000 has been invested within two years and that these companies now have a daily capacity of 2,000 tons of phosphate rock, which will be increased shortly to 3,000 tons by the completion of mining plants now under construction. In addition to these companies, fifty-one others, with an aggregate capital of over \$21,000,000, have been incorporated to develop phosphate lands, but are not yet at work. In South Carolina there are twenty-eight phosphate mining companies, with an aggregate capital of \$4,510,000, and the production last year was 537,149 tons. There are also eighteen fertilizer manufacturing companies in that State, having a capital of nearly \$5,000,000.

A CURIOUS clock, destined for the World's Fair at Chicago, has been made by a clockmaker at Warsaw, named Goldfaden, who has worked at it six years. The clock represents a railway station, with waiting rooms for the traveler, telegraph and ticket offices, a very pretty, well lighted platform, and a flower garden, in the centre of which is a sparkling fountain of clear water. Past the railway station run the lines. There are also signal-boxes, lights, and reservoirs—in fact, everything that belongs to a railway station, to the smallest detail. In the cupola of the central tower is a clock which shows the time of the place, two clocks in the side cupolas show the time at New York and Pekin; and on the two outermost towers are a calendar and a barometer. Every quarter of an hour the station begins to show signs of life. First of all the telegraph official begins to work. He despatches a telegram stating that the line is clear. The door opens, and on the platform appear the station master and his assistant; the clerk is seen at the window of the ticket-office; and the porters come out of their boxes and close the barriers. A long line of people form at the ticket office to buy tickets; porters carry luggage; the bell is rung, and then out of the tunnel comes a train, rushing into the station and, after the engine has given a shrill whistle, stops. A workman goes from carriage to carriage and tests the axles with a hammer. Another pumps water into the boiler of the engine. After the third signal with the bell, the engine whistles, and the train disappears into the opposite tunnel; the station master and his assistants leave the platform, and the doors of the waiting-room close behind them; the porters return into their boxes and perfect stillness prevails till, in a quarter of an hour, the whole is repeated.—*Home Journal*.

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.

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

SPECIAL NOTICES.

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 Seventh-day Baptist South-Western Association will hold its Annual Session at Hammond, Louisiana, beginning Dec. 1, 1892.

Introductory sermon by Eld. G. W. Lewis. Alternate Eld. S. I. Lee.

Essays by Elders Shaw and Lee, and Sister Lanphere.

By order of the Executive Committee.

S. I. LEE, Moderator.

THE Quarterly Meeting of the DeRuyter, Lincklaen, Otselic, Cuyler Hill and Scott churches will be held with the Scott Church, commencing on Sixth-day before the last Sabbath in October at 7 o'clock, P. M.

Introductory sermon by B. F. Rogers, followed by a season of conference.

Sabbath morning at 10.30, sermon by O. S. Mills.

Afternoon at 2 o'clock, sermon by L. R. Swinney.

Evening at 7 o'clock sermon by O. S. Mills.

First-day morning, sermon by L. R. Swinney, followed by a closing conference.

B. F. ROGERS, Pastor.

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.

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.

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

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

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

J. T. DAVIS, Pastor.

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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 nowhere 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 health of Mrs. President Harrison does not improve as friends hoped it would.

Omaha, Neb., is flooded with counterfeit dollars, dated 1891. The coins are light and greasy, but ring true.

Cardinal Gibbons delivered an address at the unveiling of a statue of Columbus in Druid Hill Park, Baltimore, Oct. 12th.

At Minneapolis last Thursday the Congregational Council adopted a resolution that the next International Council be held in 1900 in Boston.

A royal decree has been issued at Rome dissolving the Italian Chamber of Deputies and fixing November 6th as the date for holding the election for new members of the Chamber. The new House will meet on November 23rd.

Friends of the Dalton robber gang in Kansas, have been making demonstrations looking to the avenging of the capture and punishment of the gang. The people of Coffeyville are on the alert ready to give them a warm reception.

President Carnot, of France has bestowed the cross of the Legion of Honor on Henry Harris, an American resident of Paris, he being the author of numerous learned and interesting works on the life, discoveries and times of Columbus.

A petrified man has been found two miles north of Chadron, Neb., by Edward Rossiter. It is six feet tall, well developed, and in a perfect state of preservation, and weighs over 500 pounds. The teeth are plainly visible. The body was evidently that of a negro.

While talking with her husband last week, Mrs. James Frice, Muhlenberg street, Reading, Pa., suddenly exclaimed: "I'm going blind." Her eyesight until that moment was excellent, but in a moment she was totally blind and has remained so.

There were 16,036 steerage passengers landed at the port of New York during the month of September. Of this number 8,689 were males and 7,167 females. There were 22,406 cabin passengers in the same period, of whom 14,122 were citizens of this country, and the remainder aliens.

President Harrison has received and acknowledged telegrams of congratulation upon the 400th anniversary of the discovery of America from the government of the Madeira Islands, the Spanish ambassador at London, from the Consular corps in several foreign cities, and from the Lisbon Board of Trade.

In the suburb of Glencoe, near Chicago, an artesian well at a depth of 150 feet disclosed oil, which shot up to a height of

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thirty feet above the surface. The price of land, from \$500 an acre has advanced to \$3,000. Ossian Guthrie, a well-known geologist, thinks the find only a small pocket which has now exhausted itself.

Clifford Caverley performed a remarkable feat at the Niagara gorge, Oct. 12th. On a three-quarter-inch cable stretched between the cantilever and railroad suspension bridges at a height of 245 feet, he crossed the Niagara gorge in the astonishing time of a little less than seven minutes. After crossing the gorge Caverley performed several difficult feats on the cable. Ten thousand persons witnessed the performance.

New York State holds her own with any in the matter of facilities for public education. It is pleasing to feel sure, therefore, that she will be well represented in this line of exhibit at the Chicago World's Fair. The committee in charge have elected President David J. Hill of the University of Rochester as chairman, besides discussing the general plan. Next week they go to Chicago to select the space, and later make the final arrangements.

Blacksmith Allard, of Levis, Canada, who has discovered the secret of tempering copper, has tempered a piece of aluminum. The test was made at the demand of a New York firm. It took the Canada inventor only thirty minutes to temper the piece of aluminum which was originally as soft as lead. Abbe Laflamme, the renowned scientist of Laval University, examined the tempered metal and gave Allard a certificate to the effect that the aluminum was tempered as hard as steel could be.

MARRIED.

THOMAS—COLEGROVE.—At the home of the bride's parents, in Alfred, N. Y., Oct. 15, 1892, by the Rev. Thos. R. Williams, Mr. Frank H. Thomas, of Alfred Centre, and Miss Kate C. Colegrove, of Alfred.

HUNTING—WHITFORD.—At the residence of the bride's parents, in Almond, N. Y., Oct. 15, 1892, by the Rev. L. C. Rogers, assisted by the Rev. T. R. Williams, Mr. Arthur C. Hunting, of Alfred Centre, and Miss Myra L. Whitford, of Almond.

WORDEN—CLARKE.—At the residence of the bride's father, Deacon J. Laverns Clarke, Brookfield, N. Y., Oct. 4, 1892, by the Rev. Clayton A. Burdick, Mr. Fred L. Worden and Miss Luella C. Clarke, both of Brookfield.

GLASPEY—BONHAM.—At Shiloh, N. J., Oct. 6, 1892, by the Rev. I. L. Cottrell, Mr. Ward R. Glaspey, and Miss Mary Bonham, both of Shiloh.

DAVIS—MARTIN.—In the Seventh-day Baptist Church, on Greenbrier, Sept. 24, 1892, after a sermon from Gen. 2:18, in the presence of a large audience, by Eld. S. D. Davis, Mr. Welton B. Davis, son of Eld. Jacob Davis, and Miss Dona H. Martin, daughter of Eld. M. E. Martin, both of Doddridge county, W. Va.

BURDICK—FRINK.—At the home of the bride's parents, Oct. 8, 1892, by the Rev. Geo. W. Hills, Mr. Fred L. Burdick and Miss Louie A. Frink, all of Milton Junction, Wis.

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.

FANTON.—In Willing, N. Y., Oct. 9, 1892, David Fanton, in the 80th year of his age.

In youth Brother Fanton became a member of the M. E. Church, but at the time of his death he was a member of the Protestant Methodist Church of Stannard's Corners. He loved the house of God and to tell of his love for Jesus. He has left a wife, four children, five brothers, one sister and a



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large circle of other relatives. His funeral was very largely attended at Stannard's Corners, Oct. 11th. J. K.

TITSWORTH.—In Plainfield, N. J., Oct. 10, 1892, Rudolph M. Titsworth, aged 72 years. Fuller notice elsewhere.

CHAMPLIN.—At Norwich, Conn., entered into rest on the evening of October 9th, Nancy Champlin, aged 85 years and 10 months, wife of the late William Champlin, of New London, Conn.

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PATENTS

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