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FOR THE SABBATH RECORDER.

I COULD NOT DO WITHOUT THEE.

BY A. L. ROBINSON.

I could not do without thee!
O, Saviour of the lost,
Whose precious blood redeemed me
At such tremendous cost.
Thy righteousness, thy pardon,
Thy precious blood, must be
My only hope and comfort.
My glory and my plea.

I could not do without thee!
I cannot stand alone;
I have no strength or goodness,
No wisdom of my own.
But thou, beloved Saviour,
Art all in all to me,
And weakness will be power
If leaning all on thee.

I could not do without thee!
For oh! the way is long,
And I am often weary,
And sighs replace my song.
How could I do without thee,—
I do not know the way,—
Thou knowest and thou hearest
And will not let me stray.

I could not do without thee!
O Jesus, Saviour dear,
E'en when my eyes are holden,
I know that thou art near.
How dreary and how lonely
This changeful life would be,
Without the sweet communion,
The secret rest with thee.

I could not do without thee!
No other friend can read
The spirit's strange deep longings,
Interpreting its need.
No human love could enter
This broken heart of mine,
And soothe, and hush, and calm it
O blessed Lord, like thine.

I could not do without thee!
For years are fleeting fast;
And soon in solemn silence
The river must be passed.
But thou wilt never leave me,
And though the waves roll high,
I know thou wilt be near me
And whisper "It is I."

THE TWO DUAL FACTS IN THEOLOGY.

BY THE REV. E. M. DUNN, D. D.

There are two dual facts in theology which, when taken into account, solve, in part, at least, several difficult problems. These dual facts are sin and punishment, and the first and the second Adam.

When we come to realize that in God's moral government sin and punishment are correlative terms; that the one cannot exist without the other, it solves in a good degree the problem of everlasting punishment. The thought of everlasting punishment is indeed terrible; but if sin exists forever then punishment must exist forever. This will be readily admitted. Another difficulty which staggers many persons is one connected with the atonement, *to wit*, Why cannot God forgive the sinner without being at so great a cost? Why must the Son of God die in order that pardon may be extended to the sinner? Why cannot God forgive just as an earthly father forgives the offense of a disobedient child? The fact of sin and punishment being indissolubly connected does not alone answer these questions; but taken in connection with the fact of the greatness of sin, its heinousness in the eyes of a holy God, and that the penalty must be commensurate with the offense,—for justice

demands this, — and taken in connection with the fact that the government of an earthly parent over his child is only partially analogous to the government of our heavenly Father over his children, the former covering only a portion of the realm occupied by the latter, the difficulty involved in an answer to these questions is well-nigh removed. Now consider for a moment the second dual fact named—the first and the second Adam.

In Romans, 5th chapter, we read, "Through one man sin entered into the world, and death through sin; and so death passed unto all men, for that all have sinned. . . . For as through one man's disobedience the many were made sinners, even so through the obedience of the one shall the many be made righteous." These are the portions of Scripture which teach that we all have a race connection with Adam, and that all believers have a vital and spiritual connection with the Lord Jesus, the second Adam. There are those who complain of our race connection with Adam as an unfortunate thing, involving us in the guilt and corruption incident to his first transgression. Whether fortunate or unfortunate, if it is God's plan of starting the race; if God's moral government of the race has this corner-stone for its foundation we cannot help it, and we must think it was the best plan God could devise for the moral government of the race. Who will dare say that for each individual to have been placed on probation as a separate and independent person without any race affinities and sympathies, with no family ties, and then if he fell through disobedience, that fall to be ultimate and decisive, with no chance of redemption through Christ, the second Adam,—who will dare say that such a condition would be preferable to the state in which the Scriptures represent that we are placed? Some things can be said in mitigation of this sad state in which certain persons feel they are placed by reason of their race connection with our first parents. It is not that we do share their guilt. It is not that we did not sin when they sinned, for the Scriptures state explicitly that we did; and furthermore, according to the Word of God, Adam was the race. Potentially and seminally we were in Adam at the very beginning. He was the God-ordained headship of humanity; he stood for the race. What he did the race did; for, be it remembered that Adam's sin was two-fold, and in this particular was unlike the sin of any other human being that came after him. His disobedience was two-fold,—it was a personal sin for which he himself had to answer, and it was a race-sin for which God held the race accountable. No other person after Adam ever stood in that relation to the race. He was the head and representative of the race, and until Christ came no other person ever stood in anything like that relation.

But the Scriptures do not teach that we are personally punished for our share of the guilt incurred in Adam's sinning except as we are subject to the evils which that first sin entailed

upon the race. We are condemned and punished only for our actual, personal sins. Christ's atonement relieves us from the penalty incident to our share in Adam's first disobedience. We are taken out from under the condemnation resting upon us on account of our share in that offense by reason of the atonement of Christ, just as infants are who die and go to heaven before they attain to the age of personal accountability, and before they have had an opportunity of taking up and cherishing and endorsing the depraved nature which they inherited.

All the benefits accruing to us as members of the family, the parental care, love and instruction of which we are the recipients, have their basis in the fact that God was pleased to start the race as one family. We have hardly begun to realize the blessings that are yet to come to the race by reason of the fact that all the nations and peoples of the earth, all the individuals of the race, are one brotherhood, growing out of the fact that God made of one blood all the nations of the earth; *i. e.*, all are descended from one common pair, who were really our parents. As Christianity prevails the nations are beginning to realize this fact, and because the Chinaman is really our brother we send him the gospel, and when our brethren in Ireland are oppressed we sympathize with them, and when a famine scourges that country we send them bread. And in the not far away millennial period, which it would seem is already beginning to dawn upon the earth, one of the beautiful characteristics will be that not an ignorant and benighted nation,—not an individual so barbaric will be found anywhere, but Christian love and sympathy will reach that nation and that individual by reason of the conscious obligation resting upon us to elevate every member and every part of the human family, which we shall realize, as we do not now, is a united brotherhood; and upon that basis, as well as upon the command of our Lord, will we perceive our obligation rests. We shall then feel that we are our "brother's keeper."

But the chief thing that can be said in extenuation of the fancied hardness of our lot, by reason of the apprehension that we incur disadvantage through our race connection with Adam, is that there is a second Adam, the Lord Jesus Christ, who became the Head of a redeemed race, so that all who accept him as their Saviour become one with him, as we, before he came, were one with the first Adam. No race connection with the first Adam,—no spiritual and everlasting connection with the Lord Jesus, the second Adam. If we lose by reason of our race connection with the first Adam we gain infinitely more by reason of our spiritual connection with the Lord Jesus, who is the Saviour of all who, through faith, are in vital union with Him; as the Scriptures state, "where sin abounded grace did much more abound."

And now a word as to the blessings of our union with Christ. On condition of this union the ruling affections of the soul are changed and

we become new creatures in him. We become virtually one person with Christ, and are entitled to the same standing before God as Christ enjoys. If we are one with Christ we might as soon think of his being condemned as of our being under condemnation at the judgment bar of God. Those who are united to Christ by faith are assured that he takes part in all their labors, temptations, and sufferings; he alleviates their sicknesses; he helps them to bear their burdens; he overrules evil to their good; he goes with them down through the dark valley and shadow of death, and gives them a loving welcome on the other side. What apprehension need the believer have as to the dreaded hour of death? Think of how Christ left the earth! Angels came to escort him to his heavenly home; and if we are one with him we may rest assured that they will do the same for us. We have no doubt but Christ lives and is happy now; we may be equally confident that we shall live and be happy when we shall have gone from earth. I make these statements with a positive conviction of their truth on the ground of our being one with him. Surely what we may have lost by reason of our race connection with the first Adam we have more than gained by reason of our vital union with the second Adam, the Lord from heaven. But there is one difference between our union with Adam and our union with Christ—all men without exception are one with Adam; only believing men are one with Christ. Are you a believer in Christ?

MILTON, Wis.

EX-PRESIDENT HAYES ON EDUCATION.

FROM CHAUTAUQUA ADDRESS TO GRANGERS.

Education begins at the cradle and continues while life lasts. It is the chief interest and the most indispensable duty of the parent during the first score years of his child's life, and until the age of maturity. What shall be its scope—its aim—its purpose? Plainly it concerns the mind, the heart, the eyes, the hands, the health—before and above all, the character. The child must be fitted for the place he is to fill in life. Here is the rub. What place in life shall the boy or girl fill? In the Old World society and individuals are governed in large measure by caste. Under this blind rule an inexorable fate fixes for life the place of all born into the world. Children follow in the footsteps of their parents. They are in the professions, they are idlers, they are farmers or mechanics, or laborers, according to the pursuits of their progenitors before them. The Old World law of caste has one seeming advantage. It simplifies the parental duty of education. The blacksmith must send his boy only to such schools as are needed in that handicraft, and so of other occupations. But the New World gospel of education inculcates other principles. Here the place in life which the young are to hold is not fixed by the ancestral tree. In America the sons of mechanics, laborers and farmers become scholars, philosophers, generals and the leaders and rulers of States and peoples. They fill the highest places for which their native talents and their training and characters fit them. American education, therefore, should give to all the young of America an equal opportunity for the improvement of their natural faculties and endowments. America cannot afford to chain her children to the past. If upon the whole it is best for the son to adopt the calling of his father, let it be so, but in our scheme of public education—of education for all, let diversity of taste, of intellect, and of gifts be amply provided for. A good friend said to me: "I want to send my boy to a school that will prepare him for the farm—why bother him with the dead languages?" My reply was: "That depends—the dead languages are no fetich of mine—but suppose your boy is as awkward with a scythe as Daniel Webster is reported to have been—and suppose he gives signs of possessing the massive understanding and the mighty power of speech which made

Webster the great statesman and orator of his time, wouldn't you give him a chance for the career for which his gifts have fitted him? Rather let our education be so broad and liberal that it will furnish to all the sons and daughters in America the highest and best scholarship their talents enable them to receive. Scholarship develops and trains the power of expression."

Mr. Emerson says: "All the human race have agreed to value a man according to his power of expression." Let this rare and select power be within the reach of every son and daughter of our land qualified by natural gifts to possess it. It is a reproach to any agricultural or mechanical college if it does not teach all of mechanics and of farming that can be best taught in a college. We know that a large part of practical skill in farming can be taught at home and on the farm. It is no just ground of reproach to the agricultural and mechanical college, but rather an added advantage, if while it holds practical farming and practical industry in the shop in due honor and of unquestioned worth, it also, in the wise words of Ezra Cornell, is "an institution where any person can find instruction in any study."

My earnest suggestion to this body of intelligent and practical men is: Let there be no opposition to any scheme of education merely because it furnishes a more liberal scholarship than you fancy you need for your children. No parent is so wise and far-seeing as infallibly to know the powers, the possibilities, the destiny of his child. If education is weak where it ought to be strongest—if in this common sense age it makes no adequate provision for the wholesome avocations of every day life—if it turns the young out into the world unable to make a living by the skilled labor of their own hands—helpless victims of idleness and vice, reform it, reform it, reform it altogether! But remember, I beg you, it is no remedy for the evil you dread, to separate your students from the scholars with whom they are to associate and to compete for the prizes of life. Caste will remain perhaps for ages in the Old World. There are those who would give it a foothold on this side of the Atlantic. But it has no rightful place in a Republic. Education should be fitted to the child—not governed by the calling of the parent. Labor is the corner-stone of all civilized society. Put labor therefore into the education of all our children. It should be taught sometime between childhood and maturity. No education is complete and in true sense liberal which does not prepare the young to earn a livelihood, if need be, by the skillful labor of their own hand. Can it be done? The wise man has said: "Nothing is impracticable to this nation which it shall set itself to do."—*Chautauqua Herald*.

DANGERS OF COLLEGE LIFE, AND HOW TO AVOID THEM.

BY THE REV. GEORGE A. GATES, D. D.,

(President of Iowa College.)

The phrase "college life" is good. There are few livelier places than a live college. The age at which the student is in college is the time when physical power is at the flood. The pulse never will beat stronger, the tide of vigorous energy will never be fuller, than in the years from sixteen to twenty-five. The intellect is just opening into maturity of function, not to be ripened, however, till twenty years or more later. Moral and spiritual unrest is waking. Ambition is pushing out. Boundless new worlds are opening.

Said my college room-mate to me, as we chatted by our fire one evening in junior year, "What a different world we are living in, and are to live in, from that which we two raw country boys would have had had we never bestirred ourselves and 'gone to college!'" "A different world" is an expression profoundly true.

The entrance upon college life means new environments. It necessitates new adjustments. Intellectual tastes feel a new sensation. Social attractions are strong. Spiritual visions

abound. All the instincts are floundering about, quite ready to attach themselves to almost any chance object.

This condition occasions the first, and perhaps the greatest, danger in college life,—the danger of choosing wrong companionship, and of subjecting one's self to the leadership of the worst. There is not often deliberate preference for that which is low and mean. But the drift of human nature is easily downward. We must climb to get up. Some natures instinctively "flee youthful lusts" of every sort; but there is enough of the low in most people to ensure a drift, if things are allowed to take their course, in wrong directions. If this danger is great everywhere, it is tremendously emphasized in college life, and for this reason: a wrong choice of companionship is more difficult to remedy in college than in any other place of which I know. There is a hearty loyalty in college associations which it seems almost brutal to despise and forsake. I have in mind some students who are giving me great anxiety. My fear rises from what I most sympathetically know to be the mountainous difficulty of "pulling out of" that companionship. It would be easier if the companionship were worse. Then the necessity for change would be obvious.

The stagnation of success is another danger. This is one form of what is actually expressed by the colloquial term, "big head." This is not a general danger. The notable successes of the rank and file of college students are not sufficiently overwhelming to be supremely dangerous. A goodly number of class-room failures aids the growth of modesty in most students. But the very point of this danger is that it besets the strongest. It is quite fatal. Even if not, it is very sure to leave the patient permanently maimed. When once the disease gets a good grip on the system, the poor victim is likely to go through life with a swollen head. It is a barrier to growth. For if one is so able, why exert one's self? Just to move about with dignity and exhibit one's self is enough. When a man begins to bank on his attainments, his usefulness is largely at an end.

The danger ought to be easily avoided by sensible reflection on the few things yet unattained, unlearned, undone. Past successes may be a fatal clog; they ought to be spur or wings. They should be ground of confidence that great things can be done in the future. The really great things lie always ahead. In the thought of the right soul, only little things have been done; the great achievements are always yet to be. A practical method of avoiding this danger is to seek out the companionship of superior minds. This recipe applies to all students of a college except one. He might find relief in association with the faculty.

A third danger lies at exactly the opposite extreme. It is contentment with mediocrity. However it may be in other colleges, I fear this danger much more than the others. It affects a far greater number. If I may adapt a well-known phrase, I would reverse the original sentiment, and say, I charge ye, students, fling not away ambition. You ought to aspire to be leaders of your fellow-men. That is why these advantages of higher education are given you. Too many students cannot be roused out of the lethargy of an ambition merely to get a better living, or to get it more easily by means of their better education. But that is not ambition; that is degradation in the literal sense. It is a grading down of the soul to a lower order of being.

But this ambition must be defined well. If it be aspiration to leadership among men for personal ends of selfishness and pride, then it is devilish and not divine. That is the ambition that Wolsey charged Cromwell to fling away. True ambition represents faith in one's self because of faith in God who made the self, and who makes nothing without purpose. True ambition leads to belief that God has a work for one to do, which will lie plain before him some day. True ambition will set the soul afire with consecration to the toil of preparation in college years for that divine work. To fling that away is to fling away the very divinity out of life. Too many students seem never to possess it to fling away.

Another subtle danger is that of a tacit re-

fusal to accept generously the advantages of the college life in its totality. This is not an imaginary danger. I know it to be very real. One would think that if young men and women are to give up four or five of the choicest of their seventy years, they would not be much exposed to this danger, or, at least, would successfully despise it. But alas! many fall into this badly disguised pit. It is only a modification of conceit. It is a species under the genus pride. It is one expression of the *nil admirari* spirit. When young manhood or womanhood loses the frank enthusiasm of delight in the ever new experiences of life, there goes out of the life one of life's choicest charms and surest grounds of promise. The *blase* spirit might about as well be dead, sometimes better.

I am pleading here for the frank recognition by the student of the infinite value of the college opportunity, and, as a natural consequence, for the best use of all that those glorious years can give. They may open new worlds on worlds of knowledge. They may discover realms of ideas never dreamed of before acquaintance with the college curriculum. They lead the willing follower into the great fields of human history, where golden harvests of judgment are to be gleaned for application to the problems that our times must solve. Of what use is the fight and sacrifice and toil and heroism of human life that is past, unless succeeding generations can profit by the mighty experiences? The race will get on largely as it knows history. The college course must open history to those who are just coming into the responsibilities of making its next pages. This is what the college course does for all those who with ingenuous minds and hearts accept its benedictive ministry. This is the meaning of the study of the classics. The story of civilizations yet supreme in some lines of philosophy, poetry, and art is a "tale that is told" completely. The life from cradle to grave of those peoples lies on the open page. Their teachings for us are so plain that he may run that readeth. The great thoughts of the race in the history of philosophy; the great hopes of men as the poets have sung them and the seers have recorded their visions of them; the great deeds of men in the long struggle for justice, liberty, purity, and truth, as the story of the nations in their institutions and laws is told again to the learner,—such is the mission and possibility of the college course. Here is its earnest and pathetic plea. Riches, compared with which gold and silver are dross, are freely offered in exchange for the four great years of glorious youth.

Here is the possibility. It is real and tangible, realized in thousands of men and women of the passing generations. But in the face of it young men in shoals drift aimlessly through college. Some even seem to look upon college mainly as giving a chance to learn the art of being a bum most successfully.

How shall these dangers be avoided? The sum of all cures of all dangers is a high, pure, divine purpose. Let me guard against being misunderstood. By "purpose" I do not mean the choice of a profession or line of life. It seems to me unwise to hurry that choice or to be anxious about it. Adequate data for such a choice are often not yet at hand. Ultimate adaptations may not be evident before the faculties are more fully developed.

The high purpose, which is a *sine qua non* in the avoidance of these and all conceivable dangers in college life, means the choice of the sort of life that one wills to have, in whatever work he lives it. It is the choice of the high against the low. It is all summed up in the choice to become an ever more worthy child of God, with a son's or daughter's loyalty to the Father. The choice must be full of passion. It must be a consuming fire in which the ore of meaner passions shall be transmuted into noble service. The choice must be so full of will, as over against mere willingness, that the wild enthusiasm of it will keep one strong against all temptations to that which will in any measure hinder the realization of the purpose.

Stern, deliberate, mighty choice in the digni-

ty and royalty of divine self-determination is the only ultimate safety for any soul of man anywhere or at any time. If the college faculty is what it ought to be, and what it most often is, the personality of the instructors will be an immeasurably potent factor in forming and developing such a purpose.—*Golden Rule*.

SOME WORDS ABOUT THE EASY CHAIR.

NOTE.—The entire October number of *Harper's Magazine* had gone to press before the death of Mr. Curtis; and when the following article was written it was still hoped that he might be able to resume his occupancy of the Easy Chair. The November number will contain Mr. Curtis' last communication to the Easy Chair.

The personal association with its occupant has given the Chair an individual meaning—a voice for which we wait as for no other. The very name of "Easy Chair," though now by a sad contrast suggesting the mystery of pain, has had from the first a peculiar fitness with reference to that quality of culture which it has most happily represented.

The conditions of our life are hard; no civilization since that of the Roman Empire has been so mechanical, laying so much stress upon material uses. Even our virtues are measured by the results of outward accomplishment. We consider that to be a well-formed character which is the result of mere habit, ending in automatism. We formulate the values of our institutions in tables of statistics. We get tired of it all, but our efforts to escape are dominated by the habit that has enslaved us, and it is hard to say which are more tiresome, our labors or our pleasures. We spoil our holidays nearly as soon as we have made them, and will not let even our follies, which are natural relaxations, be sane or innocent.

Nature, who will not be wholly sacrificed or thwarted, has saved for us the home, where we can give without thought of return, and be foolish to our heart's content, and for a time recover from our insane habit. There, perhaps, the reader takes up his favorite magazine. The stories delight him, bringing him face to face with passion and heroism. In sketches of travel he makes a vacation tour; in tales of adventure he becomes a boy again. He laughs over the funny anecdotes, and the more nonsensical the humor the more he enjoys it. Then there is the Easy Chair—how restful the very phrase! Here is the spirit of youth itself, of youth in its largest meaning; not juvenility, but rejuvenescence, the renewal and rehabilitation of life in all its dear and everlasting interests. It is that spirit of youth which frankly confronts life, evading no responsibility; which never tires and cannot die.

Here is no majestically impressive Prospero, who even at his best bears down upon us a little too hardly, and whose revels come to an end, while for Ariel, thinking of his freedom, as for Miranda and Ferdinand, dreaming of love, they are about to begin. The lightness and swiftness of Ariel's movement evade that "conclusion of the whole matter" so dear to the heart of the preacher. And yet a preacher is here. For the ease of a genuine Easy Chair it is not levity or gayety; it is not mere *naivete*; there is travail in the background. The field of our preacher lies not under the afternoon sun among the lotos-eaters, but towards the sunrise, the field of dawn, into which all toilers awake, fresh for the new work of the world. His appeal is to the inmost forces of manhood at their source, where are the beginnings of character. He finds for us courage in the heart, and not in outward armor, and virtue in its principle. His face is toward the climbing sun, who, after all, is the true Atlas, bearing the world; he points to the lilies which seem to have no toil, but behind them is the mighty travail of growth; he leads us to the fountain of the stream, where it seems the smallest, but it is all there, doing there its greatest work, without which it could not have its majestic current and beneficent uses in the plain. The travail at the fountain seems so easy because there it is mainly borne by unseemly powers that inhabit the earth and the heavens. At its sources life touches the infinite, and where

we see only the play, the mighty work, the miracle is wrought.

Our preacher then sees a use deeper than utilitarianism, and discovers a conduct of life, elastic and flexible, having a constant reversion to freedom, looking to its source even while it looks towards its many goals, and always resilient from secret springs. His gospel has this in common with that of the Great Teacher, that it is a gospel of absolution, and its lessons are parables. There is woven about us no spider's web of logic from which we cannot escape. His judgment is never a sentence to prison. The threads of our life are not tied up in the hard knots of complex problems. The charm releases, and at the same time holds. In a world which threatens to absorb all our energies in a debasing utilitarianism imprisoning the soul, where we consume our forests in a generation, and hasten to despoil every tract of virgin soil, making a desert, while our cry of "after us the Deluge!" is naturally followed by the dismal wail of an aggressive pessimism, it is a refreshment and an inspiration to retire from the dusty thoroughfare, where all meanings are confused, into some upper chamber of the soul whose windows are opened toward the East.—*From Harper's Magazine for October*.

A STOLEN BIBLE.

Some years ago there lived, in a peaceful mountain home, an Arabian vine-dresser. His life was quiet and uneventful. But suddenly war broke out, and he was drafted into the Turkish army, and forced away from his budding vines and quiet home. The change in his life was bad for him, and before long he had become as rough and reckless as any of his comrades, the Mussulman soldiers.

While the company with which he served was out on one of their foraging expeditions, they attacked a small Christian village. The terrified villagers fled, and the soldiers ransacked their houses, seizing all the booty they could carry off. The Arabian soldier was very fond of reading, and he took away several books, choosing them hap-hazard, regardless of their contents.

One of the books thus carried off proved to be a Bible. He scarcely glanced at its contents till the war was over; but as soon as he was allowed to return home, and he was away from the excitement of camp life, he began to read it carefully. As he read, his attention and interest grew, and soon he said to himself, "This book is far better than the Koran," and he was filled with wonder at its contents.

Then he began to wonder at himself; for in the study of his word God revealed himself to the young soldier, and in its light the poor man saw the sinfulness of his own heart and life. He had no human teacher, but earnestly he studied and searched God's Word. It taught him to pray, and to whom to pray. It taught him his sinfulness, and pointed him to the Saviour. He came to the Redeemer of whom he read, and was soon rejoicing in him as his own Saviour and friend.

His family and friends were most indignant when they found that he had "turned Christian," and persecuted and insulted him as much as they could. They mobbed him in the streets. They destroyed his carefully kept fruit trees. But nothing could shake his faith and his love to his God.

An English minister heard of his distress, and gave him employment. More and more precious did the Bible become to the persecuted Arabian vine dresser. Prayerfully he studied it, and rapidly did he "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." Three years afterwards he was happily settled as a Christian teacher and preacher, in a Syrian village on Mount Lebanon, and among the converts there under his charge were some who had been his bitterest enemies and persecutors when first he began to serve the Lord.

This is just one proof that "the word of God is quick, and powerful, . . . piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart."—*Selected*.

THE USE OF WEALTH.

It is manifest that there is a great increase of wealth in our own country, though the distribution of it may be far from equal. There has been an unparalleled advance in the amount of riches accumulated in the United States. A rich soil, abundant minerals in the bosom of the earth, yet within easy reach of industrious miners, the assistance of new scientific discoveries, the increasing number of inhabitants, their practical energy, industrial skill and earnest desire to acquire wealth, with its inseparable advantages, have combined, with the inevitable result of great growth in the possession of all that tends to gratify the wants of human nature. But how shall all this abundance be used? Unless something besides hoarding can grow out of it the substantial advantage of it does not appear. Hoarded or squandered, it is stripped of its value. It must meet some real want of the human mind. Its proper use is to respond to some of the necessities that hedge us in. It must do for us something which we desire to see accomplished. We are not, and can not be, freed from the obligation to make the best use of that which Providence bestows upon us. When we have acquired by our own strenuous endeavors, or by the favor of fortune, the wealth which all men covet, new duties are laid upon us, new burdens must be borne, new channels sought for the outflow of the new streams that may have been choked in their course and move sluggishly onward to fulfill their destiny. Every owner of property is under stringent obligation to make such use of the means given him by divine Providence. It has been often and truly said, that what we call ownership is only a stewardship, for which we must render an account. There is no true life that is not devoted largely to the welfare of others. There is no real possession, unless that which we call our own is to a great extent expended so as to insure the positive gain of our neighbor, if such thing be in our power.

Immense wealth cannot be wholly used on ourselves, try we ever so hard. It may be wasted; it may be left to heirs. There is a limit to the transmutation of gold into food. The perfection of diet is not very expensive. This is nearly true in respect to raiment. Solomon in all his glory was not arrayed as finely as the lilies of the field. Nor can we be, though our wealth should be vastly greater than that of the prosperous king of Israel. Nero, infamous head of the civilized world's mighty empire, ravaged provinces for the purpose of building his "House of Gold;" but after all his finished palace was not the perfect abode for the occupation of mortals. A boundary has been set, beyond which we cannot go in the expense for erecting buildings for practical use. The voluptuary is restrained from anything like an unlimited use of money in adding to his selfish pleasures. But there is, practically, a boundless field for doing good with wealth, for the exercise of benevolence. "The poor are always with us." The gospel has not yet been proclaimed to every creature. Gifts of the dying, as well as of the living, may well be much more frequent and more abundant. The moral and spiritual improvement of mankind is imperatively called for. The rich man, by means of that which he possesses, may give wings to the gospel with which to fly to the uttermost parts of the earth. Every man dies, but he can make his influence, through his wealth, survive him. He can plant trees that will flourish forever upon his grave.

"The living rose may bloom
Beneath the shadow of the tomb."

If a man desires to live in the world after his bones have crumbled to dust, there is no surer way to secure this kind of immortality than to embalm his memory in the amber of beneficence. This is one method by which the inequalities of this life may be levelled down and levelled up. When human nature has reached the highest point of elevation of which it is capable, poverty shall well nigh disappear. And what is left will be robbed of its sting. Whatever is

done to make men better is done to make them happier. Very little wealth should be devoted to personal aggrandizement, but every man should be encouraged to write in letters of gold his name upon his deeds of love that he may bless men living now, and also generations yet unborn.—*Christian Secretary.*

DULL HEARING.

The benefits which we derive from the public services of the house of God depend very largely upon the spirit with which our part is performed. The part of the minister who officiates at the altar is of very great importance, and he is responsible for the faithful discharge of his duty; but there is a part also to be borne by each and every worshiper, and a responsibility attaches to hearing as well as to teaching.

There are two conditions of profitable hearing, namely, a devout spirit and earnest attention to the speaker. If the world is permitted to take possession of the mind and heart, they are not in a condition to receive the truth of the gospel. The mental attitude is in direct conflict with all that is devotional or spiritual. If the sermon is scriptural, it is necessarily excluded. The attention given is simply a matter of form. But even when the mind and heart are in a proper frame for the reception of the truth there must be earnest and serious attention to the word spoken; and this may require a continued effort. We may find it necessary to stir ourselves up to take hold of the truth presented. If the exercise is easy and pleasurable, we need not hesitate to enjoy it. The intellectual excitement which is the natural response to eloquent and earnest words facilitates the appropriation of the truth; and if we are placed in circumstances under which we are favored with such an experience, it may be accepted with gratitude. But if an effort to become interested in the words of the speaker is necessary, it is plainly our duty to make it. We expect the preacher to make an effort to interest his hearers. If he neglects to do this, he fails to command our respect; but we are under the same obligation to make an effort to be interested in his words that he is to make an effort to interest us. Both the speaker and the hearer are the servants of one Master, and we ought to have as sincere a regard for our own spiritual interests as the minister cherishes for them.

It is to be conceded that one sermon is better than another, and that a class of ministers ought to preach better sermons than they do. But if there are some poor sermons, there is also some very poor hearing, and the pew is just as really responsible for the poor hearing as the pulpit is for the dull preaching. Perhaps it ought to be said that the greater responsibility rests with the pew. To a certain extent the effectiveness of the speaker is determined by the interest of the hearers. In a degree he is dependent for the inspiration that gives power to his words upon the interest which his hearers manifest. Earnest attention renders an important aid in the delivering of his message, while manifest inattention is an obstacle which only the strong man is able to overcome.

The announcement of the hearer, then, that the sermon to which he has just listened is "a poor sermon," is not complimentary to himself as a religious man. The probability is that if he has failed to derive benefit from the sermon, the failure is to be attributed to his own worldliness or indifference. There are some sermons that are poor sermons because they contain no gospel truth; but where there is an honest effort to present some scriptural truth, it is a very indifferent sermon indeed from which the devout hearer is unable to derive any profitable instruction. The man who is sincerely desirous of receiving instruction and edification from a sermon is rarely disappointed. He may derive more benefit from one sermon than from another, but he will not often be left to the feeling that his hearing was altogether without profit.—*The National Presbyterian.*

"I know a man," said Eli Perkins, "who was meaner than a dog. This man and dog went into a saloon together, but the man got beastly drunk while the dog kept sober and went home like a gentleman."

THE CLAIMS OF CHRIST UPON THE YOUNG.

What are they? This question will be best answered by another: What has Christ done for them? He has died for them, and he has opened heaven to them as he has opened it to all others that believe on him; and in opening heaven to them he has secured the means to fit them for heaven. Their Christian parents, their religious education, the holy influences by which the children of Christian parents are surrounded, the protection that the laws of Christian countries afford to children, all come to them through Christ's work for them. Look at children in heathen countries, and then look at children in a Christian family at home, and see what Christ has done for them.

It is not, therefore, wonderful that Christ should claim their hearts. Who has a better right to them than he that loved us and gave himself for us?

But Christ claims the time of the young. He asks that all their time be holy time. He asks stated times for his worship. What stated times? Why, at least time in the morning and in the evening for prayer to him, and for the reading of his Holy Word. Do you give him this time? He claims it from you.

Christ also asks the service of the young. What service? To keep his holy commands and to spread his kingdom. How can we spread his kingdom? By telling others about him, bringing them to the Sabbath-school and to the church to hear of Christ; by distributing books, magazines, tracts that tell about Christ; by giving money for the spread of Christ's kingdom; by praying for its spread; and by so living that others may see how good it is to love him and to give him our hearts, time, and service.—*The Rev. J. H. Thomas.*

THE RELIGIOUS NEWSPAPER.

The salt and sweetness of family life are its relations to the kingdom of God. It keeps these relations through intelligent interest in what Christians are doing in Christian service, in the development of their own lives, in the church, the community, the State. To lose this interest is to die spiritually, to allow the choicest ties of the family to decay, and to weaken its beneficent influence in society.

No other instrument works more effectively and constantly to foster this noble interest than the religious newspaper. It talks with the children about the things of the kingdom in which they are already interested. It leads them to talk with each other through its columns. It exalts the office of fatherhood and motherhood, of husband and wife, by treating of household ministries which bless the bodies, minds and hearts of all the family, from the babe in the cradle to the grandsire in his declining years. It suggests the ornaments, the books and the ways which give to the home the culture that makes its attractions outvie the temptations which, more powerfully than ever before, lead the young, and sometimes the older ones, astray.—*Congregationalist.*

APPROPRIATELY PRONOUNCED.

Occasionally deluded individuals fancy that words when sung should not appear to bear even as close a relationship as first cousins to the same words in ordinary conversation; and so they contort their own faces and torture the nerves of their audience with their mouthing, and struggles to attain to the unintelligible. Not such, however, was the desire of the conscientious little German in the following instance:

"Twenty years ago the energetic Professor Schwarz was conducting a musical society. They were studying Mendelssohn's 'Elijah,' and had reached the chorus, 'Hear us, Baal; hear, mighty God.'

"The men's voices were booming out sonorously, when the conductor cried out: 'No! no! de dreadful vowel? Don't say Ba-l-e; soften a leetle—give de more musical sound, Bal—'

Whereupon the chorus took up the strain again: 'Hear us Bawl—hear us Bawl,' but they quickly realized the peculiar fitness of the sentiment and broke down in laughter, to the great amazement of the little German who never saw the joke, but who returned reluctantly to the old pronunciation."

MISSIONS.

ON Sunday night, Oct. 9th, at the residence of Prof. C. Eugene Crandall, we met our theological young men and other friends of the Chicago church, for conversation upon missionary work and plans. The interest shown, intelligent, hearty, and consecrated, was encouraging. The following Tuesday was spent with Rev. J. J. White, Evangelist, Burlington, Canada. For several years he has been engaged in successful general revival labor among Baptists, Presbyterians and Methodists, but he would prefer to work for and among our people, and under appointment of our Board, as a Seventh-day Baptist Missionary Evangelist.

AT Walworth, Wis., where Rev. S. H. Babcock is pastor, we met Rev. D. H. Davis also, with whom we had a helpful talk over matters relating to our China mission. Wednesday and Thursday nights were pleasantly occupied by Teacher's meeting and church sociable, and the days in calling upon the people in their homes. Sabbath evening we preached, following the discourse with a missionary address. Sabbath morning Mr. Davis preached, and at night gave his Stereopticon Lecture on China. For our part, that day, we taught a class and led the Endeavor meeting. A meeting like the latter, at each place he should visit, Mr. Davis said, would send him back to China full of hopefulness as to the future.

NOT many years ago Dr. Judson, a descendant of the famous missionary of that name, left a prosperous, pleasant pastorate in a New Jersey town a few miles from New York, to take up mission work in the neglected, down town portion of New York City. It was the missionary spirit in its simplicity and purity which prompted him to do this. He is still at work for and among the neglected classes. A recent sermon by this man on "The Missionary Spirit, Its Nature, and Its Workings,"—has been published in tract form. We take pleasure in giving our readers, this week, the first part of this sermon or address, and hope to give the second part next week.

AT our suggestion, and by our earnest invitation, Mr. E. B. Saunders, President of the Young People's Permanent Committee of the Conference, is now in the East, to attend our Annual October Board Meeting, and visit with us the churches of the Eastern Association. He greatly desires to increase the interest and multiply the organized endeavors of our young people in local and all denominational work, for Christ and the church. Sabbath morning and afternoon, Oct. 15th, we were both at Rockville, R. I., Rev. A. McLearn, pastor; and, at night, both spoke at Ashaway, Rev. Geo. J. Crandall, pastor. The stirring words, and fervent and intelligent zeal of Mr. Saunders, cannot but do real and permanent good. At as early a day as practicable, we hope to visit the Central and Western Associations; but Mr. Saunders can be from his business only one month at a time.

FROM E. H. SOCWELL.

I herewith enclose the statistical report for the quarter just closed, the work of which has been very much the same as in former times, preaching, visiting and sowing the precious seed in all ways that seemed to be possible.

During the quarter I have made three visits

to the church at Grand Junction, and at each visit I held several meetings which were well attended. During the month of August the Annual Meeting of the Iowa churches convened with the church at Grand Junction, and was a source of great encouragement to them.

There are a few persons at Grand Junction who ought to unite with us by letter, and we trust they will yet do so, while there are others who will unite with us as soon as their church letters arrive, and I think there are one or two who ought to receive the ordinance of baptism. I shall look after these matters in their proper season. Altogether this church is in a healthful state and in good working order.

Soon after my return from Keota in July, the Student Evangelists of Chicago came to Garwin and held evening meetings for three weeks, which were well attended by the entire community and resulted in a precious outpouring of the Spirit in our midst. Many persons professed conversion during these meetings, and several inactive, cold professors were aroused and began work.

On August 15th, it was our privilege to visit the baptismal waters, where ten of our young people were buried with Christ in baptism and united with our church. Since then several have united with us by letter and verbal statement, and others will do so when their church letters arrive. We are grateful indeed for this refreshing shower, and to God we give the glory.

During the quarter we have been favored with visits by several of our ministering brethren and have enjoyed and been profited by their preaching.

My pulpit has been occupied this quarter by the following brethren: J. H. Hurley, L. C. Randolph, D. B. Coon, M. S. Wardner, O. U. Whitford, and J. T. Davis. Having preaching by these brethren at regular Sabbath service accounts for the small number of sermons preached by myself.

Bro. O. U. Whitford spent a week with us after Conference, and we greatly enjoyed his presence. My traveling expenses are a little larger for this quarter than usual by reason of the special trip to Keota. I report for the quarter 11 sermons; 16 prayer-meetings; 45 visits; 592 pages of tracts distributed; 10 additions to church by baptism; 9 additions by letter and experience; traveling expenses \$19 78; collected for missions at Garwin \$2 48.

GARWIN, IOWA, Oct. 2, 1892.

THE MISSIONARY SPIRIT.—ITS NATURE.

Just what is meant by the *Missionary Spirit*? What is a *Missionary*? The word is frequently on men's lips, but conveys to many minds only a vague notion. Like an old coin, worn smooth by use, it circulates freely, but bears no definite image and superscription. A missionary is not necessarily a minister or a clergyman. A plain, unadorned layman may be a missionary. A child may be a missionary. Usually the term is applied to a person who, while he devotes his whole time to the impartation of Christian truth, is not dependent for his support upon the people among whom he labors. He is *one sent*, and it is inferred that those who send him will pay his charges. According to this view, a *mission*, contrasted with a *church*, is a Christian body that cannot pay its own way. Such a community usually contributes what it can towards the support of its minister, and, for the rest, he must look to some far-off individual, or church, or society that systematically gathers into its treasury the contributions of

individuals and churches. He is in that case called a *missionary*, and the religious community he serves is sometimes stigmatized as a *mission*. Now this definition does not really go to the root of the matter. A missionary is one who voluntarily chooses as his place of labor a spot on the earth's surface where the currents of human life converge against him. Geography does not make a missionary. A man may go to Burma or China, where the general currents of social life set against the Christian religion, and yet ensconce himself amid Christian influences, and form a part of some sheltered eddy, where he will escape all antagonisms; just as Americans sometimes travel in France or Germany, a large party by themselves, conversing only with one another, constituting a little America wherever they go. On the other hand in the very heart of Christian England or America you may do battle for the truth, voluntarily choosing a social environment that shall be as hostile to Christian ideas as can be found in the centres of paganism. The missionary spirit will drive a man from behind the stone wall out into the open, where, in comparative solitude, he shall continuously face the dust and sleet of opposition.

Now, there are two different kinds of field open for church work. There are places where the prevailing social influences are favorable to the building up of evangelical churches. If you have a good minister, attractive music, and stately architecture, the church seems to grow itself. Real estate keeps appreciating, decent and respectable church-going people come streaming into the neighborhood, and they naturally find their way into the sacred edifices that have been prepared for their use. The minister preaches two good sermons on the Sabbath, delivers his mid-week address, performs his round of faithful pastoral visitation, and at the end of a year or two rejoices to see his pews comfortably full. He fancies perhaps that he does it all. But he is like a boy rowing down stream. The oars are reinforced by the steady, swift current. If he is a shrewd man he will always be careful to select a place where the social currents converge in his favor. He will call it securing a strategic position. He will never know what it is to fail. He knows how to avail himself of a general tendency. I have even heard people advocate that a city mission society should apply its funds where churches can be most quickly and easily filled. This is a travesty on the missionary idea. It is as if a workman should use the strongest tools where there was the easiest work to do, or a general were to train his heaviest guns upon the weakest point in the enemy's line, or a physician were to inject his medicines in the least diseased portions of his patient's body. In pursuance of this policy our evangelical churches (in New York City) have been steadily retreating up Manhattan Island, until it begins to look as if we were to be whipped off the field. We have made the mistake of huddling our best preachers and our most amply equipped churches in that part of the city where they are least needed, and where refining influences are rife, and, on the other hand, just where the population is densest, and materialism most strongly entrenched, we bring to bear our cheapest and poorest gospel appliances. But the churches cannot escape the great masses whom they have left behind. We catch their diseases; they have a saloon on every corner; they outvote us and control our municipal politics, while we, in our Chickering Hall conferences, like righteous Lot of old, vex our righteous souls day by day with the filthy conversation of the wicked. It is one of the best signs of the times that some of our ablest ministers, who have achieved the most splendid possible victories on the time-honored plan of placing themselves where the forces of society converge in their favor, and have succeeded in packing their sacred edifices with persons of indubitable social position and refinement, are now possessed with a kind of divine discontent, and are endeavoring, with the keen, polished blade of rhetoric, to drive their people away into the highways and hedges. With one hand they hold their hearers to them by the firm grip of personal magnetism and intellectual ascendancy,

while with the other they wave them off to the slums. How much better to lead than to drive!

As ancient Rome assumed such an attitude towards the rest of humanity, that she had either to conquer the world or be herself annihilated, so the Christian Church, in her relation to the huge masses of alien and unevangelical life with which the lower parts of our great cities are being solidly packed, must either penetrate them with her spirit and subdue them into receptiveness, or confess herself a conspicuous failure. From these ever-widening social swamps there steals upward a dense miasma, which poisons not only our municipal life, but, through that, the State and country at large. The conflict for Christ in the evil neighborhoods of our large cities is simply a Waterloo issue. As Goethe has it:

"Thou must rise or fall,
Thou must rule and win,
Or else serve and lose,
Suffer or triumph;
Be anvil or hammer."

A church that pulls out of the slums in order to secure a more favorable and congenial environment, is like the hard-pressed ostrich, that hides its head in the sand from its pursuers. Such a policy is a violation of the fundamental principles of the gospel. Such churches cease to be essentially Christian. They are pagan forms of social crystallization, with a thin gilded veneer of Christianity. They have Christ's religion with the bottom fallen out. They spend oceans of money in satisfying their own pious sensibilities with fine preaching, exquisite music and solemn architecture, and yet wonder that they make no converts. They do not touch social sores, and do little or nothing to change for the better the character of the city in which we live. They are splendid illustrations of refined, pious selfishness. The world sees through it all and turns infidel.

These are some of the evils which we incur by an *un-missionary* spirit—by choosing, whether as ministers, or as laymen, or as churches, those spots where the social currents converge in our favor. The minister or church that pursues this policy may meet with swift-footed success. At the end of a year or two the pastor will be made glad by seeing before him a large audience, and the church officers will have no ugly deficit to wrestle with. But the very swiftness of your success awakens your misgivings. You begin to be suspicious of so speedy a victory. You recall St. John's profound generalization: "*we know that the whole world lieth in the wicked one,*" and you wonder that, with this environment, the church of Christ should advance with such long, easy strides. You begin to ask yourself the question that fell from the lips of the aged patriarch, Isaac, when his younger son undertook to palm himself off as the elder, and spread before him the savory but premature dish of vension: "*How is it thou hast found it so quickly, my son?*" You proceed to analyze the audience that you have gathered, and you discover that it is made up of individuals who were good church-going people before. You explore the ecclesiastical pedigree of those who fill your pews, and you find that they are *registered*. You have only succeeded in getting a handful here and a handful there, from this church and from that. There is no production of new material. It is a mere slight-of-hand performance. It is as when you turn a kaleidoscope, and the same identical pieces of glass shift and only form a new combination. You have really made no impression upon the great non-church going mass. The acute pleasure you experience in seeing so many people in your church is a good deal mitigated by the thought that another minister, here and there, is correspondingly depressed by observing their absence from his. Many a so-called successful church is built up at the expense of a score of feebler ecclesiastical growths. Is there in this any real gain to the cause of Christ in the world?

Thus far the *nature* of the missionary spirit.
—Dr. Judson.

A PURE heart at the end of life and a lowly mission well accomplished are better than to have filled a great place on the earth and have a stained soul and a wrecked destiny.

IN MEMORIAM.

In the glory of the autumn, when the trees are turned to gold,
And a soft and tender sunlight all nature doth unfold,
There comes to us a messenger whom harshly we call Death,
Yet all the glow of springtime is in his silent breath.
He calls our fairest flowers to make them blossom where
No blight can mar their beauty, no chill is in the air;
And though we turn so coldly from his strong and close embrace,
From out his arms 'tis only we can see our Saviour's face.

The earth was very beautiful to her who loved it so,
And pleasant was life's morning as she passed to and fro—
Passed to and fro among us, a modest, quiet girl,
With gifts a queen might covet, and graces rare as pearl.
All up the gladsome valley of childhood and of youth,
She plucked the fruits of knowledge, and, led by love of truth,
She sought those higher fountains whence streams of waters flow
That have gladdened all the ages, and onward still will go.

To the altar of her country her choicest wreaths she brought,
Forgetting not those heroes who for its honor fought,
Many of whom, before her, have crossed beyond the bar,
And some of whom, how weary, await the evening star.
Whatever things were lovely, whatever things were true,
Whatever was of good report, she gave herself thereto;
And so in all sweet ministries our gentle sister stood
A type of what is noblest in gracious womanhood.

Her life had been so sheltered by fond and watchful care,
And blessings so had multiplied around her everywhere,
That scarce one wish ungranted, her happy years had known,
Till suffering came to try her, and Christ to claim his own.
Earth being thus so beautiful, with friends who loved her so,
Indeed it is not very strange she did not wish to go
Away from loved and loving ones, away from scenes so bright,
Even though upon her vision there dawned a clearer light.

Amid the gathering shadows, when pain was on her laid,
She heard a still voice saying, "'Tis I, be not afraid."
And in that deepest darkness which falls before the day,
Her faith not once did falter, since Jesus led the way.
O the beauty of such living! the joy of such a death,
That when to human weakness we yield our vital breath,
Our spirits may, triumphant, arise to bliss unseen,
And look on our Redeemer with not a shade between.

ALICE MAUDE HOARD.*

Never had panegyrist a sweeter or sadder service than that which falls to our lot this evening,—that of recalling to remembrance and placing in due order some of the more striking characteristics of our dear sister who is gone. It is like gathering the fallen petals of a rose whence too rude a touch had scattered them, or like folding away a beautiful white lily whose cup is withered, but whose fragrance still remains.

Some auspicious star must have been in the ascendant at her birth, since the conduct of her life was never the result of constant and laborious training on the part of parents or teachers, but her spirit had a natural upward tendency, and like the tendrils of climbing vines took hold upon all that was sweet and excellent, and raised itself thereby.

She was born in the town of Alfred, N. Y., March 20, 1871, a strong, healthy, happy child, who took life as something sweet and enjoyable from the outset. A picture of her which must be very precious to her friends represents her in the full enjoyment of childish happiness. Always docile and obedient, she had little hindrance to physical or spiritual growth, such as comes from the oppositions and cross purposes of a willful disposition.

At a very early period she manifested a great desire for knowledge which, later, developed into that love of learning which so distinguished her girlhood. Having every advantage of circumstance and health on the part of herself and family, she enjoyed the privileges of early school life in an uncommon degree, so that, at the age of twelve years she had already passed examinations in all the preliminary studies which are generally occupying the minds of students of more advanced years. From this vantage ground she entered on the studies of the higher courses with enthusiasm and brilliant success. Never were exceptional opportunities more ardently improved. Her school books held no tasks to be over-mastered by grudging and laborious toil, but were filled with springs of delight whose nectar she quaffed in sweet and satisfying draughts of knowledge.

Her mind was many-sided and so evenly balanced that cultivation in all directions seemed equally pleasant and devoid of difficulty. Mathematics, languages, the various sciences were learned with avidity. Music and literature were twin accomplishments in which she had attained an excellent degree of proficiency. She possessed the power of composing very beautiful verse, as well as a fine and forcible style of prose. She composed also in music, but in this more as an exercise or study than as an art.

She had graduated from the University in both the Bachelor's and Master's degree before the age of eighteen, and would have entered upon a special course of

*A memorial read before the Woman's Relief Corps, of Alfred Centre, N. Y., and requested for publication.

study at Wellesly College except that her youth precluded her entrance there as a post-graduate. At about this time her services were sought as preceptress at Albion, Wis., but she was finally engaged to act in that capacity in the new college at Salem, W. Va., where she taught during the year with marked success, giving daily evidence of the careful thoroughness of her culture and her gift as a teacher and leader of the young. There must always be a mournful pleasure to her parents who visited her during her stay at Salem in recalling the enthusiastic regard in which she was held by young and old in that community. At about this time she finished her studies for a Doctorate of Philosophy, but her youth still prevented her from taking the degree.

We will now return to note a few incidents in the line of Maude's higher, spiritual advancement. Possessing naturally a serene and gentle temperament, she had always seemed to be a Christian, and it was therefore with no marked change of demeanor that she entered openly upon a life consecrated to the service of Christ. She was baptized and joined the church at about the age of eleven years. All who heard it will ever remember the beautiful commentary of her former pastor, upon her sweet, young confidence in quoting that calm and thoughtful utterance of Paul. Nothing could have been more characteristic of the serenity and poise of her own spirit than the choice of these words. As then, at the entrance upon her life as a Christian, so always, in every situation or emergency, her mind was persuaded and her heart unseparated from the love of God. This close and tender oneness with the source of all purity made her own life pure and simple and free.

The base insinuation, the phrase of double meaning never found a hearing in her presence. Many an instance will be recalled of her openly rebuking an attempt to "make fun" of a companion in whom some defect of dress or carriage was observable. The writer will never forget with what easy assurance a young girl friend asserted that "Maude Hoard would not have done that," in relation to something slightly blameworthy that had been spoken of as the act of several of far more advanced age, and presumably ripper Christian culture than hers.

Her life was an extremely busy one. An active member in her Lyceum in which her influence and labors will be greatly missed, she was also an earnest worker in the society of Christian Endeavor, doing practical work in ministrations to the sick and kind attentions to the afflicted. As a member of the Relief Corps she was interested in all its work and progress. The beloved daughter of a patriot she was herself a patriot, and loved her country and her flag with all the devotion of young and ardent enthusiasm. She was a lover and promoter of generous reform. Especially in the cause of temperance and social purity will her active and enlisted talent be missed.

During her sickness, amid expressions of regret, the question was asked, "What now is the use to her of all her education and acquirements?" At once there arose an exalted vision of the far-reaching insight into things which are veiled from common observation; the thousand avenues through which new truths and beauty, and the sense and fitness of things were constantly coming to her out-reaching thought. And it seemed as she lay there suffering the pangs of her mortality, her estate was enviable; and from the higher stand-point of her entrance upon the after life who could measure the altitude of her noble endowment, or compass the bounds of her glorious possibilities.

It is natural to mourn her loss. Parents, teachers, pupils, friends, and co-workers in the different objects of her toil are fellow-sufferers in her death; but while we suffer, it is our privilege to rejoice *for her*. She had been more beloved than many at "three score years and ten." Almost every hour of her life had been an enjoyment, and she was herself the embodied joy of her home. All that tenderness and the deepest devotion could desire were in the reach of her hand. Yet she is gone from us, and as she was laid away in all the whiteness and unsullied purity of her youth and beauty, with flowers breathing perfume above her grave, so will her memory be to us as an inspiration and a guide. Though dead she yet speaketh, and especially to the young of her sisterhoods, her example and life should be like a star, lambent and shining, and leading to all sweet exercises of love and purity and goodness.

A MAN who is making others better and happier is never troubled by doubts as to whether life is worth living. It is only the indolent and the selfish and the unbelieving to whom life seems a weariness.

THE SABBATH RECORDER.

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

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

YET in the maddening maze of things,
And tossed by storm and flood,
To one fixed trust my spirit clings;
I know that God is good!

—Whittier.

THERE is said to be still burning, in India, a sacred fire which the Parsees lighted one thousand and two hundred years ago. It is replenished with sacred woods five times a day. This is devotion to a superstition which ought to put some Christian people to shame.

SOMEBODY has hit off the characteristic traits of certain cities in the following manner: "The Boston man says, 'If Mars has inhabitants we might learn from them;' the New York man says, 'If Mars has inhabitants, we might sell to them;' while the Chicago man says, 'If Mars has inhabitants, we might borrow from them.'" But where is the city whose characteristic comment would be, "If Mars has inhabitants we might preach the gospel to them"?

WE have just received from the Secretary, J. W. Baer, a copy of the official report of the last international Convention of Young People, held in New York, July 7-10, last. It is a volume of nearly 300 pages, and contains, of course, a full account of the great meetings in the Madison Square Garden and the overflow meetings held simultaneously in different parts of the city. President Clarke, of the United Society, and his wife are now in Australia attending conventions and organizing the work there which bids fair to rival the wonderful work done in this country during the last dozen years. Secretary Baer, who has been visiting in Scotland on account of poor health, has returned to his desk in Boston, where he is carrying on his office work. He will not attend conventions the coming year.

THROUGH the work of the Salvation Army, an anarchist of the Herr Most type was recently converted. In relating his experience, in a Methodist church in Pittsburg, Pa., he is reported to have said:

I was an anarchist because I loved beer. I loved beer because I was an anarchist. My wife loved me and ours, but I loved my anarchy and my beer. She went to work. She washed clothes to support me and my anarchy. I abused the capitalist for making me poor and making my wife work. I drank beer and abused men of money. Finally, when I was unable to make an impression upon the capitalist, I transferred my abuse to my wife. The impression made upon her was worth considering. One day I did consider it. I became a Salvationist and stopped abusing my wife. I also stopped abusing capitalists, who didn't care for my abuse, and stopped drinking beer.

There are some people, who do not call themselves anarchists, who should join the Salvationists if it would produce a similar effect upon them.

THE first railroad locomotive passed through the Jaffa Gate into Jerusalem early in September last. It so happened that this new thing

occurred on a first day of the week, a very appropriate time, one would think, for such an event. But the *Christian Statesman* is greatly shocked by it, and relates, with apparent satisfaction, how the natives were frightened nearly out of their wits by the sudden shrill whistling of the wicked machine. It serves you right, the *Statesman* seems to say, for you might better be at work devising Sunday laws to compel everybody to respect the civil Sabbath. And then it solemnly declares that the need of the time is another Nehemiah to compel the closing of the gates till after the Sabbath. Does the *Statesman* forget that the Sabbath, for whose protection the zeal of Nehemiah was so ardent and so efficient, was the "Jewish Sabbath," and that the gates of the city were thrown open wide for all manner of legitimate trade on the first day of the week, now popularly called Sunday? Should the petition of the *Statesman* be granted and another Nehemiah be raised up to reform the Sabbath practices of the times, a terrible revolution would be pretty sure to follow in the ranks of the so-called "Sabbath Reformers" of the *Christian Statesman* type. So let it come.

THE American Board of Commissioners for Foreign Missions (Congregationalist) held their annual meeting in Chicago a couple of weeks ago. The reports show quite an increase in bequests, etc., to the Board, but do not make very gratifying showing in regard to the general receipts of the treasury. To meet the demands, financially, for another year, it was decided to ask the Sunday-schools of the denomination to increase their contributions \$25,000, the Young People's Societies, \$25,000, and the Churches, an even \$100,000. If this is all that is necessary in order to get the requisite amount of money, our Congregational brethren are to be congratulated. The question of accepting candidates for mission work who hold to the doctrine of a future probation for those who have not heard of Christ in this life, received considerable attention, and was the point around which much interest gathered. The position of Dr. R. S. Storrs, who has been the president of the Board since the death of Dr. Hopkins, that whatever a candidate's views or doubts may be on this subject, he should be accepted, if he is otherwise acceptable, provided he will agree to carry the gospel message to the heathen just as though there were no such doctrine, was finally agreed to by the Board. Dr. Storrs was again elected president, and when the question of the policy of the Board on the probation question was settled, he announced his acceptance of the position. We confess that if an equally good or better probation surely awaits those who do not hear of Christ in this world, we can hardly see what motive is left for trying to tell them of Christ under these difficult conditions. One strong evidence of the error of the doctrine lies in the fact that it is contrary to the spirit and genius of missions which is so large a part of the gospel scheme as taught by our Lord and Saviour, Jesus Christ.

How about the revival in your church this fall and winter? Do you want it? Are you looking for it? Are you willing to work for it? It is true that a genuine revival must be, by the power of the Holy Spirit, a work of the Lord. But the Lord works by means, through agents, and in the work of the church the agents employed are the children of God. When God was ready to give the gospel to the Gentiles, he sent his angel to Cornelius, not to preach

the gospel to him, but to tell him how to find Peter who would tell him what he must do. So it may be to-day. God is ready to bless his church, and through the church, the world. Maybe he is waiting for the young people to move forward in this special effort. Perhaps the pastor needs your help, an encouraging suggestion from you. Is there not some school-house in which it would be a good thing for a delegation of your society to go and hold services? If none of you can preach, you can sing the gospel, and pray, and tell the story of your own experiences in the love of Jesus. Possibly you can bring some new life into the regular weekly prayer-meeting that will kindle the fires of a revival in your church. It may be that God wants you to go from house to house among the families which do not regularly attend upon the preaching of the gospel, and persuade them to come to the house of God. What can your Lookout Committee, your Prayer-meeting Committee, your Missionary Committee do about this work? What can you do about it? Ask your pastor and the deacons of your church what they think about it. Ask God what he would have you do about it.

THE Trustees of the Union Theological Seminary in New York have cut the "Gordian knot," so far as their obligations to the Presbyterian General Assembly are concerned, by withdrawing from the compact which gave the Assembly a deciding voice in the appointment of a professor in the Seminary. Previous to 1870 the Seminary was independent of any ecclesiastical supervision. In that year a compact between the Seminary and the General Assembly was entered into, by which, among other things, the Assembly was to have the veto power in the case of the appointment of a new professor by the Seminary. About two years ago, Professor Charles A. Briggs was transferred from one chair to a new one. This was not satisfactory to the Assembly which claimed the right, under the compact of 1870 to veto the appointment. The matter has been before the Assembly, has been referred to committees, standing and special, and has been warmly discussed by the Trustees, who have decided to retain Professor Briggs, and finally, to solve the problem of their relations to the Assembly by dissolving the 1870 compact. Of course, it remains to be seen whether the Assembly will consent to this dissolution or whether they will contest it. It is also an open question whether this action may not invalidate gifts made to the Seminary under the compact of 1870 which is thus broken. The question of the soundness or otherwise of Dr. Briggs's views is untouched by this turn in the Seminary's action. As a minister of the Presbyterian Church, Dr. Briggs is amenable to its discipline for his teachings in precisely the same manner as any other minister in the church. Indeed, the case is being considered at this very time by the New York and New England Synod, in session at Albany. The act of dissolution was passed by a very large meeting of the Trustees held Nov. 13th, and is fully set forth in the following paper adopted at that meeting, with only one dissenting voice:

The Board of Directors of the Union Theological Seminary in the city of New York addressed a memorial to the General Assembly of the Presbyterian Church in the United States of America, which met at Portland, May 19, 1892. In that paper we stated, with the utmost courtesy, some of the practical reasons which render it necessary, in our judgment, that the veto power, conceded to the General Assembly in 1870, should no longer reside in that body. The memorial concluded

with this language: "There are other and weighty considerations which we have preferred not to urge. While there exists the undoubted right of either party to the agreement of 1870 to act alone in its abrogation, yet this memorial is submitted with the earnest hope that your reverend body may cordially concur with us in annulling the arrangement of 1870, thus restoring Union Seminary to its former relations to the General Assembly." The hope thus expressed was disappointed. With no official notice whatever of the reasons assigned by us, the answer to our memorial was, "That the Assembly declines to be a party to the breaking of the compact with Union Theological Seminary." In view of this action of the late General Assembly, we are constrained now to urge those considerations which we had preferred to reserve. They are constitutional and legal.

1. The Constitutional Considerations.—There is no provision whatever in our charter or constitution for "the principle of synodical or Assembly supervision." The committees on reunion and both assemblies in 1869 recognized this important fact, and advised the introduction of that principle into our constitution. Upon this advice no action was taken. The constitution was not changed. Therefore the seminary could not rightfully give, and the Assembly could not rightfully receive or exercise, the veto power under our existing charter constitution.

2. The Legal Considerations.—Since the action of the General Assembly at Portland, our board has obtained the best legal advice as to the points at issue between the Seminary and the Assembly. This advice leaves us no room to doubt that, under the laws of the State of New York, the attempted agreement of 1870 was beyond the powers of the Board of Directors of the Seminary. We "cannot abdicate any of our official duties in whole or in part."

Therefore, as the sole directors of Union Seminary, we are compelled by the practical considerations presented in our memorial, and by constitutional and legal considerations, to maintain our rights and to fulfill our chartered obligations, which can be neither surrendered nor shared. In this action we regret deeply that we have been refused that concurrence of the Assembly which we respectfully asked, and which would have done much toward softening the past and relieving the present. Obligated to act alone for the protection of the institution committed to our care, and actuated by sincere regard for the highest interests, both of Union Seminary and of the church we love, we do now

Resolve, That the resolution passed May 16, 1870, adopting the memorial to the General Assembly of the Presbyterian Church in the United States of America, which provided that all appointments of professors "shall be reported to the General Assembly, and no such appointment of professor shall be considered as a complete election if disapproved by a majority vote of the Assembly," be, and the same hereby is rescinded;

And that the said arrangement between the Union Theological Seminary in the City of New York and the General Assembly of the Presbyterian Church in the United States of America be, and the same is, hereby terminated; thus reinstating the relations between the Seminary and the General Assembly as they existed prior to May, 1870.

And that official notice of this action be duly given to the General Assembly and also to the public, with the assurance of the undiminished loyalty of Union Seminary to the doctrine and government of the Presbyterian Church in the United States of America, to which the directors and faculty are personally bound by their official vow, and of our earnest desire for the restoration of our former relations to the General Assembly.

A TRIBUTE TO PRESIDENT ALLEN.

To the Editor of the SABBATH RECORDER:

Being far away at the time of President Allen's illness and departure for the other life, I could not bear testimony to my personal loss, nor join in the universal expressions of sorrow and sympathy with those of you who were near him. May I ask space enough in your columns for the following extract from a letter which I have this day sent to Mrs. Allen. I shall be glad to say thus much in the hearing of all your readers.

A. H. L.

My sense of personal loss in President Allen's death is greater than I can tell. As a teacher in theology, he helped me over rough places of doubt, more than any other man with whom I came in contact. He seemed to know, as by an inspiration, how to say or suggest,

more often the latter, just that which led me into light. This was especially true of my study of the Hebrew Scriptures, and of Comparative Theology, under his guidance. The ripeness of his scholarship, the breadth of his charity, the largeness of his views, and the clearness of his faith, were a constant inspiration to me, as his pupil, and later, as his personal friend. I carried to him the difficult problems of my experience. I told him my highest aspirations, and sought his counsel when I was forced to spread before some one the fragments of my disappointed hopes and shattered plans. In all this he never failed to help me, and the sense of personal loss grows deeper as I realize that I can never commune with him as I have been wont to do. His personal devotion to Alfred University, the willingness with which he wrought his life into it, has helped me to seek to do well the work which has come to me. How any one whose life was touched by his could fail to be a lover of men, of truth, and of God, I cannot understand. The memory of our pleasant, intimate association during our European trip a few years since, intensifies the sense of loss, now that he is the first of our "Club" to break the circle, and go up to the scenes more fair than Italian skies look upon; up to heights far beyond the earthly ones we trod amid the glories of Switzerland's mountain peaks; and we a little longer wait; how little, none can know.

But if our lives are lonelier for his going, they are still richer for what he was to us, and to the world. We shall carry our burdens with braver hearts and steadier steps while we remember how he carried his. Work will be a greater joy because of his example. And while all this cannot make up your loss, it must ease the pain somewhat to know that you bear the name, and have shared in the work of one whose life has been an inspiration, and whose memory is now a benediction to so many men and women. I shall never cease to thank God that I was the pupil and friend of President Kenyon, for a few years, and of his successor, your husband, for many more. I count it a blessing indeed, that I have been permitted to learn of such men, and to be reckoned among their friends.

May the blessing of God, rich with the comforts of his grace, and the healing of his presence, abide with you and your children, until the day when he who has "gone before" shall welcome you where the Jasper Gates swing wide, and your weary feet touch the golden pavements. "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies and the God of all comfort, who comforteth us in all our tribulations, that we may be able to comfort them which are in trouble, by the comfort wherewith we ourselves are comforted of God."

Mrs. Lewis joins with me in all this.

Yours in Christian sympathy.

A. H. LEWIS.

"THE SABBATH OUTLOOK."

I wish to call the attention of our people to the September number of the *Sabbath Outlook*, especially to the articles from the pens of Messrs. North and Hoyt, and the answers to them by the editor of this most excellent periodical. I feel quite sure that we, as a Christian denomination, do not appreciate as we ought, the high privilege we enjoy above our sister denominations in the clean-cut, able and exhaustive manner in which the Sabbath truth is presented to us from month to month. And

this is all the more apparent in contrast with the strange admixture of truth and error which confronts us in these attempts at Sabbath discussion, and the bold adventures of men in high places who mistake tradition for Scripture and hearsay for history.

It is not a little surprising that men, so manifestly deficient in their knowledge of Scripture and sacred history should enter the arena of polemical discussion with such reckless boldness with men who not only hold the truth on this important subject, but who have made it their life-study. We cannot afford to neglect the careful study of this monthly magazine. Our people, especially the younger portion, are not proof against the sophistries that appear in such articles and which have been answered in such a masterly manner.

All false systems must be maintained by misrepresentation and sophism. Hence, in order to make a show of argument against the keeping of the seventh day, we are charged with undervaluing other important doctrines of Holy Writ; as if it followed as a natural or necessary sequence that the keeping of the Lord's Sabbath will lead us to abandon or lightly esteem his other commandments. Can it be possible that these men believe that the substitution of a man-made institution for the Sabbath of Jehovah would lead us to deeper devotion in the observance of his other requirements? They unduly magnify some of the Christian's duty at the expense of others, and then charge us with the disproportion.

Let me again ask our people, *all* our people, for their own sakes, to *study* well the last *Outlook*, and then determine if it is not entitled to the hearty endorsement and the liberal support of our denomination.

A McLEARN.

ROCKVILLE, R. I., Oct., 1892.

SMYTH, SOUTH DAKOTA.

The Yearly Meeting of the South Dakota churches was held with the Pleasant Grove Church, Oct. 14-16. Bro. Peter Ring, of Big Springs; Bro. Christen Swendsen, of Danville; Bro. N. R. Nelson, of Dell Rapids, and others of our Scandinavian brethren of South Dakota were in attendance.

Bro. J. L. Huffman and wife came some ten days before the Yearly Meeting and held a few meetings with the Pleasant Grove Church, but the people were so busy threshing it was decided to adjourn the meetings until after the Yearly Meeting. They in the meantime spent a week with the brethren at Dell Rapids holding meetings resulting in six conversions, some of them now waiting for baptism which will soon be administered. The preaching at the Yearly Meeting was all the way through thoroughly evangelistic. The first evening of the meeting three rose for prayers, the second evening seven. This Yearly Meeting in its influence was reviving, encouraging, and strengthening to the people. As Bro. Huffman and wife came by the invitation of the Christian Endeavor Society to hold a series of meetings, they are following up the Yearly Meeting with a revival effort with good indications of a widespread work of grace. May God greatly bless the work over that wide and needy field. The crops in South Dakota are good. The land has doubled in price in one year. Quarter sections which were sold last year for \$1,000, are now worth from \$2,000 to \$2,500. There are some quarter sections for sale now, but are held at that price. This is a good place for our people to settle. Pastor D. K. Davis is doing good work here.

O. U. W.

YOUNG PEOPLE'S WORK.

A GENTLEMAN.

I knew him for a gentleman
By signs that never fail;
His coat was rough and rather worn,
His cheeks were thin and pale—
A lad who had his way to make,
With little time for play—
I knew him for a gentleman
By certain signs to-day.

He met his mother on the street;
Off came his little cap.
My door was shut; he waited there
Until I heard his rap.
He took the bundle from my hand,
And when I dropped my pen,
He sprang to pick it up for me,
This gentleman of ten.

He does not push and crowd along;
His voice is gently pitched;
He does not fling his books about
As if he were bewitched.
He stands aside to let you pass;
He always shuts the door;
He runs on errands willingly
To forge and mill and store.

He thinks of you before himself;
He serves you if he can;
For in whatever company
The manners make the man.
At ten or forty 'tis the same,
The manner tells the tale;
And I discern the gentleman
By signs that never fail.

—Harper's Young People.

AND as is the case with all other habits (good ones), the habit of gentle manliness is easier formed at ten than at forty; and easier is it to reform at twenty than at thirty, and at thirty than at forty. Therefore let us heed the lesson and begin now to form or reform our habits in these respects.

GENTLEMANLINESS is manly but gentle. Let us early try to cultivate gentleness of voice, manner, and action. Gentlemanliness is manifest at home as much as elsewhere. Let us cultivate courtesy toward those of our own families and those with whom we associate day after day. Then, more than all, gentlemanliness and all true courtesy is unselfish. It proceeds from the heart and works from within outward. The courtesies and amenities of social life are but the outward expression of the inward feeling. Nevertheless these things help to cultivate the feeling; and anyway even if the heart be not in the outward acts, they make the one who performs them a far more agreeable person than he could otherwise be to those who have to endure his society.

A DREAM.

Sitting not long ago on the deck of one of the Sound steamers as she was lying at her pier on the North River, I occupied my leisure moments watching the moving throng on the shore and the craft, larger and smaller, plying about on the water. Just near us there lay two or three lazy coal barges, rising and falling with the swell of passing vessels, and a few feet from the end of the nearest was a lighter, loading up with bales of raw cotton from a great mountain of such bales which had come in from the South a few days before and were piled up on the dock. The former were all inactivity and listlessness, the latter was the very ideal of earnest labor. For it was none of your labor-saving steam apparatus that lifted those great weights, but a good honest tackle operated by a stout crank, the motive power being two brawny Irishmen who went at it with a will.

Between the busy lighter and the steamer was a little pleasure yacht with a jolly party of young folks on board, girls merry and hearty and young men with eager countenances, all

ready to start for a pleasure sail. But what interested me was a singular procession of dirty row-boats, one, two, three, and four, which one by one came up to the narrow space, shipped their oars, glided in beyond the barges, and disappeared under the great dock of a freight steamship line next us. Silently, strangely, these boats and their occupants came along and mysteriously vanished. I could only imagine the purpose for which these boats went into that low dark place beneath the dirty wharf. All sorts of dark thoughts came to my mind. But the lazy barges cared not and gave no clue. The busy lighter had its own affairs to mind and did not stop to consider the matter. And more than all the impatient yacht, longing to feel the breezes of the bay, tugged at her cable till with a shout and a song she sped on, while the dingy row-boats went on their way into the unknown darkness of the wharves.

Then somehow, lulled by the monotonous hum and rattle on the shore and weary with a busy day's walking about the great city, I fell into a doze, and I saw in my vision another procession, not of boats, but of human beings in the city beyond, with souls as their essential part, gliding swiftly and as surely into the darkness of an evil and reckless life. Young men of promise from happy homes, maidens of purity and virtue, turning aside into ways of sad and bitter wrong. And as I saw vividly before me the end of such, I felt an impulse to warn them, just as I almost felt a pang when I saw the first ragged boy squeeze through under the wharf with his boat. I said, "Surely I can interest the good people here in the fate of these who are lost and ever and anon disappearing into the darkness of an unknown future of wretchedness."

But one and another to whom I appealed in all my earnestness were idle and listless, and seemed surprised that I should care for these things. They rose and fell with the tide of their lives' circumstances and seemed annoyed that I should disturb their quiet. Others, and the great majority of those whose arms I clutched and to whom I said, "Come, save these souls with me," were so busy with their daily labors and many tasks that they could not stop to hear me. With a quick motion every one shook off my grasp and went back to his labor and his business. To some who were happy and contented in life, and who found ample leisure to pursue its refined pleasures, I next came in my distress. But while for a moment they listened, and I was sure they were even touched at the facts I placed before them, yet after an instant the impression was gone, and the alluring delights of the hour drowned out the serious care they almost felt for their perishing fellows.

Sad I turned back, and, weighed down with the responsibility I felt, my head touched the edge of the railing and I awoke. The bell was sounding to warn those who were taking a last leave of their friends that they must go ashore, bidding the enterprising newsboy quicken his tardy pace lest he fail to compass the round of the decks ere the gang plank should be taken upon the dock. The men on the lighter had ceased their toil, the yachting party were out of sight, the coal barges had drifted alongside the great wharf, and if the little boats had not gone out some other way, they were safely and surely imprisoned. As I walked forward to catch the breezes as we steamed around the Battery and up the East River, I could not help wondering if the boats had anything to do with my dream, and if there were any meaning in the latter anyway. I concluded there was.

J. E.

THE PACIFIC VS. THE ATLANTIC.

BY THE REV. FRANCIS E. CLARK (in the *Golden Rule*).

To journey across the Atlantic has become a commonplace affair; the jocose names for the three thousand miles of waterway that stretch between New York and Liverpool, which our humorous writers affect, have become hardly exaggerations in these days of ocean greyhounds. The "big pond," the "salt-water ferry," are apt enough names for a piece of water that can be crossed in five days and some odd hours and minutes, and with "ferry-boats" plying almost every day. But with the Pacific it is different. That has not yet become, to any great extent, the race-course of rival steamship companies.

It is still something of an event to cross its placid bosom. Especially if one sets sail for Australia, as we have done, is it a still more serious undertaking. To China or Japan you can cross in a dozen days or so, and the time is being constantly reduced. But to reach Australia it is still nearly a four weeks' voyage; at least, the journey will "spoil a month," and one day will disappear out of your calendar altogether in a mysterious way.

In going to England or Japan or China one remains in about the same latitude; but in going to Australia he tries every climate, and enters every zone except the Arctic. Across the tropic of Cancer, across the equator, across the tropic of Capricorn, he steams, and finds himself at night under the Southern Cross instead of the Great Dipper.

Moreover, the Pacific is a much more reliable ocean than the Atlantic. No one is bold enough to risk his reputation on a prophecy of Atlantic weather. It can only be relied upon to be unreliable. You can count upon two or three days of rough weather on the Atlantic at almost any time of year; the only question is when the storm will come, and about that even Uncle Jerry Rusk and all the wisecracks in the Signal Service know little; but when it comes to the Pacific, the merest tyro in weather prophecy could make his reputation at once. For instance, if I were ambitious in this line, I should say, after the manner of our weather bulletins: "Probabilities for the next twenty-four days on the Pacific Ocean, for latitude 30 degrees north to 30 degrees south, longitude 130 degrees to 180 degrees west, fair and continued warm weather, westerly winds, occasional showers, area of continued high pressure may be expected throughout this region;" and in nine cases out of ten I should be right, which is a good deal more than our authorities at Washington can claim. Day after day an almost unclouded sun mounts to the zenith; day after day he sets in a bed of royal purple, gold, and amethyst; day after day the gentle east wind blows, which makes life endurable, even in the tropics; day after day the good ship ploughs along her way on an even keel, while the captain can sit in his easy chair and smoke his cigar, instead of pacing the careening bridge and listening for the shriek of an answering horn through the fog, as he must do on the Atlantic.

I do not mean to say that this old ocean never belies its name, for indeed it does, and is at times anything but pacific. When it does get "on a rampage," it is terrific indeed. It lashes itself into a fury, and the coolest, bravest captain needs all his wits about him to steer his craft through the terrible cyclone. But the tropical Pacific can usually be relied on to be good-natured. Perhaps, like other lazy people who dwell under a tropic sun, it finds it too much trouble to get agitated and boisterous very often.

Another characteristic of the Pacific is its loneliness. Such utter loneliness the Atlantic knows nothing about. There, passing ships are infrequent enough, to be sure, and the long trail of smoke from a steamer in the distance is something to be talked over for half a day, but this is nothing like the solitariness of the Pacific. For nearly a week, now, we have been bounding over its gentle billows, and since getting fairly out of the Golden Gate we have not seen a sail or anything that the wildest imagination could take for a sail. One of our friends wrote us, as we started, that we could now sit on deck and watch the passing ships. But we have seen none to watch. Our steamer seems to be the only living thing on this boundless

ocean. Even the gulls got discouraged after the first two days from shore, and went back from us, if not "on us," and we have been convoyed only by a few timid flying-fishes, which, I suppose, show themselves above water because so badly scared by some marine enemy that they dare not remain below.

Old voyagers to Australia have told me that sometimes they have sailed the whole twenty-six or twenty-seven days from Sydney to San Francisco without seeing a sail except in port.

Under these circumstances the question sometimes forces itself upon the bravest-hearted, What chance would these poor wanderers on this trackless wilderness of water have if the ship should become permanently disabled, if she should spring a leak, or take fire, or founder? What friendly eye would ever see the fluttering flag from the lonely life-boat that might escape? How many days and weeks and months, under such circumstances, might one drift on and on and on, and never reach the desired haven?

But this is an unpleasant side to life on the Pacific wave, and reminds me that it is time this article should draw to a close, before we all get into the "doldrums," which, I believe, are found in these latitudes. I prefer to say to myself and to my friends, "The sea is His and He made it," and to trust myself in His hands whether on the Pacific, the Atlantic, or terra firma.

THE MARIPOSA, Aug. 25, 1892, Lat. 25 degrees N., Long. 150 degrees W.

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 Caesarea.....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 VI.—PETER DELIVERED FROM PRISON.

For Sabbath-day, Nov. 5, 1892.

SCRIPTURE LESSON.—Acts. 12:1-17.

GOLDEN TEXT.—The angel of the Lord encampeth round about them that fear him, and delivereth them. Psa. 34:7.

INTRODUCTION.—The church had been growing during a period of rest from Saul's persecution. His conversion was the loss to the persecutors of their ablest man and leader. From accounts of the growth of Christianity, Luke now indicates the opposition it again encountered.

EXPLANATORY NOTES.—v. 1. "About that time." When Barnabas and Saul went to Jerusalem with alms. "Stretched forth." With the idea of seizure or arrest. "Vex." Afflict. "Certain." Prominent members of the church. v. 2. "Killed with the sword." Beheaded. The first apostle to be baptized with Christ's baptism (death). How strange that being carefully trained by Christ to carry on his work he must die just as he was ready for the grand effort. But God's ways are best. It may be that his death did more for the church than we realize. v. 3. "He saw it pleased." Here we get at the motive of the king, love of worldly praise. "Unleavened bread." During the passover, when for a week no leaven was allowed in the houses. v. 4. "Put in Prison." The tower of Antonia, near the temple was used for such purposes. "Four quaternions." Four squads of four each, serving three hours. Two would watch in the prison and the other two stand before the door. "Easter." A wrong translation. In Revised Version it is the Passover. Executions were regarded unlawful during a religious festival. v. 5. "Was kept in prison." A great trial of faith to impetuous Peter. "Prayer . . . without ceasing." Of greater power than armies. The force of an unseen world. "Of the church." How much of evil might be removed to-day if a whole church were upon its knees. How many hearts comforted, how many sick healed, how many backsliders reclaimed. v. 6. "The same night." At the close of the Passover. "Sleeping."

Trusting in God. The strength of faith. "Between two soldiers." Chains bound his hands to those of the soldiers, "Keepers . . . kept the prison." Securely guarded it. v. 7. "Angel of the Lord came." An answer to prayer. A spirit can "use a law of nature" to do the miraculous. "A light shined." Light is the element in which good angels dwell. There is no darkness at all. "Smote Peter." Roused him up. "Chains fell off." Divine power does all things easily. With the soldiers lying down, the chains falling from Peter's wrists would not disturb them, especially if God put them into a deep sleep. v. 8. "Gird thyself." Tighten the girdle of his tunic. "Sandals." Bound to the feet. "Garment." Outer garment or cloak. v. 9. "Wist not." He thought it no reality, but in amazement supposed he had seen a vision as when on the house-top at Joppa. v. 10. "First and second ward." Passed the guards through the galleries of the prison. "Iron gate." Opening from the street. "Own accord." At the command of the divine messenger. "Departed from him." The angel's mission is ended. Peter knows the rest of the way. v. 11. "Come to himself." Realized the fact of deliverance. "From the expectation." Of the Jews who desired his execution and felt so sure of witnessing it that day. v. 12. "Considered." What he would next do. "Mary." The Aunt of Barnabas. Col. 4:10. Her house appears to have been a familiar place of meeting for the disciples. "Praying." They had been praying all night. v. 13. "Knocking at the door." At the entrance to the court. "Rhoda." Probably Mary's servant. The porter who answers the knock. v. 14. "She knew Peter's voice." As he gave his name in answer to her inquiry: "Who is there?" "Opened not for gladness." How life-like the description! v. 15. "His angel." Guardian angel. It was believed that they assumed the visible appearance of the person committed to their care. v. 16. "Continued knocking." As there was danger of recapture by being outside. "Were astonished." No evidence of small expectations on their part. Astonished at the strange answer to prayer. Prayer may be fully answered, though differently from our expectation. v. 17. "Hold their peace." That he might declare unto them how God had brought him out of prison. They may have been too noisy for safety. "Unto James." The pastor at Jerusalem. He was not present with this company. Some think they cannot have a prayer-meeting when the pastor is absent. "He departed." Herod would search for him. He did not presume upon God's power by neglecting the use of natural means for safety.

CHRISTIAN ENDEAVOR TOPIC.

(For week beginning Oct. 30th.)

SAFETY OF GOD'S CHILDREN. Acts 12:5-12, Psa. 34:7-10.

That God deals with men differently yet in justice and kindness to all we believe. Take for example James and Peter, both believers in Christ and both trusting in the divine promises. Angels in all probability were about them both. With the same assurance of God's loving care, both were arrested by the enemies of truth and were imprisoned. God by means of a miracle saved Peter, and James he allowed to be beheaded. Did not God love the one as well as the other? And were not the prayers of both answered? As God doeth all things for the best it was for the best that he permitted his faithful disciple James to die as he did. Peter was delivered by sparing his physical life and James was delivered by parting with it. Who can say that the death of James was not an answer to his prayer some time before to sit on a throne with Christ? Matt. 20:20. His death may have been the drinking of the cup he said he was able to drink as the price of the favor granted, though it was more literal than he was expecting. In the case of all who believe and trust in Christ, he is with them, able to help, and pledged to do better even than they ask. Yes, God encampeth round about all of his children in times of their trouble and delivereth them.

SCRIPTURE REFERENCES.

- 1. Peter's apprehension foretold. John 21:15-18.
- 2. Deliverance from carnal fears. Heb. 2:13-18.
- 3. Doctrine of ministering spirits. Heb. 1:14, Psa. 34:7, Dan. 6:22, Gen. 32:1.
- 4. An answered prayer. 2 Kings 6:15-17.
- 5. The church defended. Zach. 9:1-8.
- 6. A very ancient deliverance. Ex. 12:12-14; 29, 30.
- 7. The final reward. Rev. 22:12-14.

—It is often taught in the Sabbath-school that God considers our motives and purposes, but it is safe to say that few persons really look

to their motives for action. One often becomes really alarmed when he ascertains the true motive that led him to do or say a certain thing, that is, if his conscience has not been seared by frequent, willful disobedience. It should be one part of a teacher's or parent's work to help the young learn these moral lessons and learn them very early in life. Again continuing these elementary lessons we will ask the primary class to consider:

LESSON III.—MOTIVES.

1. If Mr. Smith, who is worth \$2,000, desires to help poor Mrs. Jones to \$5 worth of clothing and food, and Mr. Johnson, who is worth nothing but his small day's wages, is just as anxious to help the same poor woman, and gives twenty-five cents for the same purpose, which should have the most credit? Why?

2. If a rich manufacturer gives \$100 a month to our Tract and Missionary Societies, and a poor working girl gives five cents a week for the same purpose, which one deserves most to have his or her name praised and mentioned for benevolence? Why?

3. If Willie is very anxious to help his poor mother and earns \$5 a month to bring to her, and Jane, a little sister, is just as anxious, and earns \$1, which deserves the most credit?

4. But suppose while Willie is earning the \$5, Jane in trying to do her part, accidentally breaks \$2 worth of dishes, which, then, deserves the most credit?

5. Suppose a father says to Freddie, "If you will help me to-day in the field I will give you fifty-cents," and to Albert, "If you will help me to-day I'll take you to the fair," and to Milford, "If you will help me you may go fishing to-morrow," and to Howard, "I have very much to do to-day, are you willing to help me in the field to-day?" and Howard cheerfully replies, "Yes, father." And all of the boys work through the day, Fred for the money, Albert for the fair, Milford for the fishing, and Howard for the love he has for his father. Which one works from the best motive? Which deserves most credit?

LIKE CHRIST.

He who would be most like Christ must pay the cost. If a furnace is needed to purify and brighten you, do not shirk the furnace. Patience is an admirable grace; but it is not oftenest worn by those who walk on the sunny side of the street in silver slippers. It is usually the products of head winds and hard fights; of crosses carried and of steep hills climbed on the road to heaven. "The trial of your faith worketh patience." So it is with all the noblest traits of a robust, healthy and symmetrical character. No man is rocked into godliness in a hammock. Christ offers you no free ride to heaven in a cushioned parlor car. John Bunyan sent his sturdy "Pilgrim" to the "celestial city" on foot, and some pretty rough walking and hard conflicts did he encounter before the pearly portals welcomed him to the streets of flashing gold. His piety was self-denying, stalwart and uncompromising; he relished even the stiff severities of duty, and was never coddled with confectioneries. Self-indulgence is the besetting sin of the times; but if you long to be a strong, athletic Christian, you must count the cost. It will cost you the cutting up of old favorite sins by the roots, and the cutting loose from entangling alliances, and some sharp set-tos with the temper; it will cost you submitting of your will to the will of Christ.—T. L. Cuyler.

HOME NEWS.

New York.

ALFRED CENTRE.—Columbus Day was fittingly celebrated by the school children and their friends. The children performed their parts well, and many lessons were learned in faith, perservance, and loyalty to country, which could hardly have been learned so well in any other way. — At the Sabbath service the following morning, Dr. Platts preached from Gen. 15: 13. "Four hundred years." He spoke briefly, 1st of the natural resources of the country discovered four hundred years ago; 2d, the principle of religious liberty on trial in this country; 3d, our public schools and their enemies, and 4th, the grand opportunities which are offered at the present time for evangelistic work and the duty of the church to improve these opportunities. — The weather has been exceptionally fine this autumn, and farmers have gathered their crops in excellent condition. S. R. S.

MISSIONARY BOARD MEETING.

The regular Annual Meeting of the Board of Managers of the Seventh-day Baptist Missionary Society was held in the vestry of the Pawcattuck Seventh-day Baptist church, Westerly, R. I., Oct. 19, 1892.

The meeting was called to order at 9.30 A. M., the President, William L. Clarke, in the chair. Prayer was offered by E. B. Saunders. There were present fifteen members and two visitors.

The minutes of special meetings, Aug. 18, 1892, and Aug. 28, 1892, were read and approved.

The Treasurer presented his quarterly report, and it was voted that the same be received and placed on record.

It was voted that the following resolution be adopted, and that the action be communicated to the family of the late Rev. George B. Utter:

FORASMUCH as our Heavenly Father in his all-wise Providence has seen fit to remove from us our honored brother, the late Rev. Geo. B. Utter, who was a member of this Board during almost its entire existence, and who for twenty-two years served as its faithful Treasurer, and for six years as its accurate Recording Secretary, it is fitting that, while we bow in humble submission to the will of Almighty God, we should, nevertheless, here record our appreciation of the wise counsels, the sincere interest, and the earnest and faithful labors of the Rev. Mr. Utter while a member of the Board, and express our sorrow at his death, praying that the Lord of the harvest may send forth many laborers upon whom the mantle of the departed may rest.

It was voted that the Rev. William C. Whitford, D. D., be requested to prepare a suitable sketch of the life and labors of Bro. Utter in connection with this Board, to form a part of the next annual report.

Communications were presented by the Corresponding Secretary concerning appropriations for the China Mission, and also letters were read from the Rev. G. H. F. Randolph concerning the purchase of certain lands in China which the missionaries agree it would be an advantage for the Board to acquire. These lands, consisting of two lots, upon one of which stand several buildings, in all about twenty-five mows, or four acres, were ordered to be sold by the Court, and the price of the same was fixed at 2,500 taels, being about the same number of dollars. A bid of 2,700 taels having been made for the land by another party, it was thought that it might be well to secure the land if possible, as the rental of a part of the land would

more than pay for the interest on the investment.

It was voted that the Treasurer be authorized to cable the Rev. Mr. Randolph to close the bargain for the lands mentioned in his letters at a price not to exceed 2,800 taels.

It was voted that the appropriation for the China Mission for the year 1892 be \$4,672, including the amount for school work, now in the hands of the Mission, and \$272 dollars for incidental expenses.

It was voted that the Treasurer be authorized to send to the China Mission the amounts of the various salaries as they come due, including \$272 for incidental expenses.

It was voted that the Treasurer be authorized to make the remittances designated for the traveling expenses of the Rev. and Mrs. Davis and family to China and the Rev. and Mrs. Randolph and family from China.

It was voted that the salary of the Rev. Mr. Davis be paid in advance for the last quarter of the current year in order to his personal convenience before his departure.

Communication was read by the Corresponding Secretary concerning the employment of Miss Marie v. d. Steur as Bible woman, the young people of the Milton Junction Church contributing to her support.

It was voted that the appropriation for the salary of the Rev. G. Velthuysen be at the rate of \$400 for the ensuing year.

It was voted that an appropriation be made at the rate of \$100 a year for Miss Marie v. d. Steur, as Bible woman in Holland.

Communications were read from churches, asking for appropriations to aid them in the support of their pastors. Other miscellaneous communications were also presented.

It was voted that appropriations be made for the ensuing year for the following churches during the time that they have a pastor:

First Westerly, R. I., at the rate of \$100 a year.	
Lincklaen, N. Y.,	75 "
Otselic, N. Y.,	75 "
Watson, N. Y.,	75 "
Hornellsville, N. Y.,	75 "
New Auburn, Minn.	100 "
Hammond, La.	250 "

It was voted that an appropriation be made for the ensuing year at the rate of \$700 a year and traveling expenses for the Rev. O. U. Whitford as general missionary in the Northwest.

It was voted that an appropriation be made for the ensuing year at the rate of \$240 and traveling expenses for the Rev. E. H. Socwell on the Iowa field.

It was voted that an appropriation be made for the ensuing year at the rate of \$125 a year and traveling expenses, for the Rev. J. M. Todd on the Berlin, Wis., field.

It was voted that an appropriation be made for the ensuing year for the Colorado field, with head-quarters at Boulder, Col., at the rate of \$400 a year, with a view to the employment of the Rev. S. R. Wheeler upon that field.

It was voted that an appropriation be made for the ensuing year at the rate of \$600 a year and traveling expenses, for the Rev. J. L. Huffman in the South-Eastern Association.

It was voted that an appropriation be made for the ensuing year at the rate of \$450 a year and traveling expenses for the Rev. L. F. Skaggs on the Southern Missouri field.

It was voted that an appropriation be made for the ensuing year at the rate of \$500 a year and traveling expenses, for the Rev. S. I. Lee on the South-western field.

It was voted that an appropriation be made at the rate of \$600 a year and their traveling

expenses, for the employment of the Rev. J. J. White with his daughter as evangelists, from Nov. 1, 1892, to Dec. 31, 1893, he to labor under the direction of the Board, having such time for rest as may be agreed upon, all receipts on the field to be reported.

It was voted that an appropriation be made of \$300 for six months' labor during the ensuing year, by Mr. E. B. Saunders in evangelistic work.

It was voted that there be an appropriation made for the same purpose at the same rate for the remainder of this year.

It was voted that an appropriation be made of \$700 for evangelistic work during the ensuing year under the direction of the Corresponding Secretary in consultation with the Young People's Permanent Committee.

It was voted that the Corresponding Secretary be authorized to draw from the treasury for such work, before Jan. 1, 1893, at the same rate, from such funds as are in the hands of the Treasurer for that purpose.

It was voted that an appropriation be made for the ensuing year at the rate of \$800 a year and traveling expenses, for the salary of the Rev. A. E. Main, as Corresponding Secretary, and of \$200 a year for the salary of his assistant.

It was voted that an appropriation be made of \$50 for his assistant for the last quarter of the current year.

It was voted to grant the following orders:

Hornellsville Church	\$ 18 75
Salem, W. Va., "	16 66
Greenbrier, W. Va., Church	10 00
West Union, W. Va., "	10 00
First Westerly, R. I., "	18 75
Second Westerly, R. I., "	25 00
Lincklaen, N. Y., "	33 17
Otselic, N. Y., "	33 17
G. B. & G. H. Utter	16 00
G. Velthuysen	100 00
A. E. Main	302 19
D. H. Davis	125 00
O. U. Whitford	209 15
Madison Harry	168 11
J. L. Huffman	177 26
L. F. Skaggs	117 85
J. S. Powers	168 05
S. I. Lee	152 61
G. W. Lewis	135 50
J. M. Todd	31 25

It was voted that the Treasurer be authorized to pay all salaries of missionaries not here reported, for the remainder of the current year, when he shall have received their proper reports.

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

Adjourned, after prayer by Recording Secretary. WILLIAM C. DALAND, *Rec. Sec.*

WHAT IS IN A NAME?

It is gratifying to read in the New York pastor's notice of Sabbath services an hour named for Bible-study. Query: Are there any children there? If there be, why does he not call it a Sabbath-school? If there be children there, that pastor must have got out of the rut; must have some advanced ideas of the institution, some idea that it really is a place of pleasant study, and not of juvenile discipline. Will he rise and explain? Freed from all the influences of life-long associations and use, who would think that the name derived from Robert Raikes's gathering of neglected urchins from the streets for rudimentary learning, would be an appropriate appellation for an assemblage of the best elements of our churches, our pious fathers and mothers, our cultured young men and women, our children most carefully trained in religious homes and the best of schools? For a generation or two, the best talents of the

world have been employed to advance Bible study, to enlist and retain parents and young people in that study, but the name is yet with many only that which designates the training and restraint of youth. During all these years leaders have occasionally plead for the influence of an appropriate name, as they saw the tendency of the term "school," to repel and exclude those who have passed the years of school life. A quarter of a century ago the writer heard that plea from Bishop Vincent, and fruitage has sounded it louder every year since. A few years ago an exemplary young man, a church member, the son of a "pillar in the church," said with reference to Sabbath-school, "I am old enough to quit going to school;" and he did quit and his voice has not been heard since in religious services. There may have been other influences to hush that voice; but the name furnished the excuse, and he used it, and his example tells on others as that of others had on him.

If the baneful influence of an inappropriate name could ever be overcome, that of Sabbath-school for Bible service ought to have been by this time. Everything that educated Christianity could do to interest in, and elevate the work and to retain adults in a school, has been done. Our pastors plead, our institutes and conventions discuss and resolve, the best Christian educators write and work for it, but the name for youthful discipline clings tenaciously to it as an incubus. It is incorporated in denominational constitutions, the council, the conference, the associations use it, the pastor preaches it, and though he pleads for adult attendance, the school idea is so thoroughly inbred that unwittingly he alludes to the Sabbath-school as an institution especially for children. The teacher teaches the name, the pupil learns it, he grows up and graduates—leaves the school—emulating the apostle's example, who when he becomes a man puts away childish things. If the juvenile school idea is to prevail, the youth need not be censured for leaving, nor parents for non-attendance.

Interest in Bible-study ought to increase with years, and we plead for it as a Sabbath service of the church. In doing this we plead for a name that will attract, not repel; a name that will attract young men and women, fathers and mothers, the learned and wise. Let us encourage Bible-study to be continued through life; let us sustain it as a church service to be enjoyed to old age; let us think of it and speak of it as a Bible service, just as we speak of the praise service, the prayer or the preaching service. Remove the stumbling-blocks. Make the rough places smooth.

P. F. R.

SALEM, W. Va.

THE DIVIDING LINE.

"And God divided the light from the darkness." This division must be a line dividing the earth in two hemispheres, one dark and the other light. The day and the night made one day of twenty-four hours. From a given point the darkness extends one-half way around the globe and the light comes the other half way. As the earth revolves from west to east, the line between the light and the darkness would seem to move towards the west, and when it moves once around the globe we have one solar day of twenty-four hours.

Now there is a line that must divide the days; a point where the first day ends and the second day begins. Scientists have fixed upon a meridian near Easter Island somewhere in the Pacific Ocean. Now when the day be-

gins at Easter Island it begins for all around the world, making one day of twenty-four hours. Now let the point that divides the days move around from Easter Island until it comes to the point of starting, and we have, say, the first day all the world has had one day of the week. Suppose this was the Sabbath. Now since all the world has had one day only, any one can see that all people everywhere could observe the same day, hour by hour, with but little trouble, only the people 15 degrees west of Easter Island would have to wait four minutes for the day to come to them; but notice,—it is the same day, and as it moves round west in twelve hours it will be noon at Easter Island and consequently the light will extend 90 degrees west and 90 degrees east at noon; and as the sun can shine only half around the earth there will be 180 degrees of the earth in darkness. From the above we can see that a day of twenty-four hours comes to every meridian on the earth, so that at the beginning of time the first day, like a train of cars, moved around the whole earth. The next revolution was the second day and so on to the seventh day. Now what is the matter with the Sabbath? It is all right and all the world can observe it as it comes around to them. He who said, "Let there be light and there was light," knew what he was doing when he said, "The seventh day is the Sabbath," and he knew there was no impossibility about it.

A. W. COON.

SCRIPTURE ANSWERS TO ROMAN CATHOLICS.

I. As to Mary's need of a Saviour.

Matt. 2: 2. The Son, and not the mother, worshiped. Matt. 2: 11, 13, 14, 20, 21. The child always first. Luke 1: 46, 47. Mary confesses Jesus her Saviour, thereby showing her need of a Saviour. Acts 1: 14. The last mention of Mary, in a prayer-meeting and occupying no higher place than others.

II. As to confession to priests.

Mark 2: 7. God only can forgive sins. Heb. 7: 27. Priests needed forgiveness. Ps. 32: 5-7. David confessed to God. Ezra 10: 10-12. Ezra, a priest, taught to confess to God. Dan. 9: 4, 5. Daniel said, confess to God. Acts 8: 20-22. Peter told the sorcerer to confess to God. 1 Peter 2: 5, 9. Peter says all believers are priests. James 5: 16. James exhorts all believers to confess faults, Greek says sins, one to another.

III. As to high claims made for Peter.

Luke 5: 8. Peter said, I am a sinful man. Acts 3: 12. Peter said, not his power or holiness. Acts 10: 24-26. Peter said, I am but a man. Acts 9: 32-35. Peter said, Jesus maketh thee whole. *Not Peter.* Acts 10: 36. Peter said, peace by Jesus Christ. Acts 4: 12. Peter said, no help or hope aside from Jesus. Gal. 2: 11-14. Paul blamed Peter for acting the hypocrite, and this after Peter had been an apostle for about twenty-five years, and not a young convert.

IV. As to translation and explanation of the Scriptures.

Nehemiah 8: 1-18; 9: 2, 3. Ezra the priest made the people to understand them. 1 Cor. 14: 19. Paul says make yourselves understood. Luke 24: 44-47. Jesus always teaching the Old Testament.

V. As to the marriage of priests.

Luke 1: 5-17. Zacharias, a priest, was married and yet pleased God. Mark 1: 29-31. Peter was married. 1 Tim. 3: 2-4. Elders, overseers, or bishops were married. 1 Tim. 4: 1-3. Paul says to forbid to marry is of the devil.

VI. As to praying for the dead.

Heb. 9: 27. After death the judgment. Luke

16: 19-31. Abraham could not help the dead and Jesus gave no hope.

VII. The two commandments. 1 John 2: 22, 23.

Rom. 14: 14-18. Eating meat or not, a matter of indifference. 1 Tim 4: 1-5. To forbid meats is of the devil. Matt. 26: 27. All were to drink of the cup. Mark 14: 23. They all drank after it and not a priest to drink for the congregation.

VIII. As to works.

John 6: 28, 29. Believe is doing God's work. Rom. 3: 28. Justified without works. Rom. 4: 5. To him that worketh not but believeth. Eph. 2: 8, 9. Saved by grace, not works. 2 Tim. 1: 9. Saved not by works. Rom. 5: 1. Peace not by works. James 2: 10. To offend in one point, guilty of all. Gal. 3: 10. Cursed is every one who fails to do all.

IX. As to Peter's being in Rome. Epistle to Romans A. D. 58 to 60.

1. In Rom. 16, Paul salutes twenty-six or more persons by name, Peter not among them.

2. Paul writes from Rome his Epistles to the Ephesians, Philippians, Colossians and names who were with him, but Peter was not one of them.

3. Paul writes 2 Timothy from Rome, the last letter he wrote just before his death, says Luke only is with me. 2 Tim. 4: 9-12. Not one word about Peter.

A. P. G.

SPEECH AND HEARING.

The ear and the organs of speech—how they are matched to each other, and how significant they are in the human economy. How much of commerce goes on between the ear and the tongue. How important the consequences of what is spoken and heard. How much the tongue has to account for in this world for what it pours into the ear and over the mind of others. How much it has to answer for because of its guilty withholdings. What honor is put upon the ear and the tongue, in the religious economy, when it was ordained by "preaching to save them that believe," and was promised "hear and your soul shall live." It is fitting that great care should be exercised over the tongue which has power to "set on fire the course of nature," since "by our words we shall be justified or condemned." Only let actual mastery be gained over the tongue for Christ and for the world, and more than half of the victory over evil is gained. If then men will "take heed how they hear" little will remain to bring in the kingdom of Christ.

It was from Peter's and Stephen's tongues that the "flashing sword of the Spirit" leaped forth, "pricking men in their hearts" and "cutting them to their hearts." It was when the people "heard these things" that they were stirred, and asked what they must do. The wasted and unused resources of our churches as they are represented in the tongue and ear, are sufficient to double their fruitfulness and make the barren and waste places like gardens, or springs of water. If what ought to be said was said, when and where and as it ought to be, and what ought not to be said was buried in oblivion before its birth, we should soon find little, and that a lessening little, to contend against or to complain of. The world is what we make it, and the tongue is the most efficient shaping tool in the making of it. Men talk out the devil which is in them, and talk him into those whose ears are idly and unguardedly open to them. The worst troubles in churches live and have their being principally in the wild and irrepressible tongues of men and women. Strife lives often entirely on the tongue. Prov. 26: 20.—*Christian Inquirer.*

EDUCATION.

—GREENVILLE COLLEGIATE INSTITUTE has ten teachers, including the principal, Rev. J. D. Drake, A. M.

—DR. PEARSON, of Chicago, has made an additional gift of \$50,000 to Knox College, at Edlesburg, Ill.

—THERE were 1,250 students in actual attendance at Highland Park Normal College, Des Moines, Iowa, during the last year—the second year of the institution.

—PRESIDENT E. B. ANDREWS said in his recent address at the Weirs: "It is important that all the instructors in a Christian college should be Christian men." Rev. George W. Gardner, D. D., on the same occasion, said: "There is a tuition of teachers, visible and invisible, who surround us in the common walks of life."

—THE contest for the position of professor of Modern Languages at West Point Military Academy, a position which carries with it a salary of about \$4,000 per annum and the rank of colonel, has ended in favor of Captain E. E. Wood, of the eighth cavalry, the present assistant professor of Spanish at the Academy.

—THE best thing, after all, which any college does for the man is to educate him into habits of study. Riding years ago upon a transcontinental train with one of the most intimate friends of Brigham Young, then living, he summed up "the prophet's" attainments by saying that in fifteen years Brigham Young had not read five books. The high-school boy who after his graduation reads books will, in twenty years, be out of sight of the college graduate who reads only papers. The best part of even periodical literature is an unknown tongue to men who have not laid good foundations for knowledge by reading systematic courses. A man who has mastered nothing bungles in everything.—*Interior.*

—THE law library of the late Nathaniel P. Moak, of Albany, is to go to the School of Law of Cornell University. It has been sought by the Leland Stanford, Chicago and Harvard Universities but has been purchased and will be presented to the school at Ithaca as a memorial to the late Judge Boardman, by his widow and only daughter, Mrs. G. R. Williams. This library is in many ways a most complete collection, and is one of the most complete private libraries in the world. It contains all the English, Scotch, Irish and Canadian reports, all the State and federal reports, complete set of all the legal periodicals, a large number of text books and a complete set of the Australian and New Zealand reports. The library is also rich in rare and costly publications. This addition will make the Cornell Law Library 23,000 volumes, the largest law school collection in this country.—*Advertiser.*

—INDIA would seem to be practically uneducated. The total number of scholars in schools and colleges of all sorts is only 3,250,000, or one and one-half per cent of the entire population. These are mainly confined to the cities and towns, and out of 250,000,000 in all India, less than 11,000,000 can read and write. A census of the illiterates in the various countries of the world recently published in the *Statistische Monatsschrift* places the three Slavic States of Rumania, Servia, and Russia at the head of the list, with about eighty per cent of the population unable to read and write. Of the Latin-speaking races, Spain heads the list with sixty-three per cent, followed by Italy with forty-eight per cent, France and Belgium having about fifteen per cent. The illiterates in Hungary number forty-three per cent; in Austria thirty-nine per cent; and in Ireland, twenty-one per cent. In England we find thirteen per cent, Holland ten per cent, United States (white population) eight per cent, and Scotland seven per cent, unable to read and write. When we come to the purely Teutonic States, we find a marked reduction in the percentage of illiterates. The highest is in Switzerland, 2.5; in the whole German Empire it is one per cent, in Sweden, Denmark, Bavaria, Baden, and Wurtemberg there is practically no one who cannot read and write.—*Christian at Work.*

HARVEST EXCURSION—HALF RATES.

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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.

POPULAR SCIENCE.

In lecturing before the Royal Institute of London, Professor Dewar showed his audience what the *New York Commercial Advertiser* describes as something entirely new in the way of tipples. It was a claret glass filled with liquefied air. The boiling point of liquid air is one hundred and ninety-two degrees Centigrade, or ten degrees lower than that of oxygen. After liquefying oxygen Professor Dewar said that it is not true, as has been supposed, that the oxygen in the air liquefies before the other elements in air; on the contrary, the air liquefies as air, and is not resolved into its elements before liquefying. If this globe were cooled down to two hundred degrees below the zero of Centigrade it would be covered with a sea of liquefied gas thirty-five feet deep, of which about seven feet would be liquid oxygen.

THE LAND AND WATER OF THE GLOBE.—Mr. John Murray, a member of the Challenger expedition, and one of the highest living authorities on oceanography, has recently been delivering some lectures in Boston of peculiar interest to scientific men and students. Among many special papers of great value which have been published by Mr. Murray is one relating to "The Height of the Land and the Depth of the Ocean." In this learned monograph it is estimated that the area of the dry land of the globe is 55,000,000 square miles and the area of the ocean 137,200,000 square miles. He estimates the volume of the dry land above the level of the sea at 23,450,000 cubic miles and the volume of the waters of the ocean at 323,800,000 cubic miles. He fixes the mean height of the land above the sea at 2,250 feet, and the mean depth of the whole ocean at 12,480 feet. Of course these results are only approximate, but they help to render our ideas of these matters more definite. In his paper Mr. Murray also estimates that the rivers of the world carry into the ocean every year $2\frac{1}{2}$ cubic miles of sediment. To this must be added the matter carried to the sea in solution, which is estimated at 1.183 miles of matter. Together, then, the amount of matter carried through the land each year is 3.7 cubic miles. It would thus, according to this calculation, take 6,340,000 years to transport the whole of the solid land down to the sea.

DUST IN THE ATMOSPHERE.—Professor Aitken, an English scientist, shows the air to be full of minute particles of dust. Outside air at Colmonell, in Ayrshire, contained from 8,000 to 155,000 particles. Near Falkirk the smoky atmosphere showed from 180,000 to 2,296,000 particles per cubic inch. Glasgow air showed from 2,750,000 to 7,500,000 per cubic inch, and Edinburgh air from 750,000 to 4,000,000. In the meeting-room of the Royal Society, when showing the Fellows his experiments, 4,500,000 were counted just before the meeting, 6,500,000 near the close of the meeting, 49,000,000 near the ceiling just before the meeting, and 57,500,000 near the ceiling at the end of the meeting. In his own laboratory he calculated 30,000,000 of dust particles in the cubic inch of air; near the ceiling, 88,000,000; and above a Bunsen flame the infinite number of 489,000,000. A cigarette smoker sends 4,000,000,000 of particles into the air with every puff he makes. Mr. Aitken's observations, during the summer of 1889, were made on the continent to find out the minimum number of particles in natural air untouched by artificial causes. At Hyeres, near Toulon, the number per cubic inch varied from 48,000 to 324,000, the latter when the wind was blowing from the town. At Cannes the lowest observation was 24,000, when the wind was blowing from the town. The sea air at Hyeres contained 28,000; at Mentone, 80,000, with a steady wind from the sea, and at Cannes double that number. At Lucerne, in Switzerland, the specimens of air tested were remarkably free from dust; on the Righi Mountains the minimum was 3,360 particles. In the purest Highland air in Scotland tested by Mr. Aitken he found the minimum to be 32,000 particles per cubic inch.

—It is estimated that 70,000 "barmaids" are employed in the "public-houses" of England.

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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.

☞ 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. Address, Room 100, Bible House, New York City.

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

☞ 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. 22-23, 1890, bound in fine cloth, can be had, postage free, by sending 75 cts. to this office. They are on sale no where else. No Seventh-day Baptist minister's library is complete without it. A copy should be in every home. Address John P. Mosher, Ag't, Alfred Centre, N. Y.

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 The Use of Wealth; Dull Hearing; The Claims of Christ Upon the Young; The Religious Newspapers; Appropriately Pronounced..... 676
 SABBATH REFORM.—Paragraph; Paganism Surviving Christianity; Sunday Laws in Illinois; Genealogy of Sunday Laws..... 677
 Missionary Society—Quarterly Report; An Incident..... 677
 MISSIONS.—Paragraphs; From E. H. Socwell; The Missionary Spirit.—Its Nature..... 678
 In Memoriam; Alice Maude Hoard..... 679
 EDITORIALS.—Paragraphs..... 680
 A Tribute to President Allen; "The Sabbath Outlook;" Smyth, South Dakota..... 681
 YOUNG PEOPLE'S WORK.—A Gentleman—Poetry; Paragraphs: A Dream; The Pacific vs. The Atlantic..... 682
 SABBATH-SCHOOL.—Lesson; Christian Endeavor Topic; Paragraphs..... 683
 Like Christ..... 683
 HOME NEWS.—Alfred Centre, N. Y..... 684
 Missionary Board Meeting; What is in a Name..... 684
 Reading Line; Scripture Answers to Roman Catholics; Speech and Hearing..... 685
 EDUCATION..... 685
 POPULAR SCIENCE..... 686
 SPECIAL NOTICES..... 686
 BUSINESS DIRECTORY..... 687
 CATALOGUE OF PUBLICATIONS..... 687
 CONDENSED NEWS..... 688
 MARRIAGES AND DEATHS..... 688

CONDENSED NEWS.

The World's Fair buildings at Chicago were formally dedicated on the 21st, in the presence of 100,000 people.

Mrs. Harrison is steadily failing. Her physicians think that, unless a change for the better comes soon, she cannot long survive.

The cholera in Europe still prevails, though not so violently as a few weeks ago. In this country it appears to have been effectually subdued.

Emperor William has sent \$12,500 to the Hamburg Senate requesting that it be expended in relieving the distress among the families of those who have died from cholera.

The water in the river is so low at Moodus, Conn., that nine factories, including cotton twine and hosiery mills, have been obliged to shut down and 1,500 employes are idle.

Columbus day, Friday the 21st, was very generally observed throughout the country. In many churches, on the following Sunday, sermons appropriate to the occasion were preached.

A young lady of Philadelphia stepped on a match one evening last week, which, igniting, set fire to her clothing. She rushed from the house a pillar of flame. Neighbors came to her assistance but her injuries proved fatal.

The Mexican government received last week an invitation to send representatives to the International Conference at Brussels. The invitation was accepted and delegates will soon be appointed.

The City of Paris made the last trip from Queenstown to New York in five days, fourteen hours and twenty-four minutes, beating record west. The best previous record was five days, fifteen hours and fifty-eight minutes.

Considerable excitement was created on Wall street, New York, recently, by an unknown man who tore down a British flag from the front of the office of the bank of British North America, and after destroying it walked quietly away.

The International Monetary Conference will be held at Brussels, November 22d, with seventeen powers represented besides the United States. Austria, Hungary, Belgium, France, Germany, Great Britain, Greece, Italy, Netherland, Portugal, Roumania, Russia, Servia, Spain, Sweden and Norway and Switzerland will send delegates.

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

Royal Baking Powder ABSOLUTELY PURE

At a large meeting to discuss the future of Canada, held at Madstone, Ontario, Oct. 17th, under the auspices of the patrons of industry, a resolution requesting the government to take a plebiscite upon the question of which form of government is the most suitable for Canada, was carried unanimously. A vote taken showed that political union with the United States was most popular with the meeting.

It seems strange to think of Geronimo the Apache, who only a short time ago was the terror of the South-west, now engaged in the peaceful task of raising cabbages and potatoes. Yet such is the fact. Who says that Indians cannot be made over into something of use and benefit to society? But, stay! Geronimo is a prisoner of war and his gardening is done at the military station at Mobile. Perhaps he wouldn't keep it up if he were turned loose with a gun and a scalping knife.

MARRIED.

PLACE—TAGGART.—At Scio, N. Y., Oct. 19, 1892, by the Rev. A. A. Place, Mr. Edgar T. Place and Miss Belle Taggart, both of Alfred Centre.

CANFIELD—KNIGHT.—At the residence of Mr. Eugene Browns, of Belmont, N. Y., Oct. 19, 1892, by the Rev. A. A. Place, Mr. John J. Canfield, of Wad, and Miss Ella A. Knight, of Scio.

GRIGGS—WOODWARD.—At the residence of the bride's uncle, Mr. Elisha Hyde, of Nile, N. Y., Oct. 13, 1892, by the Rev. M. B. Kelly, Jr., Mr. Samuel P. Griggs, of Eldred, Pa., and Miss Fannie Viola Woodward.

BURDICK—MASCHO.—In the town of Genesee, N. Y., Oct. 8, 1892, at the home of Thomas Olson, by the Rev. G. P. Kenyon, Mr. Henry Lee Burdick, of Genesee, and Miss Nellie Adelia Mascho, of Portville.

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.

PERRY.—In Andover village, N. Y., Oct. 17, 1892, Lorana Perry, wife of Ira Deming, deceased, aged 70 years.

She was born in Lebanon, N. Y., and at the age of three years came with her parents to Alfred, and at the age of 15 years she united with one of the Seventh-day Baptist churches of Alfred. Afterward she married and settled at Andover, where she united with the M. E. Church and continued her membership until called to go up higher. Her funeral was held in the M. E. Church of Andover, Oct. 19th, her pastor, Eld. Gibson, and the pastor of the Baptist Church kindly assisting. J. K.

BURDICK.—On the Eleven Mile, near Millport, Pa., Oct. 10, 1892, Lida, wife of Edwin Burdick, and daughter of Andrew and Betsy Bradford, in the 38th year of her age.

This sister made a profession of religion ten years ago and united with the Seventh-day Adventist Church. Her life has been one of uprightness and faithfulness, representing growth in Christian graces. Sermon by the writer from Psa. 23:1. in the hall at Millport, Oct. 12th. Interment at Shingle House. G. P. K.

ROBINSON.—In Homer, N. Y., Oct. 10, 1892, at the home of Capt. J. C. Atwater, suddenly, of apoplexy, Mrs. Celia M. Robinson, wife of the late Fayette L. Robinson, and daughter of Lucy A. and the late Lauren H. Babcock, of DeRuyter, N. Y.

She was born in DeRuyter, Aug. 21, 1841 and was married to the late Fayette L. Robinson, better known as Yankee Robinson, in DeRuyter, Nov. 20, 1861. Soon after her marriage she made her home in Chicago, where she was placed under the best masters in art and literature. Being passionately fond of music she soon made great advancement. Books were her delight. She mastered whatever she undertook, and excelled as a conversationalist upon all the topics of the day, both social and religious. Her husband died in 1884, leaving her one daughter, three children having died in infancy. She returned to her old home in DeRuyter several years ago, since which time she has buried her father, only remaining child, only sister, and her



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husband. Left now to care for her aged mother and sister's orphaned children, she has bravely and lovingly fulfilled the trust. She was Swedenborgian in faith, and talked of the beautiful home and loved ones awaiting her beyond, but could not go yet, as mother and the children could not be left without her care. But God's ways are not our ways, and she suddenly passed beyond and left the loved ones she had cared for so faithfully to mourn for her, but not without hope of meeting her again. Those who know her best loved her most. H. C. C.

ELWELL.—Near Roadstown, N. J., Sept. 22, 1892, Laura R., daughter of David and Mary Elwell, aged 17 years and 1 month. J. C. B.

BOND.—At West-Side, Iowa, Oct. 13, 1892, Mrs. Elvora E. Bond, aged 45 years, 2 months and 20 days.

She was the daughter of Edward T. and Melissa Hamilton, of Milton, Wis., which was also the home of the deceased, which she left Sept. 27th to look after her property in Iowa. Oct. 11th she was thrown from a buggy, occasioned by the horse's running and upsetting the vehicle, with such violence that she was rendered at once unconscious and remained so until her death, which occurred less than 48 hours after the accident. Her remains were brought to Milton on the 14th inst, accompanied by her son. The funeral exercises were held on Sabbath afternoon in the Seventh-day Baptist church, where she had been a beloved and consistent member for several years, a very large concourse of relatives and friends being in attendance. Text of sermon, "There is but a step between me and death." E. M. D.

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PATENTS

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

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