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CONSTANCY.

BY EDWIN R. CHAMPLIN.

O halt a little, Time, that swiftly bearest,
Stiff, white and voiceless, all my loves away,
And let me think of other than decay,—
Of blossoms lasting all my life the fairest,
Faces that smiled, voices sweet-speaking yesterday.

Yet, if thou bear them on, thou canst not change
them;—

I, too, shall be what late they saw and heard;
And, through the veil of silence that no word
Of theirs or mine can rend, though they may range
them

Past human sight or sound, our hearts shall still
accord.

FALL RIVER, MASS.

—FOR "\$2,000,000 of Mexican bonds," in issue of Nov. 3d, read "\$82,000,000 of Mexican bonds."

—THE political campaign which has now passed into history presents many interesting and gratifying features. It has been a quiet campaign. Even the young men can remember when October of election year was marked by mighty barbecues, torch-light processions by the mile, brass music, barking cannon, "roorbacks," forged charges, florid oratory, cyclonic campaign songs, and "Hurrah, boys." Many explanations of the change which has been taking place are offered. That the serene political atmosphere of this fall was not due to apathy seems to be evidenced by the enormous registration and vote. It is too much to believe that it is the wholesale purchase of votes in pivotal States which has crowded out the old-time methods, as some of the followers of Prof. Jenks and Prof. McCook might suggest. "Venal voting" is an ugly fact which the party leaders deplore and do not prevent; but to the national honor be it said that the plague is confined to certain infected spots, and plays no general part in the canvass.

One cause of the quietness of the campaign is to be found in the character of the leading candidates. Each had occupied the presidential chair, and was invested thereby with a certain dignity. The country felt that both men represented the best elements of their party—that both were conservative and patriotic citizens. To this fact was partly due that feature of the canvass which has given it its title as the "campaign of education." The stock in trade of the campaigners was not personalities, but principles. Nearly one thousand million pamphlets and documents were issued by the two committees during the campaign. These presented, in the main, discussions of political issues, and were comparatively free from abuse and falsehood. It will be a happy thing for America if the tendency shall prove to be a permanent one. Coming to the polls with such a temper and with such a preparation, the American people are not likely to go very far wrong.

As to the motive forces which brought the Democratic tidal wave which seems to have swept even Illinois and California from their Republican moorings, the reader is referred to his party paper, where he can find an explanation which will suit him better than any we can offer

—THE grain blockade in the North-west, while causing some temporary annoyance, was a pleasant indication of prosperity and abundance. It was stated that forty thousand additional cars were needed for transportation uses, and that there was not sufficient motive power to move all the freight which was offered. From Duluth to Buffalo the elevators were overflowing, and the granaries of the farmers were not large enough to house the season's crop, in addition to what was left over from the enormous harvest last year.

—WE are all familiar with the time-honored jokes about the city servant girl who threw away the daily allowance of milk because there was "scum" on it, and the city boy who, after enjoying a bowl of milk at the farm, expressed the wish that *their* milk-man would keep a cow. If what has been reported to the public by an attache of the Chicago *Herald* staff is true, these pleasantries have their foundation in a condition of things which is anything but humorous. He finds that not only is most of the milk which is peddled out in the city, skimmed or watered, and, therefore, deficient in nutriment, but much of it passes through such treatment as makes its use dangerous to health and even to life. He tells a revolting story of sloped cows, foul dairies, and adulterations, and seems to make good his claim that the death of hundreds of infants must be laid at the door of the unscrupulous milk dealer. Of course due allowance must be made for the reporter's professional zeal to make a sizable story, but if even a small fraction of his charges can be substantiated the evil is one demanding immediate attention.

The Chicago Medical Society appointed a committee to investigate the milk sold in the city. The report which this committee made before a large congregation of doctors was a severe arraignment of the milk dealers and of the authorities who wink at their doings. Of nineteen samples of milk only four were found to be standard; eight were watered, nine were skimmed and deficient in fat. Under the microscope many samples were found to contain bacteria. Out of forty-nine specimens fourteen revealed the presence of diatoms, two contained bacillus tuberculosis. In almost every case the adulterated specimens were taken from a supply which went to institutions where there were many young children, or to families where there were sick persons. After stating these statistics the committee express themselves in the following vigorous language, which received the applause of the audience:

If it were reported that a single individual at some particular time was engaged in deliberately placing poisons in the flour sold for public use, the city would be aroused at the unusual and atrocious crime; but we may see a whole city drinking milk, only 16 per cent of which is absolutely pure, much of it poisonous from ptomaines generated within it, and a still larger quantity deprived of its nourishing properties by watering. Even the water is much of the time in such condition that the city health department is constrained to advise that it be boiled before using to prevent the contraction of disease. The great number of infants dependent upon

cows' milk makes it apparent that when the milk supply is poor in quality infant mortality, always great, is largely increased. The remedy is obvious. First, the enactment of a city ordinance establishing a minimum standard for wholesome milk, and providing rules and regulations for the careful inspection of milk sold to consumers, and imposing severe penalties upon any person convicted of selling or delivering unwholesome or adulterated milk, and, second, a State law regulating dairies, the sale of milk generally, and providing for the inspection of milch cattle and dairy farms.

The American remedy for an evil is to go to work immediately and make another law. When this course was suggested to the respective Aldermen of the city some of them thought—not unwisely—that the sale of diseased milk would be prohibited if the existing laws were enforced, and considered it "strange that every attempt at reform should begin with the creation of a new department and provision for more employes." In deference to public sentiment, however, an ordinance is being considered which creates a new bureau for the inspection of milk, and incidentally furnishes a few more fat positions for the hack politicians under whose good-natured and near-sighted rule, the cynics say, the milk swindle will go merrily on.

There are some drawbacks about living in the country and some advantages about living in the city, but the world is full of compensations. The denizen of the city is not obliged to go to the well-curb on a frosty morning and draw his bucket of water from sixty feet under ground,—his drinking water comes out of the side of the house; but it is of suspicious quality. If he does not boil it—and he generally does not, except during the cholera scare—troubled visions of diatoms and typhoid fever haunt him. He is not compelled to rise at four o'clock in fly time to sit down by the side of the uncertain-tempered kine,—his pitcher of milk is left at the kitchen door; but unless he knows the milkman he must drink it harassed by the consciousness that the chances are about two out of forty-nine that there are microbes in it.

—THE patrons of the down-town restaurant where we took supper to-night, were unexpectedly given a temperance lecture which none of them will be likely soon to forget. A laborer who had been celebrating the results of the election at a saloon with his cronies, swaggered into the room and demanded that his wife immediately leave her position as waitress at one of the tables. The poor woman reasoned and plead in vain,—the whiskey in him had the mastery,—and not knowing what else to do she put on her hat and cloak and followed him out. They had scarcely reached the pavement when he struck her. An indignant passer-by visited quick retribution upon him by knocking him headlong into the street, while the woman, wild-eyed and panting, ran back through the door-way. The policeman who appeared on the scene said, "Shall I lock him up, or will you go with him? Say quick." If she had not been his wife nothing could have hired her to do what she did. He was her husband, and she went.

William T. Stead, Gail Hamilton, and many

other noble-hearted people on both continents, are eloquently urging the release of Mrs. Maybrick from her living death in Woking prison—for humanity's sake and for the honor of England. All praise to them in their generous mission! But there is many and many a woman in this fair city to-night for whom existence has lost all its wonted charm, and upon whose hearts there clutches the grip of a sickening dread. The footfall whose sound ought to bring the flush of pride and joy to the cheek strikes uncertain terror to the heart. The traffic which has turned life's roses to ashes in thousands of homes waits at every street corner, bearing the stamp of the government. For humanity's sake—for the honor of America—let the sale of whiskey stop!

L. C. RANDOLPH.

344 S. WOOD ST., CHICAGO.

THE TRUE EDUCATION.*

Buy the truth and sell it not; also wisdom and instruction, and understanding. Prov. 23: 23.

I have been asked to speak briefly of President Allen's life-work in its relation to the church and the denomination. To do this it will be proper first to give some conception of his ideal of a Christian education. That ideal is indirectly expressed by the words of counsel which he so frequently repeated in one way or another: "Buy the truth and sell it not." It will serve our purpose now and here to bring together some of his own terse, graphic, and forceful words on this subject which moved his heart and life in never-to-be-forgotten eloquence.

First, on the value of knowledge and how wealth may be transmuted into life.

"Home growth, self culture, mentally, spiritually, religiously, is our great work. Learning, like the gospel, knocks as kindly at the door of the log-house as of the mansion. Ministry, service, sacrifice, is the mission of life. Christianity is founded on sacrifice. The cross is not only the light of our hopes, but also the pattern after which life is to be molded. We are the stewards of divine bounties. Justice is cold. Domestic love and friendship are often partial or selfish. Philanthropy, the love of man as man, is unselfish, impartial, generous, and obeys the broader and higher impulses. Everything that ministers to want, that brings comfort and cheer, whatever secures justice and peace or adds to culture, science, art, religion goes to the service of life's great end. One may accumulate property at the behests of charity for the relief of the penniless, homeless, friendless, orphaned, widowed, the hungry, the naked, sick—all this is benevolence; but higher is that benevolence which gives enlightenment and culture to the ignorant, reclaims the erring, sends the gospel to the destitute, builds churches, forms schools. Benevolence, kindness, liberality, win the heart-thrones of the world. Charity makes the bleak, selfish world warm and bright, the sweet abode of tenderness and joy. Practical philanthropy is one of the divinest summits of human attainment, lifting the world itself into sunnier regions where the light is more brilliant, the earth fairer, the air sweet as the breath of heaven. Angels, even God himself, unite with man in ministries of love. Glorious will be the time, radiant the earth, when each shall be the friend and aid of his fellow, each shall seek the good of all. Earnest laborer in the world's

great field, scatter peace and joy till thine own rest come.

"Money transformed into culture. All labor, all money, that does not rise above the physical, and is not transformed immediately, or mediately, into life, growth, power, is dead dross.

"The angel of beauty plants flowers, shrubbery, trees, hard by the door of home or school to shake down beauty upon all passers-by, all over the fields to gladden the hearts of beholders, all along the walls and fences to hide their deformity, all along by the pleasant water-courses to laugh when the brook sings, all around houses and barns to cover their ugliness, singing in the sunshine, laughing in the storm, to console in the hour of sadness, to distil beauty on daily toil, to help educate childhood, awakening a love for purity and peace, for the beautiful the noble and the good.

"An ideal school is a home, not indeed for supplying meats and drinks for the bodies that perish, but a spirit home where hungering and thirsting souls are satisfied, where dormant energies are aroused, stimulated, inspired to noble action, where spiritual growth, strength, harmony, beauty, are the results. An ideal school, like home, is one shut out from the bustle and strife of life, amid rural quietudes, where all its surroundings are pure, simple, temperate, gentle, congenial, honest, industrious, intelligent, religious,—a community wherein joyous childhood, ardent youth, earnest manhood, silver-locked age, all are inspired by common purpose, upheld by honest, rugged toil, lit up by sincere affection, its quiet hours filled with gladsome pursuits. In future years scenes and words and deeds, like some old trail through the wood overgrown with bush and wild flowers, are revealed in their dim outlines, bringing back the early lessons of the heart when apt and noble teachers, though humble, instructed in lessons rude it may be yet the very reminders of which are sacred relics. To memory every such year appears as a continuous summer without a gloom, every night a moonlit and star-eyed one, every cloud rainbow-wreathed. The innocence of childhood bursting into the enthusiasm of youth, is susceptible, impressible, palpitating with gladness, breathing joy as the rose breathes sweetness, jubilant as are the birds in a morning of spring, thrilled with delight by a token of affection, enraptured by every revelation of beauty, ready to be nurtured under the watchcare of gentleness and piety. To such education does not consist in what is learned from books. Fields, woods, streams, light, darkness, storm and sunshine, sky and clouds, all voices, are lessons joyfully received, all instructing to the eager soul. The same is true of life scenes, association and influences. The lifeless laugh, kind words, welling up from the soul, story of hero, saint, or sage, all heart experiences enwrapped with sentiment, all dreams of the future, all worth, are teachers, cherished, loved by the young, touching as they do the inmost chords of the soul. All life becomes a school, thickly crowded with teachers, pointing the way or speaking to the listening ear of the earnest learners, to whom the culture of each to-day is to so live that each to-morrow shall be a truer, nobler, more perfect life.

"Aspiration ever looks to the beckoning of a higher life, with overflowing eye, flushed cheek, quivering lip, and in older years as we climb the hills of life and look out from the summit of the last experience, other hills of aspiration are seen, their heads hid in the blue of the distant and the unknown. Still dreaming of the beyond and the untried, we long to go out

with the clouds that float in the horizon, to these, and grander experiences. As we climb the heights of a truer, nobler life, diviner prospects unfold before the ever enlarging vision, and willing footsteps lead on to the unattained. Not what we are, but what we are going to be—the splendid possibilities—is what leads on. The mind's lawful inheritance is constant development toward perfection, and how nobly beautiful is that youth who, compelled by the soul's longing for culture, consecrates himself with all life and power to knowledge, virtue, perfection, resolving earnestly to attain his high ideal. The purpose to become educated nerves to patient persistent endeavor, lifts to a higher plane of living. The chiefest desire of the soul is to get knowledge, to do good, to love and glorify God. Youth needs a culture that awakens noble emotions, nerves the will to high purposes, and thrills the inmost spirit with religious aspirations, causing it to shake its dusty robes and live an earnest, self-denying, devout life. In order to do this there must be a hungering and thirsting after knowledge, enabling one to conquer success. The young need a culture that shall likewise awaken that enthusiasm and inspiration that will break away from the spider-webs of routine and the hollowness of formality, and go with unfaltering assurance and unselfish consecration to the work of life.

"Culture transmuted into life is the main spring, the acting force, the controlling influence in custom, law, society, government. Lives struggling upon small beginnings to high stations and commanding influences, or living nobly and grandly in obscure life, greatly good in an humble work, become spiritual lights shining down through the world's vistas as ever-burning lamps to guide human feet. Humanity needs the inspiration of lives that attract to virtue and goodness, to pure and noble experiences—not lives that tell only or mostly of outward circumstances, accidental distinctions, the pomp and splendor of office and station, the outward finish and polish of fashion and show—these are not the lives demanded by humanity; but rather lives that unfold the inner workings of minds, the processes of thought, the influences of emotions and sentiments, the force of holy and lofty aims. Such lives transmit to us of their own powers, enkindling in our own natures aspirations after like excellencies. They awaken impulses to pattern after their virtues, their nobleness and devotion to truth and goodness, softening, expanding the heart with benevolence, starting desires for progress, touching chords that vibrate to the harmonies of universal brotherhood.

"All education of the young should strive to awaken aspirations for living lives devoted to seeking truth. The influence of such a life upon other natures is—

'Like that wild harp whose magic tone
Is wakened by the wind alone.'

"They thrill responsive to its slightest touch. It is only when the soul speaks to soul, eye to eye, smile to smile, tear to tear, that this power comes in its fullness."

We have thus far repeated a few paragraphs, from our departed President Allen, relative to the transcendent value of education in general. We will hear him speak of the church as a world educator.

"The church is the great supernatural and spiritually organized life-power of humanity, the embodiment of the religious life of humanity. Its principles permeate all relations and conditions of life. It is the mission of the

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church, with the Bible for her charter and light, to infuse and develop the religion of Christ in the world—to awaken and develop the religious principle, in all philosophies, all arts, all sciences, all politics, all activities,—to give thus a Christian civilization to the world.

“The worth of the spirit is incomparably greater than treasures of the world. Spiritual beauty outrivals all the beauty of landscape, of morning and evening, of changing seasons and star-eyed night. The grandeur of soul surpasses the grandeur of mountain and cataract and ocean. The sublimity of divine revealings of spiritual truths transcends the teachings of rock or star. All of this worth and beauty and grandeur and sublimity cluster around the church.

“Viewed in this light, religious education is important, essential, the business of life. The religious is the most central, the highest principle of our being. It gives nobility and power to all of the other faculties. It must guide and control and inspire all perfect education. Thus the relation existing between religion and learning is most intimate and important. Religious sentiment unenlightened is blind, superstitious, bigoted; knowledge, without the religious element, is a servile slave working as readily in the ranks of sin as of holiness. Education, without being deeply religious, is education unto death; there is no neutral ground. Life or death will ever be mingled in the fountain from which our spirits drink. The great central light in this culture is the Bible. The religious basis is the only true foundation on which to build institutions of learning and their chief corner-stone is the Bible. It is the duty of the church to rear systems and institutions of learning on such a basis. Man soon outgrows the systems which he has constructed for himself. He is ever longing for something beyond his present grasp. Worldly possessions turn to bitterness and the spirit looks away to the infinite and eternal for satisfaction.

“The religion of the Bible comes forward to renovate the world. It commences with the individual growing from the heart outward. It works humbly and carefully with the feeble in intellect, and is found sufficient to tax the spirits of mightiest grasp.

“Modern civilization is a development, an outgrowth of Christianity. Christianity touches upon every field of science and every subject of learning. The very idea of giving the Bible to man to read is the key that unlocks all knowledge and produces schools and learning. The school becomes thus, at once, an offspring of the church and one of her most efficient agents in the civilization of man. Each reformatory movement is a great smelting furnace, purifying truth from dross, after which it is inwrought into the great systems of practical truth. Truth is pure, bright, penetrating. It purifies, enlightens, elevates. It gives progress.

“The divine life-power of the gospel has given a new and more progressive spirit to the world. More light seems to be the spontaneous cry of millions just awakening to a consciousness of their destiny. There is an earnestness, a universality, in the longing and striving after a better condition, never before experienced.

“The church comes, a positive and constructive power. Christ went about doing good, healing, strengthening, persuading, building up, establishing righteousness, and organizing a kingdom not of this world. The heralds of the cross have ever gone forth with the implements of building, they have made encroachments

upon the citadel of darkness, leveling to the ground many of its strongest towers; but only as they were prepared to usher in the kingdom of light.

“Man is wandering mid doubts and darkness. The waves of eternity are ever washing the sands of time from under his feet. He wants something real, something positive, to which he can cling with the assurance of support and safety. This is found in its richness and fullness in the religion of Jesus. There are greater conquests yet to be made in the domain of thought than were ever made by Alexander or Napoleon in the domain of empire. In gaining these conquests and preserving their supremacy, the times future are to achieve more than the times past, however brilliant those achievements. Education will have more efficient agents, more ample means for diffusing her blessings. Reform will battle more effectually the massive and adamant forms of error.

“The church with her schools will have to stand in the high places of the earth as well as in the low. It must teach not only by ‘Greenland’s icy mountains’ and ‘India’s coral strands,’ but also on Mars Hill, in academic groves and college halls. Chairs of learning must be consecrated to her service, the pen of the writer, the eloquence of the speaker must be baptized from on high. The farmer, the merchant, the mechanic, the day laborer, need a Christianized education that they may reason understandingly of temperance, righteousness, liberty and a judgment to come. Above all, and as a crown and glory to all, deep and ardent piety, a rich religious culture is needed. The young and buoyant need religion to lift above all low impulses, and fire with lofty aims, to kindle a burning zeal for the good of humanity, to impart a moral courage that cannot be frowned down, a spirit not content to move in the smooth, gentle, current of public favor, but an aggressive spirit that will leap the bounds of public opinion and take a bold stand for truth and right, and maintain that stand fearless of consequence—not only maintain but build up, advance all noble interests and institutions. Such are the laborers needed and such their training.”

Again, speaking of the importance of education for the ministry, President Allen says:

“The ministry with its high privileges and large duties needs to rise above all mere specialties, all mere party or sect training, and, linking itself with all events and peoples, full of all human sympathies and divine sentiments, thus to flash new thoughts and truths along the pathway of humanity, awakening nobler sentiments and inspiring to higher and holier action. It should be felt as a positive and controlling power in the world’s progress and destiny. It should rather guide than be guided, lead than be led, in all great progressive and beneficent movements. It should show that it feels the pulsations of the great heart of humanity. In short, it must be the friend and support of religion, as it unfolds in literature, science, art, education, industry, law, politics, government, as they reach down in their influence to the humblest member of the great human brotherhood.

“As a people it is especially our mission to do all within our power to prepare such men, such teachers. Herein is a great and exalted work. We of to-day sometimes think, if it were only ours to have lived in those times when property and life were the forfeitures for discipleship of Jesus, we too would have joyfully given the spoiling of our goods, the offer-

ing of our lives, but how do we comport ourselves when called upon to sacrifice—not to violence and wrong, but for the sake of a positive good, for the upbuilding of truth and religion. Blessed that age or people which has given it some great truth to establish, some great question to solve. Such a work develops very rapidly the latent powers of the workers. Piety, knowledge, wealth, have scope for their most industrious application here—no place for lights under a bushel, for talents buried in the earth. A people working under the inspirations of such a mission are an irresistible power for good. Let us then give ourselves to the culture of spiritual nobility—deep, earnest, piety, truth-loving, self-sacrificing sincerity, a world subduing faith. One of the noblest uses of wealth is the transmuting it into spiritual growth. All needing heirs to inherit worthily their property can adopt the children of the denomination, and provide for their spiritual growth through all coming ages. No monument to the memory of son or daughter could equal such a monument. Those who have power through wealth—for wealth when rightly applied is power—can exert untold power here, can open to the needy perennial fountains of good. Permit us then, in conclusion, to appeal to all such to give freely, nobly, to this great work.”

SHELLEY AND IMMORTALITY.

BY EDWIN H. LEWIS.

Shelley began his career with the belief that he was an atheist. But his atheism was of the harmless sort which means merely rebellion against gross anthropomorphism. He rejected the idea of a personal Deity, because he found it impossible to conceive a personality doing all that orthodoxy attributed to God. “His subtle mind,” says his biographer, “delighted in the thought that, behind the universal mind, behind even the life of its life, which he called Spirit, there was some more recondite principle, some more essential substance, the nature of which we cannot imagine or find a name for.” Little, probably, did Shelley guess, how, in this, he was treading closely in the steps of Stoic metaphysics, without seeing the historical conclusion of the process. It was this very thought of God as too great for expression in terms of any known personality, that gave birth to the daring conception of God, as possessing a complex, triune consciousness.

But Shelley was not only a pagan; he was a poet, and only a poet. Metaphysical as his mind was, it lacked both common sense and synthetic power. He never could carry a course of reasoning to the end, or see the necessary significance of basal truths. Always an unsuccessful student of human nature, he failed to see any good in Christian thought. Remaining always inhospitable to it, he never passed the pagan frame of mind; never took the step, that, long before his day, had been taken in Alexandria; from Zeno to Origen, from pantheism to the Logos theology of John.

Nowhere shall we see to better advantage Shelley’s philosophy, if philosophy such dreams and aspirations may be called, than in the Adonais. Here is a poem to the memory of Keats, and having said thus much we have mentioned the only unity the work possesses. We have the phenomenon of a poet lending the highest lyrical powers at once to the eulogy of a poet friend of other bards, of the immortality of beauty and fame, and to the exposition, or rather the celebration of a Stoic theory of the uni-

verse. Exactly what were Shelley's metaphysics, is, however, difficult to say. He certainly held to something like ideal pantheism, but only one or two passages found in the Adonais, seem to reveal any belief on his part in the self-consciousness of the world-spirit.

Out of such philosophy no dogma of personal immortality could be expected to grow, and in Shelley's case none did grow. His condition was like that of Cicero and of many men in whom the seed of real faith existed, but never came to the light. "As to the future," he wrote, "I have no fears and some hopes." Shelley was intellectually brave and honest, and he would not say he believed that for which no evidence was forthcoming.

Shelley's soul was filled by one supreme passion, which colored all his thinking. This was the love of beauty; and it is a very interesting study to note how this affection for an abstraction developed into a definite creed, namely, the indestructibility of beauty. The poet would not dogmatize about the future of the soul, except to say of the dead Keats, that he is made one with the elemental forces.

He is made one with Nature: there is heard
His voice in all her music, from the moan
Of thunder, to the song of night's sweet bird;
He is a presence to be felt and known
In darkness and in light, from herb and stone,
Spreading itself where'er that Power may move
Which has withdrawn his being to its own;
Which wields the world with never wearied love,
Sustains it from beneath, and kindles it above.

Still Shelley does not hesitate to speak of "One Spirit"—the Soul of Beauty, which pulses through all things, and neither ceases nor changes to another force.

He is a portion of the loveliness
Which once he made more lovely: he doth bear
His part, while the One Spirit's plastic stress
Sweeps through the dull, dense world, compelling
there
All new successions to the forms they wear;
Torturing th' unwilling dross that checks its flight
To its own likeness, as each mass may bear;
And bursting in its beauty and its might
From trees and beasts and men into the Heaven's
light.

In the Adonais, there follow three stanzas, often quoted as definite proof that the poet believed in the indestructibility of the personal soul. These stanzas are certainly capable of a purely poetical construction, no more implying the doctrine of personal immortality than do George Eliot's lines, "Oh! may I join the choir invisible." The stanzas are:

The splendours of the firmament of time
May be eclipsed, but are extinguished not:
Like stars to their appointed height they climb,
And death is a low mist which cannot blot
The brightness it may veil. When lofty thought
Lifts a young heart above its mortal lair,
And love and life contend in it, for what
Shall be its earthly doom, the dead live there,
And move like winds of light on dark and stormy air.

The inheritors of unfulfilled renown
Rose from their thrones, built beyond mortal tho't,
Far in the Unapparent. Chatterton
Rose pale, his solemn agony had not
Yet faded from him; Sidney, as he fought
And as he fell, and as he lived and loved,
Sublimely mild, a spirit without spot,
Arose; and Lucan, by his death approved:
Oblivion as they rose shrank like a thing reproved.

And many more, whose names on earth are dark,
But whose transmitted effluence cannot die
So long as fire outlives the parent spark,
Rose, robed in dazzling immortality.
"Thou art become as one of us," they cry;
"It was for thee yon kingless sphere has long
Swung blind in unascended majesty,
Silent alone amid a heaven of song.
Assume thy winged throne, thou Vesper of our
throne."

But, while affirming only the immortality of beauty, Shelley looks forward, as Socrates and Cicero did, to finding in death the solution of all problems. Once, when he had been nearly drowned, he half remonstrated with Trelawny for pulling him out of the Arno. The poet said, "I always find the bottom of the well, and they

say Truth lies there. In another minute I should have found it, and you would have found an empty shell. Death is the veil which those who live call life; they sleep, and it is lifted." It was with some such thought that he went on, in the Adonais, to write that magnificent stanza, not less remarkable for its daring metaphor than for its sublime courage.

The One remains, the many change and pass;
Heaven's light forever shines, earth's shadows fly.
Life, like a dome of many-coloured glass,
Stains the white radiance of eternity,
Until death tramples it to fragments.—Die,
If thou wouldst be with that which thoudost seek!
Follow where all is fled!—Rome's azure sky,
Flowers, ruins, statues, music, words, are weak
The glory they transfuse with fitting truth to speak.

Now we note another still more interesting phenomenon in Shelley's thought. Here is a mind that scorns historical Christianity, refuses to believe in any wonder connected with the life of Jesus, thinks and writes with pre-Christian sympathies, yet has so long and so reverently studied the character of Jesus as unconsciously to have assimilated charity and love, and, at last, faith. The charity is shown in the long list of Shelley's philanthropic acts. One touch of faith is shown in a line from the next stanza:

That light whose smile kindles the universe,
That beauty in which all things work and move,
That benediction which the eclipsing curse
Of birth can quench not, that sustaining love
Which through the web of being blindly wove
By man and beast and earth and air and sea,
Burns bright or dim, as each are mirrors of
The fire for which all thirst, now beams on me,
Consuming the last clouds of cold mortality.

Who asks for a more truly theistic line than "that sustaining love which burns bright or dim as each are mirrors of the fire for which all thirst?"

We have in Shelley the living paradox of a spiritually-minded man believing next to nothing. Shelley felt spiritual facts, even though he could not formulate them; and to have at last written down, as the unpremeditated cry of a hungry soul, the words, "That sustaining love," is a welcome hint that sometimes men are wiser, as well as better, than their creeds.

EVERY-DAY LIFE IN PALESTINE.

BY REV. W. M. JONES.

(Professor of Hebrew and Arabic in the City of London College.)

In native Palestinian life one may find a hundred things explanatory of as many texts of Scripture. A striking instance is furnished in the manner of building houses that helps to understand the very grave meaning of these words of our Lord. To me it was a curious difference in some respects from Western house-building to witness the process in the land of the prophets and Christ. The stone—for houses are built of stone—is brought from the quarry on donkeys; the hod is nearly the same as with us, and the line for horizontal and the plummet and its line for perpendicular work remind us of the words, "Judgment also will I lay to the line and righteousness to the plummet." But the cry of the man with the trowel is constant, "*Hat, hat teen, hat teen*" (give [bring], give mortar, give mortar), which the attendant heeds at a snail's pace. The building goes up, yea, grows, with a sort of speed that says, "To-morrow is better than to-day, and more abundant." My attention was attracted to the extreme care which the Arabs take with regard to the foundation. I refer not here to the low stone and mud huts of some of the laborers, not to the hovels of the lepers near Zion gate within the city, but to the substantially-built houses of Jerusalem and the towns of the land. They dug trenches for the walls down to the rock that underlies all Palestine—a limestone, white and variegated mar-

ble. In Jerusalem the debris of 20 or 25 destructions of gone-by centuries has accumulated to the depth of from 10 to 60, and in the Tyropean valley to 90 feet. It is not always within the means of the proprietor to cut *trenches* so deep (the whole length of the house), so the builder sinks shafts down to the rock. One of a number near my residence was 55 feet deep, which laid bare several tiers of broken arches or roofs of houses evidently of different epochs, reminding me of the prophecy, "And they that shall be of thee shall build the old waste places; Thou shalt raise up the foundations of many generations." In these shafts, or pits, solid square columns are built upon the rock to the surface, where they are joined together by arches, when upon these is built the wall of the house. This is carried up to the desired height for the first story, when it is closed in by an arched or domed roof. Every room is arched over. It is remarkable the number of poles and timbers used to support the overlaying model and material for the dome which is so made of brush and boards as to be of perfect shape, and then upon this is laid the cement and stone fitted very carefully, and closed and held in place by the keystone. The second and third-storied rooms are built up and arched or roof-domed in the same way. The floors are made level by filling in with stone and mortar; hence they are very thick, and the roof is also made flat, though more frequently the top of the dome is left uncovered and becomes an ornamental part of the house.

From any commanding position the domes of Jerusalem houses are a pretty sight, the evidence of which is even now before me in my own photographs which I took at different points of view in and without the city. The flat roof of the Orient is a resort for the family in the cool of the morning and evening, the walls being built up 2, 3, 4, or 6 feet above the roof, in great part with hollow tiles laid horizontally, which afford protection from accidents, seclusion, and a refreshing place because of the breeze blowing through the tiles. Thus the house-top is a place of repose (Acts 10:9, 10), the children's playground, and even for prayer. Also, the Jew can here erect his booth at the Feast of Tabernacles. The upper wall is a fashion from olden time: "When thou buildest a new house, then thou shalt make a battlement for thy roof, that thou bring not blood upon thine house, if any man fall from thence." (Deut. 22:8). It is a convenient place for morning and evening prayer, and in the time of Solomon some part of the temple was visible from every house-top in Jerusalem. The city was built on three sides of Moriah. I was much affected to see a Jewess one early morning (in passover time) on her knees on her house-top, with hands uplifted, and praying toward the temple on Mount Moriah. Solomon asked God to hear the people when they prayed toward that holy place (1 Kings 8:30). And the Psalmist (28:2) says, "Hear the voice of my supplications when I cry unto thee, when I lift up my hands toward thy holy oracle."

But why "dig deep" and lay the foundation upon a rock? This is answered by the nature of the structure and the climate. To build of wood, or straw, or of tent-cloth, on the earth or sand might do; but the Arab requires a solidly-built house (and who does not?), one that will last for centuries, and the bed-rock only is able to support intact, and without settling down, the superincumbent massive weight of stone, and so preserve the domed roof and walls whole. If on the earth only, how would the

house be able to stand when the "floods" of the latter rain "descend" for weeks and days together and soak the earth 6, 8, and 10 feet deep? It would be sure to sink unequally, the roof would crack open, and great would be the fall of that house. It would come suddenly, and who would be able to escape?

The language of our Lord in Matt. 7:24-27, Luke 6:47-49, and the frequent mention of "foundation" and "building" suggest an inquiry as to his employment prior to his manifestation to Israel. The term "carpenter" with us supposes a worker in wood, but from time immemorial there was ever a scarcity of forest timber in Palestine. In Bashan may be seen houses from olden time with stone doors and window shutters and Western Palestine is not without remains that show door and shutters were of stone. The Greek *tekone* means artizan, a worker in wood or stone, a builder. Could we have access to the originals of the gospels in Hebrew-Aramaic, it would be in harmony with Hebrew ideas that *bana* (builder in stone-work) should be found there.

Space in these pages will not permit as thorough an investigation of the subject as one would like; but I may ask the reader to consult the Bible by the aid of a concordance, under the various terms of house—foundation, stone, build, rock, etc., which words serve as metaphors in illustration of the great work of our salvation. Christ is called "a tried stone—a corner-stone which the builders (Scribes and Pharisees) rejected, the same is become the Head of the corner." It was laid in Zion, where he was crucified. We are Christ's house (Heb. 3:6), living stones built up (by whom?), a spiritual house (1 Pet. 2:5). Our house from heaven (2 Cor. 5:1, 2), "built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone; in whom all the building, fitly framed together, groweth unto an holy temple in the Lord; in whom ye are builded together for a habitation of God through the Spirit" (Ephes. 2:20-22).

The metaphor is one of stability, durability, and exceeding great preciousness for purity and uprightness, which constitute true holiness unto the Lord. We are all building up character of some kind. If it is to endure for ever, we need to take heed how we build. If of wood, hay, stubble, the building will be destroyed as by fire. How many hopes will be undermined and destroyed in the last day! Let us all turn rather to the Rock that is higher than we are. The old saints "drank of that spiritual Rock that followed them, and that Rock was Christ." 1 Cor. 10:4. The apostle throws the responsibility upon his Ephesian brethren when he charges them to build themselves up by the Word of God's grace. May we all dig deep and lay the foundation of our eternal hope upon the Rock—Christ.

"Rock of Ages cleft for me,
Let me hide myself in Thee."

SABBATH REFORM.

THE SABBATH AND "RIGHTEOUSNESS."

The following letter opens a theme on which we are glad to speak:

BLOOMING GROVE, N. Y., Sept. 13, 1892.

Dear Brother Lewis;—After this long, long delay, let me thank you for the *Sabbath Outlook*. I am ashamed to confess that I never said, at least so that you could hear it, that I was truly thankful for the monthly visits of your most excellent paper. For I have often read it with great interest, and instruction too; sometimes amused, and oftener edified by your able answers and

pungent replies. I have wondered sometimes if you take only the weak, crude criticisms that come to you, only these, as you show them up, as you gibbet them, annihilate them in your columns. I have sometimes thought you did this, as you made mince-meat of them so easily. But I have no doubt, after all, that you choose the best and strongest objections that come to you. And do you not get weary of having the same "old chestnuts" sent up to Alfred Centre again and again; and still once more; as if they were new, just found, original points and arguments? Well, I should think you would.

Though I am not a Seventh-day-Baptist, I must confess that the advocates on my side of the question fare badly at your hands, for generally they are left standing upon zero. If my hope were in the letter of the law, in any outward observance, in anything outside purity of heart expressed in life, in anything save that which transforms our selfishness into true charity, egotism into humility, our pride into meekness, and our cruel distrust of God our Father into confidence and affection, I should have to come to you. If my idea of salvation were anything save holiness—holiness which saves the liar from the hell of mendacity, the drunkard from drink, and the animal man from the tartarus of his lusts, from the hell of fleshly corruption—what could I be but an observer of, or one keeping sacred the seventh day, or "Sabbath of the Lord"?

But I beg pardon, for I did not intend to say anything that could not be condensed into "I thank you" for your interesting paper! I often enjoy it hugely, and if I know a good thing when I see it I know it contains that which is not only able and strong, but that which is valuable because instructive.

I love fair-minded Christians wherever found, and your paper has widened my sympathies and deepened my respect for all who also call Jesus Lord and Saviour. Yours with respect and love,

WARREN HATHAWAY.

If Bro. Hathaway thinks that we predicate salvation on anything except "holiness" through faith in Christ, he wholly misapprehends our position. We do not expect men will be saved because they keep the Sabbath, simply; but we do believe that the spirit of obedience which leads to Sabbath-keeping, and the genuine spiritual communion with Christ which such Sabbath-keeping secures, is the sure road to salvation in "holiness." Sabbath-keeping is not a "rite," a "ceremony," a doing something in a "legal" sense in order to be saved. The misconception of men on this point is astounding. The Sabbath of the Lord is the *presence of the Lord* in human life, a presence, a glorious spiritual *parousia*, which calls men to rest, love-worship, as the coming of a dear friend calls for the laying aside of business, that one may visit and commune, not for rest's sake, nor for one's own sake, but for the sake of the friend who has come "to spend the day" at a given home. God and Christ come to this world week by week, in the Sabbath, as they do not in the other days of the week, calling men to that holiness which is salvation. Bro. Hathaway cannot surpass the *Outlook* in believing in "salvation," "redemption," "sanctification," as the result of spiritual oneness with Christ and the Father, and we know that the obedient spirit, and the high spiritual conception of the Sabbath, lifted above formalism into the gladness of soul-communion, is God's ordained means of saving "the liar from the hell of mendacity, the drunkard from drink, and the animal man from the tartarus of his lusts, from the hell of fleshly corruption." No man can attain to the true idea of Sabbath-keeping and its consequent communion with God without being redeemed from all these. He can believe in a "civil rest-day," or in the popular falsehood that the "Sabbath was only a Jewish institution," and be encouraged by such theories to be a liar, because God is thus pushed out of his thoughts. Sabbath-keeping does not save as a ceremony, but as the road to higher spiritual life.

THE SEVENTH-DAY BAPTIST CHURCH.

The *Cottage Pulpit* for November has the following as its leading editorial. May the editor never have occasion to change the good opinion he here expresses of Seventh-day Baptists:

How well it is to know people before we form opinions of them! And we are led to this remark by the change of opinion our own minds have undergone of late in regard to the little body of Christians whose name heads this article. In our early life—and for the matter of that in our mature life, up to a few years past, we were wont to think and speak of a Seventh-day Baptist, if we thought or spoke at all, as standing at the foot of the ladder of the smaller denominations even—that church, as in the main less enlightened, having less advantages of education, and fewer educated ministers in proportion to numbers, perhaps, than any other. How the facts of the case as we now understand and know them to be fairly makes us ashamed of ourselves for our old ignorance and prejudice! For since we have had some opportunities of knowing them—not even personally, as yet, but only through some of their publications, and monthly and weekly journals with which we exchange, we find them to be the very opposite of what in our ignorance we thought them to be—that is, the most learned and best educated body of Christians, we believe, in proportion to their numbers, to be found in this country, if not in the world; and, as just indicated, our opinion is based not on personal, but only if we may so term it, a journalistic intercourse of less than a year. We affirm that, in the absence of personal acquaintance, this is the next best criterion to go by, in the formation of a fair estimate of both the moral and intellectual culture of a people. Indeed, it is sometimes the best test one can have upon which to form an opinion in the premises. Thus, when Philip drew near to the chariot of the Ethiopian eunuch, and heard him reading the Bible, he needed not to be told that no rough or uncultured individual was before him. If a student of character, he learned more from that simple circumstance than any number of casual meetings of an individual on the street might reveal of his character and that of his home. Show us the quality of the intellectual food of a household, and we can tell with tolerable accuracy where that family belongs, both religiously and socially, and even how high they may possibly run up on the scale of intelligence. Therefore, a church into whose households such superior journals as the *Peculiar People*, the *Sabbath Recorder*, and the *Sabbath Outlook* go regularly as its accredited instructors under God, can hardly fail to stand, intellectually at least, in the front rank of denominations.

As perhaps some of our readers would like to know what their belief is as a church, we will append, from the Seventh-day Baptist Hand-book, by Rev. A. H. Lewis, D. D., the eleven articles of their faith, which is a terse, clear, and comprehensive presentation of Christian doctrine, covering (with a single exception to be noted,) all that any man needs to know, and subscribe to, to be welcomed as "orthodox" by a Presbyterian, Methodist, Episcopalian, Baptist, or any Protestant. But they, like those good disciples of old, "the women also, that came with him from Galilee," following afar off those who bore him to the tomb, who beheld the sepulchre, and then "returned and prepared spices and ointments, and rested the Sabbath-day according to the commandment;"—like this example of the good Christian women of old, Seventh-day Baptists in the time of our Protestant Reformation in the sixteenth century, were found keeping the same commandment of God! And so they were found in every preceding century, up to the very door of that then holy sepulchre that shut off the body of Jesus from sight, if not under the same name, yet in faith and practice the same, keeping it, and as they still, in this last decade of the nineteenth century, are found keeping it—as they now rest "the Sabbath-day according to the commandment," we fear that this fact would contract the muscles of the ordinary hand held out to welcome them from any of those religious households mentioned, and turn it into a rebuff perhaps. But in the providence of God they were in their predecessors the conservators of a true and living faith all through the Dark Ages, as they are called; the light-bearers of Christianity. Here are their "Articles of Religion," if we may so call them after our old Prayer Book style.

Here follow the Articles of Faith adopted by the General Conference of 1880, and published in the Seventh-day Baptist Hand-book, page 35.

MISSIONS.

ELD. HUFFMAN reports a "good time" at Smyth, S. D., five additions there by baptism, and three at Dell Rapids, one of these being a convert to the Sabbath.

CHURCHES and pastors in the Eastern, Central and Western Associations that would like to have the aid of an efficient Evangelist, are requested to correspond with the Missionary Secretary.

IN the last quarter S. I. Lee labored 10 weeks in Arkansas and Louisiana, reporting 30 discourses; congregations of 16 or 18; 70 visits; the distribution of 5,916 pages of tracts; and 1,200 miles traveled.

THEO. L. GARDINER, having accepted the presidency of Salem College, reported only 2 months of labor as missionary pastor at Salem, W. Va., during the quarter. We wish for him great success in his new and responsible position.

WE had begun to wonder as to the whereabouts of our old friend Dr. H. P. Burdick, of Alfred, and were thinking of sending out a letter of inquiry, just as "Our Work," published by the R. R. Y. M. C. A. of Scranton, Pa., came to hand. From this we learn that Eld. Burdick has been engaged in Evangelistic work in that city, and that "quite a number are rejoicing in their new hope."

SINCE our last mention of the work of Mr. E. B. Saunders and the Secretary, we have spoken in the following churches; Greenmanville and Waterford, Conn.; First and Second Westerly, R. I.; and Shiloh, Marlboro, New Market and Plainfield, N. J. We also spoke in the New Mizpah Mission for Seamen, New York City, where we met a few of the Seventh-day Baptists of that city; and Mr. Saunders has visited Berlin, N. Y., and spoken twice there. Mr. Saunders can return West feeling that this trip has been a successful one; and that he has gained friends and support for the Young People's Permanent Committee and their work.

CORRESPONDENCE.

BLOOMINGTON, Neb., Oct. 23, 1892.

Dear Brother;—Enclosed please find one dollar for the Chinese Mission. It is only a small amount, but I hope to do more by and by. I am all alone here, and find it up hill work; but I talk to a good many and distribute a good many tracts. Will send more after a while.

JOSEPH BATES.

Dear Brethren of the Missionary Board:—Since the first of this year I have been somewhat unsettled as to the future. This has caused me to take a careful survey of our own work as a people, and to have heart-searching thoughts as to my own fitness for future service. Humanly considered, I may expect to have a good degree of vigor these fifteen years or more. What has God in store for me in the way of work during these later years of my ministry? My heart has yearned and yearned to be of more worth to the cause of the Master than in the time gone by. True, I cannot endure the travel, the exposure, the irregular habits incident to missionary work in new countries. I feel that my vigor is impaired already by that kind of work. But there is a line of work

which years and experience may help to inaugurate and perform. It is work in the cities. This city work appears more important as we think of it. Statistics are not at hand and I cannot speak definitely. But we are all aware of the established fact that one-fourth of our population is now in cities of several thousand inhabitants. And still the people are going and going into the cities. Christian workers must go where the people are. Paul did this, and went to Corinth, Athens, Ephesus, Rome and other large and populous heathen cities. Our own cities need missionary work more than we dare to think. The cities are coming more and more to rule our country. The rural voters cannot out-number the ballots of a large and corrupt city as they used to do. The safety of our nation requires more religion in our cities. As a people do we not need to take a new departure in this city work? Our brethren in New York City and in Chicago are touching this sort of work. But we need to embrace it. So much in general. Now more definitely. A missionary should go into a city and plant a church there, even though the church might be very small. That church, with its missionary pastor, should be the power under God to carry on a city mission. There should be a room for mission meetings. There should be a meeting at least one night in the week,—Sunday night if no other,—and the best methods pursued to induce the people to attend the meetings. There would be conversions, many conversions. Such work done in the name of the Master would bear legitimate fruit. After conversion some would inquire into and accept the Sabbath held by those who had been instrumental in their conversion. Leaning upon God as did Geo. Muller and C. H. Spurgeon, and as many other lesser lights have done, this mission would be largely sustained by those outside of our own people.

I believe Boulder, Colorado, would be a good place to begin this work. There are already enough there to organize a church. Boulder is situated geographically so that it is destined to receive constant accessions from the western movement of our own people. It has about 10,000 inhabitants and is steadily increasing its numbers. I do think the time has come for some one to go there to stay and work. May the Lord direct in the selection of that one. Pardon the expression of a little personal thought and feeling. While attending the Chicago Council, I visited one night the Pacific Garden Mission—Geo. R. Clarke, leader. He invited me-forward. I participated in the meeting and watched every movement with keen interest. Twenty were forward for prayers that night. Well, you know all about the work. At the close of the meeting Mr. Clarke told me in few words about the mission and its results. Then as he bade me good night, he took me by the hand and said with some fervor: "Bro. Wheeler, go thou and do likewise." The remark impressed me. I have never forgotten it. It came to me with a good deal of force as I read of the death and burial services of Mr. Clarke. It is a great pity that he did not hold to the Sabbath of Jehovah while he was doing this good work. But really why do we not do likewise? Why do we not engage in city missions? By so doing we should increase the number of converts to Christ and the number of converts to the Sabbath. We should also provide more places and work for our public Christian workers, and furnish religious opportunities to our business people who wish to live in cities.

Many years ago I read "Muller's Life of

Trust" with good results to myself. Quite recently I read the life of C. H. Spurgeon, a little at a time as I was able, while sick and part of the time on my bed. It was a time for reflection. I thought and thought, and prayed as I thought. How much, oh! how much, one man can do for God, if only filled with faith and the Holy Ghost and working in the right line. Such reading makes me feel humiliated that I have done so little in the last thirty years. It has been my prayer these days and nights that God would work through me more in these later years of my life.

Your next meeting comes October 19th. You will be remembered in prayer for that important meeting. It occurs to me that the prayer-meeting on sixth-day night immediately preceding each of your quarterly business meetings would be a very proper time to remember you and your work as a Board in especial prayer to God.

I cannot close without suggesting Topeka, Kansas, as a city ready to be worked. There are enough there to organize a Seventh-day Baptist Church, and there are some strong inducements to call more of our people to that place. Besides it is a city quite large enough to furnish material for a city mission. This is a great and important subject. The Lord be your counselor as you may consider it.

Your brother in the work,

S. R. WHEELER.

DODGE CENTRE, MINN.

FROM J. L. HUFFMAN.

I herewith send you my quarterly report. The first two months I spent in West Virginia visiting and seeking to help the little churches and scattered families of Sabbath-keepers. I preached twice at Salem and spent some time in hard work there in the interests of the church and school. I preached twice at Middle Island Church, and called on most of the families. I found the interest here quite encouraging. At Berea I preached five times to large and interesting congregations. The congregations are largely made up of young people. The Ritchie Church needs help, and is, I think, a good field for Seventh-day Baptists. I preached in the school-house at Quiet Dell. We have here a few families of faithful Christian Sabbath-keepers. I spent a few days on Hacker's Creek, in Lewis county, where we have three families that keep the Sabbath. I preached once while here in the Methodist Protestant church. I look upon the field in West Virginia as being one of the most encouraging in the bounds of our people, and now is a critical time with them. They greatly need help. I greatly desire to spend some time there the coming winter. I deem now to be the time for that field to be looked after.

After Conference I remained at Nortonville and held a few meetings with good interest. The month of September I spent with the Long Branch Church in Nebraska. We held thirty-four meetings with increasing congregations and interest until the close. We think this church was greatly helped. Wanderers were reclaimed. Two were added by baptism. A number of others expressed themselves as determined to live different lives. Some of the oldest members of the church say they never saw so deep an interest throughout the entire community as when we left. They have a good Sabbath-school and a Y. P. S. C. E. of a few faithful ones who hold a weekly meeting on the evening after the Sabbath. A number of members have moved away, and others are likely to go soon. There

are some excellent Christian workers here who are held in high esteem by all the surrounding community. They have two excellent deacons, with good Christian families, men of more than ordinary ability, one of whom is running a large and interesting Sunday-school for the First-day people in the district where he lives. I would say further of Long Branch, there are fourteen families of Sabbath-keepers, besides some parts of families, between sixty and seventy persons, including children. The most that are old enough are members of the church; a few that ought to be gathered in.

FROM L. F. SKAGGS.

At the end of another quarter I desire to thank God, our Saviour, for his loving kindness. Have just returned from Providence Church, Texas county, where we held a ten days' meeting, which was characterized by harmony and brotherly love. It was remarked by all that it was nearest to an entirely united effort on the part of the people that had been seen for years at that place. The little church was greatly revived, a number of backsliders were restored to favor with God, and fellowship with their brethren. During the meeting the church had a communion season, and I preached a discourse upon the subject, giving the scriptural reasons why all professing Christians cannot consistently commune together. The two main reasons were unwillingness to accept scriptural baptism and the Bible Sabbath; it was listened to with interest, and acknowledged to be scriptural and consistent. About twenty asked for prayers and expressed a desire to become Christians. The prospect for the church to build up here is better now than at any time in the last two or three years. Plum Valley I have not visited since July, when the interest was good. At Summerville the people want me to hold a series of meetings. At Cabool I have preached four times, and when talking with men in their places of business was invited by leading members of the church to preach any time when passing through. Thus you see the field is growing larger. Oh, let us hear the Master calling, saying, "Say not ye, there are yet four months, then cometh harvest. Behold the fields are white already to harvest."

I went from Conference to the Corinth Church and commenced a series of meetings, which lasted ten days, the meetings being held twice each day. This was the first revival that was ever there. Four denominations took part, the writer doing the preaching, except the two last discourses, which were preached by Eld Henry, a Presbyterian. There was fasting and prayer that God would anoint his people with the spirit and with power, and that he would pour out his spirit in the conviction and conversion of sinners. God heard and answered their prayers; at least six were converted, and much good was accomplished. It was remarked to the writer by one of the oldest men of this place, "If all the ministers were to preach as you do it would not be long before Christians would be together. You only preach the Bible and don't make any sharp thrusts at any one. You have won the good will of all." There are two or three persons here who keep the Sabbath, who have not joined the church yet, and others who seem about ready to accept the Bible Sabbath. At the Delaware Church, my home, I am to preach once a month. The prospect is not very encouraging on account of the scattered condition of the membership. The house of worship is completed except a few seats. Would be glad

if some of the brethren that are moving would come and settle with us. I am requested to hold a series of meetings in Stone county, five miles south of here. I desire the prayers of all God's people, that he would bless this field, and all the world.

BILLINGS, MO.

CHANGE OF PLANS.

SHANGHAI, July 29, 1892.

Dear Brother:—Since writing you concerning the location of the school for the next term, I have been under the necessity of changing my plans some. The parties of whom I expected to rent decided they could do better than reserve the building so long for me, so I had to make other arrangements. This time I concluded to rent exclusively Chinese quarters; and have secured them, so far as that can be done without occupying, at about half the cost indicated before. It only becomes possible to occupy such quarters with the schools by our being with it. Our exposure and inconvenience arising from such a step had hitherto restrained me. But to pay the ordinary rent for semi-Chinese building seemed *too much*. So under the apparent necessity, nothing happening to prevent, we will take up our new abode and open school about the last of August.

Your brother and friend,

G. H. FITZ RANDOLPH.

WOMAN'S WORK.

HARVEST.

BY MRS. M. F. BUTTS,

Nature has ripened her fruit and grain,
But what, O soul, are the sheaves you bring?
While the rich earth offers her golden gifts,
What is the gain of your harvesting?

Have you garnered patience from day to day?
Have you gathered the precious fruit of love?
Has charity grown by the dew of tears
And the sunshine streaming from above?

In the sheathing husk of the outward life
Have you found the kernel God yearns to give?
Have you gained with the body's nourishment
The "Word" by which a man doth "live"?

—Heathen Woman's Friend.

MISS EMMA BRADLEY, of Chicago, has founded a mission school at her own expense in the slums of that city. She makes her home in the rear of the school building, and shares her food with a number of poor people, and this at her own table.

A HINDU and a New Zealander met upon the deck of a missionary ship. They had both been converted from heathenism, and were brothers in Christ; but they could not speak to each other. They pointed to their Bibles, shook hands and smiled in each other's faces; but that was not all. At last a happy thought occurred to the Hindu. With sudden joy he exclaimed: "Hallelujah!" The New Zealander in delight, cried out: "Amen!"—*Missionary Review*.

AN INCIDENT AND A LESSON.

Only a few days since I met a dear First-day Baptist sister on the streets, and as we stood talking she said, "Oh, are you in a great hurry?" "Why?" I replied. "Because I want you to go to the bank with me. I want to send five dollars to Dr. Swinney." I looked at her in surprise, because it is not often that I am called upon to receive money that is not solicited,—even from our own sisters,—when she said, her face lighting up with the sympathy she felt: "I am taking the SABBATH RECORDER this year, and have been so much interested in read-

ing about Dr. Swinney's work, and the infirmary and its needs, that I feel that I want them to have this money right away. I worked hard to get it and now I want it to go as soon as possible."

Of course I was glad to go with her, and when I realized that this sister is not blessed with an abundance of this world's goods, and that the offering, *every cent* of it, was earned by hard work, done when nature demanded rest and recreation, I was touched, and the thought would come, "Oh, if all our sisters were possessed with this same self-sacrificing spirit, what an impetus it would give to our missionary work!" As for the sister herself, she has already received her reward in the consciousness of a good deed done. And if her example will only serve as an inspiration to arouse our sisters to more and better work the coming year, she, as well as the rest of us, will reap a benefit.

Dear sisters, won't you try and surprise us secretaries *some more* by sending money unsolicited? It will make our work less difficult, and after we have sent in your apportionments there will be less danger of a deficiency because some of our feebler churches are unable to respond to our calls.

I felt impressed that it might be a good thing to tell this little incident, trusting that it will be the means of influencing others to try the method of this dear sister, remembering that "the Lord loveth a cheerful giver," and that help given in that way is like mercy; it is *twice* blessed. "It blesses him who gives, and him who takes."

ONE OF THE SECRETARIES.

COURTESY TO THE AGED.

Nothing more quickly brands a young man as a gentleman than deference to the whims and habits of those past middle life. Not much complaint can justly be uttered against American young men on this score, but something may be said about the temptation all young people feel at times to be impatient because "the old folks" seem "behind the times." It is easier to look backward than forward, and it may be well to bear in mind that inasmuch as people have always been more or less influenced in their old age by their early training, so will it be in the future; and that the next generation will probably find the young men of to-day in very many cases "behind the times."

Another consideration that should have more weight is this: that those who boast superiority as to manners, mental endowments, and physical strength can very well afford to be magnanimous in their judgment of others less fortunate. Young men, above all others, should not kick a man who is down. On the contrary, it is the part of manhood to help the fallen, to provide out of our plenty that the meager resources of others may be less noticeable. But if the old people cannot go so fast—cannot be lifted out of the "ruts," cannot learn the "new-fangled notions," then more's the pity. The differences may be made less noticeable by generous conduct on the part of those who can, if they will, conform to the eccentricities of others.

If grandmother uses "is" for "are," it is to be borne in mind that it is more difficult for her to change the habit of half a century than for a young man to abandon his daily quota of cigarettes. If grandfather uses his knife for his fork at table, young men should remember that this is a fault that is not comparable with the impatience which will not permit them to overlook it.

With all progression and energy and high ambitions, we are not as good as our fathers, nor can we be until struggles with the world shall have taught us patience with others' faults, generosity toward those weaker than ourselves, and gallant helpfulness to those on the downhill side of life.—*Young Men's Era*.

THE SABBATH RECORDER.

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

THE THANKSGIVING PROCLAMATION.

The gifts of God to our people during the past year have been so abundant and so special that the spirit of devout thanksgiving awaits not a call, but only the appointment of a day when it may have a common expression. He has stayed the pestilence at our doors; he has given us more love for the free civil institutions in the creation of which his directing providence was so conspicuous; he has awakened a deeper reverence for law; he has widened our philanthropy by a call to succor the distressed in other lands; he has blessed our schools and is bringing forward a patriotic and God-fearing generation to execute his great and benevolent designs for our country; he has given us great increase in material wealth and a wide diffusion of contentment and comfort in the homes of our people; he has given his grace to the sorrowing.

Wherefore, I, Benjamin Harrison, President of the United States, do call upon all our people to observe, as we have been wont, Thursday, the 24th day of this month of November, as a day of thanksgiving to God for his mercies, and of supplication for his continued care and grace.

BENJAMIN HARRISON.

By the President.

JOHN W. FOSTER, Secretary of State.

DEEP this truth impressed my mind,—
 Through all His works abroad
 The heart benevolent and kind
 The most resembles God.

THE New York City Church will hold no service next Sabbath, the 19th, on account of the Yearly Meeting to be held at Plainfield, N. J.

THE President has issued the usual Thanksgiving proclamation, fixing the time for this annual festival of rejoicing and family reunions, upon Thursday, November 24th. We hope that unusually large numbers of our people will be moved by grateful hearts to engage, this year, in the religious services of Thanksgiving Day.

HOW TIME hurries us on! Last week was the Presidential Election, the last of this month will be Thanksgiving, in another month after that Christmas will come, and then another week will usher in the New Year, when we shall begin the 49th volume of the SABBATH RECORDER. Are we all ready for it? Look at the label on your paper for this week.

IN the article by Bro. Clarke last week, "Home Again," in the paragraph concerning Albion our types make him use the word "defection" where he intended "depletion;" also in the paragraph in which he speaks of the Christiana Church the same obstinate bits of metal make him say "deflects" where he meant "depletes." Usually so slight an error in form would hardly be worth mentioning, but since in this case the words used cast reflections upon the churches mentioned, where none is intended, we hasten to make the correction.

THE election is over. It is true it did not result just as everybody wanted it to; how could it when there were so many and such diverse opinions about how it ought to result? It goes without saying that it is now the duty of every

citizen, whether his wishes have been realized or disappointed, to do all in his power to make the administration what it ought to be, and by honest living to elevate the standard of good citizenship and so make crime and vice more and more impossible. To do this is greater than to achieve mere partizan victories.

NOW THAT that the excitement, the strife, and the absorbing hopes of the campaign are all over, is it not proper that we ask Christian men to turn some of the energy with which they have sought in this special way to serve the country into the service of the Lord? We do not concede that the Lord's service should at any time, by right, be laid aside for political work, but now that the occasion for the unusual political activity is past, let us make an occasion for universal activity in the Lord's work. We never see the zeal of partizans in a political campaign that we do not think of the exhortation of the Apostle Peter, who, as he talked to his brethren of the successes to be won in living the Christian life, the virtues to be cultivated and the evils to be lived down, exclaimed: "Wherefore the rather, brethren, give all diligence to make your calling and election sure; for if ye do these things ye shall never fall." We have seen with what diligence some men have sought to make their "election sure," and yet have been disappointed. Shall not the Lord's work, which never disappoints the workman, be done with at least equal zeal, perseverance and energy? "For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." The hope is inspiring, the promise is assuring, and the fruition will be sure and abundant.

THE *Canadian Presbyterian*, commenting, in a recent issue, upon the work of the Presbyterian Church generally, and of the United States in particular, as illustrated in the meetings of Assemblies, Synods, and Presbyteries, says: "The American Presbyterian Church is conspicuously able to take care of itself and take care of the truth as well. A year ago Patton and Princeton influences were blamed for the deliverance given in the Briggs case in Detroit. Neither Patton nor any other professor in Princeton was in the last Assembly, but the Assembly was quite as conservative as its predecessor of a year ago. Ecclesiastical leaders called 'wheel-horses' over there, were also accused severely for the Detroit verdict, but the 'wheel-horses' were conspicuous by their absence in Portland. The Assembly of this year was composed almost exclusively of new men, but Dr. Briggs had no more defenders than he had a year ago. The fact is, the American Presbyterian Church is the most conservative member of the Presbyterian family. There are so many varieties of the ecclesiastical mollusk over there that the orthodox people find it highly necessary to keep their vertebral column stiff. The fence is so high that nobody can sit on it with any reasonable amount of comfort and consistency. Our neighbors know their own business and attend to it properly."

THE fact that Christopher Columbus was a devout adherent to the Catholic Church is made the occasion, by the authorities of that Church, for the pushing to the front, on all possible occasions, during these times of Columbian celebrations, the peculiar features of the establishment. In keeping with this spirit, special parades for Catholic school children were ordered in some localities, and at the time of the

dedication of the Exposition building in Chicago, some high official performed some high mummery by order of his highness, the pope, which was the first service of that special kind ever performed on American soil. As if to keep the American people acquainted with the silly repetitions which this church calls religion, a Chicago daily newspaper of about that time declared that "the month of October is specially set apart for devotions of the holy rosary. The letter of the Holy Father directs the beads to be recited daily in every church. A plenary indulgence can be gained on the feast of the rosary, on the usual conditions." What these "usual conditions" are the article from which this little extract is made does not state, but all who know the history of the "indulgence" business do not need to be told that the procuring cause of the indulgence is that which Peter spurned so indignantly when offered by the hand of Simeon the sorcerer (see Acts 8: 18-23), and that the "conditions" consist mainly in adjusting the size of the indulgence to the size of the pocket-book of him who seeks it! Probably in nothing has the Romish Church got farther away from the spirit, purpose and methods of its patron saint than in this very matter of professing to sell the gift of God for money.

THERE is abundant evidence on every hand of growing laxity in matters of religion, both in faith and practice. Laxity in practice necessarily follows laxity of belief. At this point it is that what used to be known as church discipline has fallen so nearly into disuse. What we believe determines what we do; so long, therefore, as our faith is loosely held our lives cannot be held to any very strict code of morals along the line of our beliefs. Thus it happens that men who are members of the church continually neglect their covenant obligations, and violate the articles of faith which they nominally hold, and very little attention is paid to it. Why should there be, if it is true that it makes but little difference what a man believes? In this state of things it is refreshing to hear occasionally of an unusual effort to hold a man to some consistency of living. For example, a man, a member of a certain church, for years quarreled with his wife, making life to her a burden. For some reason this of itself was not considered a disciplinary offense. But, as is sometimes the case, the wife broke down under the burdens laid upon her and died, whereupon the "bereaved husband wrote out and had published a long, tearful obituary, in which he set forth the many amiable and lovely qualities of his dear departed; when his church arraigned him for living one way with his wife and writing another way after she was dead, and promptly turned him out of the church." We do not here raise the question as to which, in the mind of the church, was the real offense, the quarreling with the wife while she was living, or the conscienceless lying about it after she was dead; the point we commend is that the church insisted, and rightly, that the man's theory and practice must agree. If he would live like a brute while his wife was with him, he had no right to talk like a saint simply because she had gone from him. Now, what we want is a faith that makes men consistent. When a church adopts a covenant or articles of agreement, and puts forth a declaration of its faith, and men voluntarily subscribe to both faith and covenant, there should be power enough in the church to compel a course of life consistent with the agreement thus voluntarily entered into, or else to compel the violator of his vows to go out whence he

came. We do not say these things in severity. The compelling power of which we speak is the power of faith in the doctrines which we hold, a faith so strong and clear that nothing but a pure, consistent, godly life can stay in its presence. The true work of discipline in the church, therefore, begins in our own hearts, at the purity of our faith and the tenacity with which we hold it. How is it, brethren, are our churches standing for anything in particular? Do we believe in anything worth contending for? Are our own individual lives so dominated by the faith we profess that they will bear the light? It is probably true that not many of us are base enough to quarrel with our wives while they are living, or hypocritical enough to write transparent lies about them if they should die; but do the lives we daily live bear continual and unequivocal testimony to the excellence and supreme importance of our Christian faith? This is the crucial test.

WORDS OF APPRECIATION.

Since the death of President Allen, the family have received many letters from old students expressive of their love for the President and their profound sympathy with the afflicted family. These have been far too numerous to receive personal attention, but they have been very highly appreciated by those to whom written. One letter, written while the President was still living, at the request of Mrs. Allen, we print in this connection. It would be well if more frequently we expressed our appreciation of the self-sacrificing labors of those who toil for our common cause, while they may be strengthened and encouraged by such expressions, rather than withhold them until it is too late to be of any benefit to them:

DUNELLEN, N. J., Sept. 12, 1892.

My dear Mr. and Mrs. Allen;—I have regretted, more than I can express, my inability to see you last June. I had counted on about two days in Alfred on my way to the Associations, but I only had part of one day, and had to spend a good share of that at the Publishing House.

Now I hear of your illness, and I hasten to express my sympathy and sorrow. I am sure you will not think of me as a flatterer, or of saying what I do not mean, when I say that if there is one man in this wide world whom I have esteemed and venerated more than another, that man is our loved President of dear old Alfred University.

I prefer to say this now rather than, as is too often the case, wait until it must be said only to others and not to the one to whom it is due.

I am greatly interested in the proposed endowment and manning of the Theological Department, and hope it will not be delayed for want of men or money. I sincerely hope this brief letter will find you much improved in health and full of good cheer.

May the Lord bless and encourage each of you in the continuation of your life-long and eminently successful struggle for the education and elevation of so many appreciative people.

My family unite in expressions of love.

Most sincerely and faithfully yours,
L. E. LIVERMORE.

THE FIVE CORNER'S SABBATH-SCHOOL.

This branch of the First Alfred Church has continued to maintain its standing in the work of the Lord. For fifty-four years its half-yearly sessions from May to October, and its combined interest, with the Christian men and women who have been members of the school, attest the benefit of the same. In our work we have endeavored to make the International Lessons useful to young and old in obtaining Bible knowledge, and an understanding of God's ways with men. We have sought to have such study of the Scriptures as shall "make us wise unto salvation." The past summer's lessons from the Acts of the Apostles on the establishment of the early church and its extension, have been very interesting and encouraging to our faith in "the only name under heaven given among men whereby we must be saved." The *Helping Hand* and *Sabbath Visitor* have been

helpful in our work. In the work for the children the main effort has been to have them learn lessons of love for the Saviour who has loved them so dearly and died for them. We not only want to obey Jesus' precept to "suffer the children to come unto me, and forbid them not," but we want to help them come to him. In numbers our school has been of late considerably reduced by the removal of several families from the neighborhood, but our average attendance has remained good. Our collections have not only met our expenses, but we have been able to contribute something for the general missionary work. In the past four year's experience we can say that both teachers and scholars have found the Bible-school work pleasant, as well as profitable.

JACOB BRINKERHOFF, Supt.

THE DEAR OLD HOME.

Oh, the dear old home on the hillside,
How near it seemed to the sky,
When I used to watch, at eventide,
The white clouds sailing by;
Out under the spreading elm tree,
In the clover fresh and sweet,
With Rover, my trusted playmate,
Romping there at my feet,

I would talk to Rover, and fancy
That he understood me too,
About a wonderful city,
Beyond those clouds of blue;
I could see the glistening spires,
And the great domes towering high,
And soldiers dressed in uniforms,
In the white clouds drifting by.

Words cannot tell the beauty
The melting clouds would show,
Such happy groups of children,
And angels in robes like snow;
As I watched those silent figures
How my childish heart did thrill,
And said, "They are hastening homeward
To that city over the hill."

Oh, the dear old home on the hillside,
Where my early days were spent!
My heart, as light as the thistle down,
Knew naught of discontent;
I have tasted earth's gay pleasures,
And found them empty and vain,
And yearn for the childhood fancies
And child-like faith again.

But, although my hair is whitening
And my days are filled with care,
I still believe in the city
That lieth over there.
One childish faith, still left me,
I cherish deep in my heart
The hope of that beckoning city
When the white clouds drift apart.

LUELLA D. STILLMAN.

ALFRED, N. Y.

UNIVERSITY STUDY FOR THE WORKINGMAN.

University education, in particular, we have all of us been wont to consider the exclusive opportunity of the privileged few. Abstractly, the university represents those cloistered schools, far back in the dim centuries, where men devoted to learning spent their lives with little interest in aught else save their parchments and their laboratories. Practically, in these practical times, the university is a great educational center, from which instructed men and women are sent out into active life upon missions of beneficence to their fellow-creatures, in all that concerns personal improvement, right living, and higher forms of service in whatever sphere. Yet even this idea has until quite recently had its limitations. There has been a great outlying class more or less denied opportunities of education in earlier life, with little or nothing of such opportunity in maturer years, without aspirations that way, indeed, knowing how useless such aspirations must be, crude in their ideas upon a great variety of vital questions, yet by force of circumstances brought into contact with these questions, compelled to have opinions regarding them, and to act upon such opinions, either for good or for evil.

The truth is, that some of the matters which most deeply concern us all are practically in the hands of men least of all prepared to deal with them wisely. They are undergoing a process of education, yet a process that consists for the most part in adding prejudice and passion to ignorance. What

human leadership very often is, no man needs to be told. What it is in the case of many organizations of working-men, the history of the last few years only too sadly illustrates. Yet these men are not only susceptible of education upon social questions, upon questions that concern relations of capital and labor, but of mental discipline in forms that will prepare them to think for themselves, and that will leave that most unnecessary person, the walking delegate, without a vocation.

It seems like bringing the idea of education for all to its climax, when university men propose, in this way, to leave the class room, and come with their treasures of ripe learning and ripe thought into those circles where so many influences, misleading and full of mischief, are seething like the broth in a witch's caldron. While the knowledge to be so imparted is itself an unspeakable blessing, while a new element is thus brought into lives too often spent in drudgery whose only relief is dissipation, it is in this way that social disturbance, even in those forms which are most anarchic, can be best controlled. Human ignorance would be a thing much less to be deplored if native human impulse could be more trusted. On the other hand, evil impulse is often the child of ignorance. Many an outbreak among laboring classes would have been impossible if there had been better understanding of the things really at issue; an intelligence capable of seeing beyond the mere notion of so much money for so much work.

One suggestion deserves to be emphasized. Who can tell what might be the outcome of a generous endowment by some man of wealth, of a department in the university which would provide a corps of instructors on subjects useful for workingmen, and given to them without money and without price; or at least with only so much of expenditure on their own part as should emphasize to them the value of what they were receiving? May it not be that something like this will be the next grand step forward in education? The "hour" is ripe for it; where is "the man?"—*Standard*.

THE ONLY LEADER.

In connection with the great Luther celebration in Wittenberg, Lutherans are calling attention to the fact that half the Protestants in the world are Lutherans; and some of their leaders insist that, if Protestants ever present a united front to the world and to Catholicism, which all are beginning to admit that they must present, it will have to be upon the Augsburg Confession. That, however, is simply impossible. More than half the Protestant world regards Article X. of that Confession as a most unwarrantable piece of superstition. It reads: "Of the Supper of the Lord we teach that the true body and blood of Jesus Christ is verily present, under the external signs of bread and wine, in the Supper, and there communicated and received." Dr. Evans, the President of the late Congregational Convention, in Bradford, Eng., delivered an address before that body on "the Church of Christ," in which he said, "This Church is much broader than the Church of Rome, which shuts out so much of Christendom; wider than the Church of Scotland, which makes the Queen a dissenter in one part of her kingdom while the head of the church in another; something more worthy the Son of Man than the exclusive Church of England, which one of its three sects asserts to be 'the only body in this realm that is a church.'" That is all very true, and Dr. Evans might have added that the church of Christ is not, and can not be, the church of Wesley, or the church of Luther, or of any other mortal, however great. It is becoming plainer and plainer, as the necessity for union becomes more pressing, that the only leader is Christ, and the only platform the Bible. Luther, Wesley, Campbell, were all men of like passions as we; and all confessions and creeds are too narrow for the universal church of Christ. Although, considering the time, these venerable sects about us ought to be teachers, they need to be taught again what are the first principles of the oracles of God. We have never seen a better time to teach them this, and should spare no pains in the doing of it.—*Christian Standard*.

YOUNG PEOPLE'S WORK.

"I EXPECT to pass through this world but once. Any good thing, therefore, that I can do, or any kindness I can show to any fellow being, let me do it now. Let me not defer or neglect it, for I shall not pass this way again."

THE same exact circumstances, the same opportunity, the same crisis, rarely occur twice. It is important that we cultivate the habit of doing at once the duties which present themselves.

THE Talmud has a saying: "If not now, when shall I? If not I, who? If I am alone, what am I." These words suggest a lesson to us all. They express nearly the thought of the words of the English nobleman's epitaph which stand at the head of this column.

YES, if not now, when shall I? If I am not now saved, when shall I be saved? Will to-day come again? am I sure of to-morrow? If I do not do this work for the Master which he wished me now to do, when shall I do it? Can I tell whether I shall ever have another opportunity? If I do not discharge this obligation to aid or comfort a fellow creature, can I tell whether I shall ever be able to do it? Read Prov. 24: 11 and 12.

BUT we sometimes think others will do our duty for us, or rather that it somehow may be the duty of another. Here the Jewish saying is very pertinent: "If not I, who?" The implied answer is, "Nobody." We ought to view this as the best way to treat every question of duty. If I do not seek the Saviour, who will lead me to him? Do not put the blame off upon the ministers who have not labored with you, or the evangelist who did not make that one last appeal which might have moved you. If I do not do this work for the Master, who will do it? Maybe others ought, but I see the duty and upon me rests the responsibility. Let us all come to questions of duty in this spirit.

"IF I am alone, what am I?" We sometimes chafe under the thought that we are our brother's keepers, and wish that we were alone. Ah, what a mistake! All the joy, all the beauty, all the virtue of this world, which is after all a world of love, of joy, and of happiness, come from the inter-play of action between different hearts and lives. If I were alone, what would I be? A pillar of salt in the desert, a monolith on the sands of Egypt, a cold, lifeless, unhappy being. Let us accept the fact of our mutual dependence upon one another for all the joy of life, and remembering the brevity of our existence do what we can, what we ought, to-day, lest to-morrow snatch from us the precious, golden opportunity.

YOUNG PEOPLE'S PERMANENT COMMITTEE.

Receipts for October.

W. C. Whitford, balance	\$25 88
Second Brookfield Y. P. S. C. E.	1 98
Adams Centre " Tract Society	12 00
Nile " "	12 35
Rockville " "	10 00
Milton Junction " "	6 25
Clarke Falls, Ct., " "	2 00
A Friend	50
Total for Tract Society	\$70 91
Total for Missionary Society	12 00
	\$82 91

IRA L. MAXSON, Treas.

NORTONVILLE, Kansas, Nov. 4, 1892.

OUR MIRROR.

—ONE result of the visit of Bro. E. B. Saunders at New Market, N. J., was a determination on the part of the young people to do more aggressive work. At a business meeting of the society on the evening following his visit, plans were adopted for holding prayer-meetings at the houses of those who apparently have lost their active interest in the work of the church.

—IN July the Walworth society adopted the Golden Pledge and have under the new constitution fifty-one active, nine associate, and seven affiliated members. The average attendance is high, and the prompt activity of the members shows that the pledge is not an idle form. There has recently been at least one conversion. Nov. 5th was the fourth anniversary of the organization of the society, which was also the time for the consecration service; but owing to a report of the State Convention by the local union president, that was deferred for one week.

—REV. J. L. HUFFMAN stopped in Milton for a week's work, en route for Southern Illinois. He held several meetings at Rock River, and also met with the Milton and Milton Junction societies. On Sunday afternoon, Nov. 13th, a meeting was held at Otter Creek, three miles north of Milton, where an outpost has been formed by the Milton Endeavor Society. Previous to this a good deal of interest had been awakened there, resulting in several conversions.

—THE President of the Young People's Permanent Committee is indebted to the Missionary Board, and especially its Secretary, Rev. A. E. Main, for the opportunity of visiting the churches of the Eastern Association. Also for the privilege of attending the Annual Meeting of our Missionary Board, at which time their appropriations and plans are very largely made for the ensuing year. Among others was one of \$700 per annum for lay evangelistic work, to be used by the Young People's Permanent Committee and Missionary Board jointly. The young people will, I think, be able and glad to become responsible to the Board for this amount. Can we not, in addition to this, raise an equal sum for the Tract Society? There is no lack of young people of ability or desire to enter upon this campaign, so far as I have been able to find in all the Eastern Association. There are eight strong Endeavor Societies now doing valliant service, and at least one more is in progress of organization. Mrs. J. G. Burdick is pushing the King's Sons movement among the seamen of New York harbor, and is doing much good. I wish the endeavorers who have time would write Christmas letters of good cheer to sailors at once, for her to put on the ships now going to sea. One letter last year, written by an eight year old girl who lives at Milton, in which she asked the seaman if he had a little girl at home, led him to open a correspondence, and it is thought to return to his deserted family. Young people, dip the arrows in love and God will direct them. I will write more of this field later, where the first Y. P. S. C. E. was formed among our people.

E. B. S.

IT imparts an abundant sweetness to any mercy to see it growing out of the root of a promise. The good things of the saints are not dispensed out of the basket of common providences, but out of the ark of the covenant.

—M. Henry.

THE CHARM OF COURTESY.

If women could ever learn that it is quite possible to combine affability with dignity in commonplace, daily intercourse with their fellow-creatures this would be a far brighter and more agreeable world. Nine-tenths of the gentlewomen one knows would no more address an un-introduced person of their own sex than bite off a bit of their own tongues. Not once in a blue moon do they dare converse with their servants, the clerk behind the counter, the chance companion of a railway journey, or even the lady who has dropped in to call on a mutual friend. Awkwardness and timidity, with a sense of alleged well-bred reserve, seal their lips to every form of communication. In their shyness and stupid fear of furnishing an opportunity for undue familiarity, they go through life like oysters, as far as those outside their narrow circle are concerned.

But there is a woman, and her tribe is increasing, who realizes all of the beautiful opportunities and rights the gift of speech gives her. She can afford to talk to her domestics about any and everything, and cement their affectionate respect with every word uttered. Her kindly recognition of the shop girl and her fragment of pleasant chat across the yard stick make a wholesome break in a clerk's dull day. To sit beside a respectable woman for an hour's train travel, and not exchange greetings as two human beings touching in their journey of life, would confound her kindly nature. She is sure of her dignity, and strong in its integrity affords to do what possibly a less fine-grained nature shrinks to essay. Her friendly, well-chosen words are as far removed from volubility as her cordial manners are from gush.

Recognizing the power of speech as the most potent of spells for removing dull discontent, embarrassment, and loneliness, she is free with worthy thoughts graciously expressed. It is noticeable that such a woman never leaves a drawing-room, kitchen, shop, or coach that every other creature of her kind present does not acknowledge to herself the supreme excellence of courtesy.—*Illustrated American.*

WOMEN MUSICIANS.

Not so very many years ago a woman violin player was a great rarity. Now, in addition to those playing this instrument, many may be found who handle the viola and the cello. Then there are the flutists, the clarinet players, the cornetists, and the trombone players; and even the French horn has its devotees among women musicians. There are also some fine drummers, who handle all the various instruments of percussion, with the accompanying instruments, that make light music so effective. As a natural consequence of the proficiency attained in the use of these various instruments, there are now several lady orchestras in this country, many amateur ones, and some with an excellent standing as professionals. Among these the Beacon Orchestral Club, of Boston, is the largest, having fifty members, only twenty-five of whom, however, are strictly professional. The founder, manager, and leader of this organization is Miss Marietta Sherman. Another very successful Boston club is the Fadette Ladies' Orchestra, with Mrs. Carrie B. Nichols as leader and Miss Ethel Atwood business manager. This club has twenty picked players. There are also two ladies' military bands in Boston—Howard's and Warren's. The first woman in Boston and probably in the whole country to organize a "lady orchestra" for business purposes was Miss Marian Osgood. An attempt has been made to organize an "American Ladies' Symphony Orchestra," but as yet no oboe or bassoon players have been found, and, for the present, the scheme has been abandoned.

THE BIBLE "NOT MADE WITH HANDS."

"This book told me all that ever I did; then it must be inspired. Other books have talked about me, this book has talked to me; other books have gratified and delighted me, this has cut me in pieces, pierced me to the dividing of the joints and marrow, haunted me in the night-time and troubled me all the day long, yet none of all the songs of earth ever charmed me like

its music." It is not made with hands. If you want to know what a wonderful book the Bible is in this respect, write another. Now I will give you a task, if you please, write an additional chapter to one of the books of the Bible. Some time, I believe, when very young, I did try to add a chapter to one of the books of the Bible. It was the first offense, and God was kind to me. I have never repeated the trespass. You do not know what this book is until you try to enlarge, amend it, or even speak in its own tone. And this is not to be accounted for by Hebrew affluence and redundancy, and Greek precision and accuracy and largeness of thought. No, no. Other books have been written in ancient tongues, but this book was not made with hands. How it was made, the makers themselves in their limited degree did not know. They were stopped, not by poverty, but by excess of riches.—*Dr. Joseph Parker.*

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 IX.—THE APOSTLES TURNING TO THE GENTILES.

For Sabbath-day, Nov. 26, 1892.

SCRIPTURE LESSON.—Acts. 13:44-52; 14:1-7.

GOLDEN TEXT.—I have set thee to be a light of the Gentiles.—Acts 13:47.

INTRODUCTION.—The gospel does not save everybody. A pastor or evangelist cannot reach all "the young people." Do not find fault with your minister if the whole community is not converted, nor if his vigorous preaching arouses opposition. Christ and all the apostles excited, even with their gentle words, the people who opposed the truth. It is so to-day. The gospel to some is the savor of life unto life, and to others of death unto death, according as it is received. No Christian worker, even though an inspired apostle, finds work an unbroken success.

EXPLANATORY NOTES.—v. 44. It is probable that the missionaries were busy teaching and persuading men during the week, so that the interest increased, and on the Sabbath-day almost the entire city assembled to hear the Word of God. The theme is Christ and him crucified, with no hint to the Gentiles that any other but the seventh day upon which they were assembled was the Sabbath, or worship day. v. 45. "Filled with envy." Jealousy. The exclusive spirit leads to envy. It was difficult to admit the Gentiles to the same privileges, or allow them to stand on the same level. "Spoke against." Denying the truth that Jesus was Messiah and Saviour. "Blaspheming." Their contradictions went to the extent of blasphemy, or speaking injuriously of sacred things. v. 46. "Waxed bold." Grew bold. "It was necessary." God's plan required it. "To the Jews first, and then to the Gentiles." "Judge yourselves unworthy." Actions are taken as a self-pronounced verdict. Every refusal to walk in the truth is a judging of self unworthy of divine grace. "Lo, we turn to the Gentiles." Not entirely from the Jewish nation, as such. The Gentiles were not to have exclusive benefit. v. 47. "For so commanded." To do as they had done. "I have set." Isa. 42:6; 49:6. "It was no impulsive movement of the missionaries, for prophecy foretold that Christ would be the Saviour of the Gentiles as well as Jews. "Unto the ends of the earth." A world-wide gospel. Who dare oppose or neglect foreign missions in view of it? v. 48. "Were glad." Not having the prejudices of the Jews, and seeing in the gospel a hope their religion does not give, this was glorious news for them. "Glorified." Extolled. By believing and obeying. "Ordained." Prepared. Disposed through grace to accept. No quibbling here over Calvinism and Arminianism is

needed. Salvation is the election of God, and every man can accept it if he will. v. 49. "Was published." Preached and talked about. How long is not stated. v. 50. "Devout and honorable women." Called devout because proselyted from among the Gentiles, and honorable because wives of men of the first rank. They were easily excited against the Christians. "Persecution." A tumultuous outbreak. The apostles left for peace's sake. v. 51. "Shook off the dust." The language of symbolism, commanded by their Lord. Matt. 10:14. "Against them." As a testimony against. v. 52. "Filled with joy." In a constant state of joy. "And . . . Holy Spirit." Though called to suffer for Christ's sake, they had unfailing sources of comfort. v. 1. "Went . . . into the synagogue." Which shows that they still gave the Jews a first chance, because being better acquainted with God's plans they ought to first comprehend and accept the gospel, and thus become aids in reaching the Gentiles. "So spake." Plainly and convincingly, so that Jews and Gentiles in great numbers believed. v. 2. "Unbelieving Jews." Disobedient ones. "Stirred up." Perhaps by exciting political prejudice, or the ministry against idolatry. "Evil affected." Hostile. "Brethren." The community of believing ones. v. 3. "Long time." A few months. "Therefore." Because of success and hostility. "Speaking boldly." Declaring fully. "In the Lord." Relying upon him. "Gave testimony." Proving by divine works that the word spoken was true. "Granted signs." Miracles as proof of their ministry. v. 4. "Multitude." The Gentile population. Some in sympathy espoused the side of the unbelieving Jews, and some of the apostles. v. 5. "Assault made." A plot which they escaped by fleeing. "Gentiles . . . Jews . . . rulers." Both nations, with the magistrates and officers of the synagogue. v. 6. "Became aware of it." Having discovered the plot they "fled unto Lystra and Derbe." v. 7. "There they preached." With great success, but only again to meet opposition, for the enemy of righteousness follows the gospel preacher everywhere. Lystra was Timothy's home.

CHRISTIAN ENDEAVOR TOPIC.

(For week beginning Nov. 20th.)

HOW TO BE LIGHTS IN THE WORLD.—Acts 13:47, Eph. 5:6-8.

Jesus says that "if the eye be single, the whole body shall be full of light." A body full of light must shine out clear and for a purpose. This "single eye," then, is one requisite, *i. e.*, an eye steady, directed toward an object without confusion. The affections first fixed on things above, a consciousness of having a God-given mission, and keeping life's object distinctly in view, these fit one for being a light-bearer. To be a light in the world one's life needs to be holy, habits right, conversation pure, and instructions faithful, and then let them be everywhere seen and known. When a Christian Endeavorer is in society, in business, at home or abroad, in prosperity or adversity, let it be seen that he is a real Christian. "Let your light so shine before men, that they may see your good works." Not action to be seen of men, good works for your reputation merely, but having in view God's glory, a life that when seen shall reveal the proper nature of your religion. Good works may be so wrought as to prove the excellency of religion and the power and purity of the gospel. This gives glory to God. Thus living, feeling, and inwardly being, "ye are the light of the world, a city set on a hill." The term "light" is often applied to those who teach religious truth, or send it far and near. If by your instructions and example you show the world what God requires, what is the true condition of mankind, what is the way of duty and true happiness—the way that leads to heaven—then are you a light in the world, you also know *how* to be. Christian missions will afford opportunity for shedding the gospel light.

SCRIPTURE REFERENCES.

1. Jesus the true light. John 8:12-18; 1:1-9, 2 Cor. 4:6.
2. The children of light. 1 Thess. 5:4-8.
3. Walking in light. John 12:35, 36, Jer. 13:16, 1 John 2:6.
4. Walking in darkness. 1 John 2:8-11.
5. True light reflected. Matt. 5:14-16.
6. A light to the Gentiles. Isa. 42:6, 7; 49:6, Luke 2:30-32.
7. Men in darkness seeking light. Isa. 60:1-5.

—"APT to teach." 1 Tim. 3:2, 2 Tim. 2:24. Qualifications of a good "Bishop," and a "servant of the Lord." Why not give it away to the Sabbath-school workers? Surely aptness is there needed if from the nursery strong, faithful, enduring disciples are to come into the church.

—BUT some think that any person can become a good and successful teacher if he has the requisite knowledge of the facts stated in the lessons. The process of magnifying teachers so that they rank with "professional" men is nonsense, says Mr. Don't-think-much-about-it. But let us compare a little.

—LAWYERS must be skilled in all points of law so that their advice will be just what we need. If a will is to be made, or a contract drawn, a slight mistake may result in great loss to the rightful owner of the property. Now there is a similar necessity in regard to the spiritual education of our children. What is required for the proper development of the mind and spirit? Is there danger from mistakes? Are our boys and girls proof against evil influences so that all is well in spite of the doubts, fears, errors, and example of some teachers? If so, then a great burden of responsibility is taken away from teachers. But, alas! errors and mistakes are like "leaven which leaveneth the whole lump." Teachings and influences extend into eternity.

—WE need physicians who have perfected themselves in all that pertains to their profession. We want one of experience and good judgment, and one with a good conscience, when we are ill and anxious. Is he experimenting upon us in order to increase his own knowledge? Does he fail to appreciate our condition and administer the proper remedies? We shudder at the thought. But who wants teachers to experiment on the hearts and minds of our children, pay no attention to their spiritual condition?

—WE want gardeners who know how and when to prune and pluck; when to sow seed and when to withhold; when to weed and when to water. Then shall not a spiritual gardener receive like faithful culture?

—IF the pilot must know where the rocks and reefs are, our spiritual pilots must have a similar knowledge and faithfulness. Then select the best, give them means for culture, and keep them for life.

WHEELBARROW FOLK.

There are a good many children, and some grown people, who go like a wheelbarrow; that is, they go just as far as you push them, and when you stop they stop. You tell them to do a thing and they do it, and that is all they will do. If you want a thing done again you must tell them to do it again. If you want it done forty times you must tell them forty times to do it.

There are other people who, when you set them going, can keep on themselves. They have some "go" in them. If you tell them to-day that you want a thing done to-morrow you will find the same thing done without telling them. If you complain that a thing has been neglected this week, next week they will see that it is not neglected.

There is a great deal of difference in the value of these two kinds of people, because the wheelbarrow kind of folks need somebody to run them just as much as a machine needs somebody to attend it. They only go while you watch them and push them; so if you have one such person at work you must employ another one to watch him and keep him going; but if you have one of the other kind at work he will watch himself, do his work, and make you no trouble about it.

It is very important for all boys and girls to decide which class they will belong to, whether they will be wheelbarrow folks, that go as far as they are pushed and then stop, or whether they can be depended upon to keep in motion after they are once started. Boys or girls who must be told what to do and watched while they do it are not worthy of their salt; but if a person can do a thing with once telling, and continue doing it without further care, such a person is worth more than gold.—*Little Christian.*

HOME NEWS.

New Jersey.

PLAINFIELD.—The recent death of Brother Rudolph M. Titsworth strikes a severe blow in our church and community, but more especially in a household where the silent messenger has been so frequent a visitor, having taken from it five adult members within less than ten years. The deeply afflicted family have the warmest sympathy of a large circle of friends.—The visit of the Rev. Dr. A. E. Main and Bro. E. B. Saunders to our church on Sabbath, the fifth instant, was an occasion of unusual interest. Each presented the cause he represented by stirring and enthusiastic addresses. The earnest appeal of Bro. Saunders to our young men and women to remain loyal to God's Law, and to fit themselves to fill useful and responsible positions that are ever opening up to those who are capable and willing to fill them, was strong and inspiring. Would that the young people in our churches could listen more frequently to such earnest and sensible talks instead of the time worn and doleful story of "nothing for our young people to do and keep the Sabbath!"—The Rev. Chas. B. Mitchell, pastor of the Methodist Episcopal Church of this city, has just resigned that position and accepted a call to a large and growing church in Kansas City. Until the appointment of a new pastor the pulpit he vacates will be supplied by the Rev. Dr. Hurlbut, well known in Sunday-school work throughout this country. Mr. Mitchell has been one of Plainfield's most eloquent and acceptable pastors and will be greatly missed.—The Rev. Dr. K. P. Ketcham, for many years pastor of the First Presbyterian Church, and the Rev. Asa Reed Diltz, of the Park Avenue Baptist Church, have also resigned their pastorates during the last year. The Rev. Chas. E. Herring, of New York City, has accepted a call to the Presbyterian Church, and the Rev. John W. Richardson, of Brooklyn, comes to the Baptist Church. Both of these gentlemen are spoken of as successful preachers and pastors.—We are looking forward with interest to the Yearly Meeting of the New Jersey and New York City churches, which will convene with us on the eighteenth instant, and hope we may find much help and inspiration by large delegations from the sister churches.

J. D. S.

NEW MARKET.—The day after election brought us our first snow, and even then it came much earlier than usual in this part of Jersey. This was followed by rain which was very much needed, for the supplies of well water in this State, quite generally, have been seriously affected by the long continued drouth. Crops in this vicinity were very good as the drouth came too late to do much harm to vegetation.—The presidential campaign has been very quiet in New Jersey as well as in most other States this year; more parties in the field, but much less dependence on stump oratory, torch-light processions and martial music. The "still hunt" has seemed to suit political leaders better, and results show that there was a much stronger opposition to the present administration than was generally supposed. The victory of the enemy was overwhelming and the *New York Tribune* compares the Republican defeat to the defeat of the Union forces at the memorable battle of "Bull's Run." God is in history now as certainly as then; and after a series of most signal defeats of the Union forces in the days of the

Rebellion our nation began to recognize the chastening hand of God uplifted in displeasure and punishment for its complicity in the great sin of human slavery. When this sin came to be recognized and banished our victory speedily followed. Now we are in league with a greater curse, and it is evident that God's chastening hand is again uplifted against our nation, because of its apathy toward this monster iniquity—the rum traffic.—We were favored on the first Sabbath in this month with the presence and faithful words of brethren A. E. Main and E. B. Saunders. They presented to our people some of the important lines of work demanding our increased sympathies and support. We were strengthened, stimulated and encouraged. Our young people's ranks have again been broken; this time by the marriage and removal of one of our most prominent and faithful members, Miss Mamie Titsworth. We are confident however that our loss is a great gain to Prof. D. I. Green, who has drawn the prize, and also to any community where they may locate. At present their home is in Baltimore, Md.—The New Market Church has voted to spare their pastor to make a tour of a few weeks among the scattered Sabbath-keepers of the South, in company with the Missionary Secretary. They anticipate visiting North Carolina, Alabama, Louisiana, and perhaps some points in other States. The South-Western Association is to open on the 1st of December, at Hammond, La., which meeting we hope to attend.

L. E. L.

Ohio.

JACKSON CENTRE.—We are still without a pastor and are likely to remain so, for some time at least, as we cannot raise sufficient salary to justify any of our ministers in coming to labor with and for us; yet we feel greatly the need of a good, strong, able man who can hold the banner high.—There is no great interest in the church. On the Sabbath we have some very interesting Bible-readings, and Sabbath-school, which is not very largely attended.—Last Sabbath evening the Endeavor Society elected new officers, and pledged themselves to pay Eld. Hoffman \$6 for the coming year, the same as last year. The society has been greatly benefited and strengthened by the presence and help of Prof. O. J. Davis and wife, who now have charge of our college at Jackson. Their coming has been a great help to us as a church. The college is one which has been in the hands of the First-day people, and by them allowed to run down. It is now entirely under the management of Bro. Davis and wife, who are graduates of Salem and Alfred. Of course we all feel very anxious for its success. It is a good place for any of our young people who wish to obtain a good education, and at the same time help to strengthen a church needing their help. There are also excellent facilities for the study of vocal music, both in rudimentary work, and in voice culture. Jackson Centre has no saloons and no places of amusement to corrupt the minds of the young. It is a healthful place with good society of young people.—The Seventh-day Baptist Cecilia Brass Band are practicing for a grand entertainment, a cantata, "Jephtha and his Daughter," which will be given in the college hall about Thanksgiving.

D. E. A.

West Virginia.

RITCHIE.—Elder O. S. Mills closed his labors with us in March last. The first of June Elder Brown, of Missouri, began his work as pastor of our church. In August the Adventists com-

menced a camp-meeting at Berea, during which Elder Brown and two other members of our church left us and joined the Adventists. So again we were left without a pastor and without an ordained deacon, both of our deacons having moved away. Truly it seemed as though we were forsaken. But the Great Shepherd, who knoweth the voice of his sheep and heareth them when they cry unto him, heard the prayers of the few faithful ones left in our church; and October 4th Elder L. D. Segar, of Lost Creek, came to us, and began a series of meetings, and in the face of all opposition and hindering causes, which were many and great, the meetings grew in interest and in number until our house of worship would no longer contain the crowds of people that thronged to hear the Word of God preached and the glad tidings of salvation proclaimed. So great did the interest become that it spread from heart to heart and from house to house, reaching adjoining neighborhoods, and those who were unable to attend church were crying to God for mercy. Night after night the voices of sinners were heard pleading for mercy, while the children of God were rejoicing over new born souls and the return of the prodigals, begging forgiveness, and asking to be again received into the church. Never in all the existence of the Ritchie Church have we been blessed by such an outpouring of God's spirit. The meetings continued one month without any apparent abating of interest or lessening in numbers. Elder Segar preached every night, with one exception, each Sabbath and First-day, and three sermons at other times, never seeming to grow tired of preaching or weary in visiting through the community. During these meetings there were over fifty conversions and renewals; forty were baptized, and 32 were added to the church, one of whom was a convert from Sunday to the Sabbath; and all old difficulties in the church were settled. Truly the Lord can work and none can hinder. But Elder Segar has returned to his church on Lost Creek and we are still without a pastor. Pray for us that we may soon be blessed with a settled pastor, and that we as a church may continue strong and steadfast in the Lord, and that the good seed sown by Elder Segar may prove to have fallen on good ground that it may bring forth fruit in abundance.

C. F. M.

THE UNITED SOCIETY OF CHRISTIAN ENDEAVOR AND THE SEVENTH-DAY BAPTISTS.

REV. A. H. LEWIS, D. D.

The following letter, and the accompanying facts will be of deep interest to the readers of the SABBATH RECORDER:

BOSTON, Mass., Oct. 11, 1892.

Rev. A. H. Lewis, D. D., Bible House, New York City.

Dear Brother:—At a recent meeting of the Board of Trustees of the United Society of Christian Endeavor, your letters to Dr. Clark, of July 18th and 22d were placed before them. I was instructed to write to you and say that we have enrolled upon our lists here Christian Endeavor Societies from churches in your denomination and will continue to enroll them, if they so desire, and gladly welcome them to our conventions and our fellowship. The Board has decided that inasmuch as the attitude of your denomination on the Sabbath question in all its bearings is at variance and decidedly different from all other denominations, we could not consistently give your denomination representation on our Board of Trustees, recognizing of course, that you have not asked it. Nor can we give your denomination official representation on our programme at International Conventions.

You understand, of course, that this is offered with no spirit of antagonism or controversy, but as an answer from the Board to your letter asking for this information.

With kind regards, yours cordially,

JOHN WILLIS BAER.

This announcement will doubtless surprise

the readers of the RECORDER, but we trust that when the case is fully considered it will not lessen their ardor, nor interfere with the work of the Seventh-day Baptist Christian Endeavor Societies. Our work for "Christ and the Church" is increased rather than lessened when inexcusable ignorance concerning us can induce action like that noted above. The correspondence with President Clarke was "personal" or it would also be given here. It came about in this way. The Seventh-day Baptists were largely represented in the late National Convention in New York City, more largely we believe, than any other denomination, according to its numbers. When the "roll of denominations" was called, R. I., Ct., N. Y., N. J., W. Va., Ill., and Wis., and we presume other States, were fully represented on the floor of the Convention by able, devoted, and enthusiastic delegates. It was therefore noticeable that the Seventh-day Baptists were ignored in the roll call. When the Convention was over the writer addressed a brief note to President Clarke asking whether the ignoring were intentional or accidental. That correspondence developed the fact that it was intentional, and also, that the position of the Seventh-day Baptists upon the question of the "Opening of the World's Fair," etc., was not correctly understood. The writer at once forwarded an official copy of the only action the Seventh-day Baptists have ever taken upon the question. President Clarke was about leaving home, and the correspondence ceased, with the expectation on the part of the writer that the matter would "be set right" by its reference to the Board of Trustees. He was therefore quite unprepared for the next step in the programme, which was the letter given above. This action was unexpected for several reasons, among which are the following:

1. The Christian Endeavor Movement purports to be an undenominational one, which aims at Christian unity and co-operation, without regard to denominational lines. The Seventh-day Baptists have been associated with similar movements in Christian work and moral reform throughout their entire history (their organization in the United States dates from 1671 A. D.), and we believe they have never before been refused recognition. Their experience in anti-slavery work, temperance reform, social purity reform, union evangelistic work, local and general W. C. T. U., and Y. M. C. A. work, and the like, has wholly unfitted them to expect such treatment at the hands of this, theoretically, *the most princely of undenominational movements*. This refusal to recognize Seventh-day Baptists comes at a time when there are at least eighteen hundred Seventh-day Baptist members of Christian Endeavor Societies scattered through at least thirteen different States, in many, if not all of which, they are members of "local," "county" and "State" societies; and in some States they hold official positions in the State Societies, having at this time in Wisconsin two representatives on the State Executive Committee; at a time when in Holland, Seventh-day Baptists hold high place, actual and official, in temperance and social purity reform work; at a time when in America and Europe, everywhere, they are heartily at work along all such undenominational lines. Coming under such circumstances, this action of the Trustees of the United Society suggests that there was more reason for the organization of the "Epworth League" among the Methodists, and of the "Young People's League" among the Baptists, than one might at first suppose. It also suggests that a small denomi-

nation might be safely ignored when larger ones should be courted.

2. Seventh-day Baptist Endeavorers are also unprepared for such a denial of the constitutional basis of the Christian Endeavor movement, because they have never in any way raised the question of the Sabbath in their relations to the Endeavor movement; and upon the "burning question" of closing the World's Fair on Sunday, their only announced position given below was sent to President Clarke early in the correspondence between him and the writer. Feeling that the question of the Fair is a temporary one, and one not involving the real issues of the Sabbath question, the Seventh-day Baptists at their National Council in Chicago in 1890, declared as follows:

We, the Seventh-day Baptists of America, assembled in National Council, at Chicago, Ill., Oct. 22-29, 1890, desire thus publicly to say:

1. We appreciate the avowed purpose of those who are trying to secure a weekly rest-day for the working people.

2. While we seek the *enlightenment* of conscience upon the Sabbath question, we do not desire to *destroy* conscience; and in view of the present widespread religious regard for the Sunday, we appreciate the conscientious effort of those who, on purely moral and religious grounds, would bring about a better observance of the day.

3. But we ask a candid and Christian consideration of the following statements of our deep convictions, as the fellow-laborers of all good men in the work of elevating humanity and glorifying God:

1st. To associate any Sabbatic idea with the first day of the week, is altogether unscriptural.

2d. To legislate for the promotion of the religious observance of any day as a Sabbath, is contrary to the Bible, to the constitution of our free country, and to the rights of conscience.

3d. The only way to secure for mankind the great and divinely intended blessings of Sabbath-keeping is to return to the Sabbath of the Bible, the seventh or last day of the week, which was appointed at creation to link man to his Maker, which was given a place in that wonderful summary of duty, the Decalogue; which was expounded and enforced by the prophets; which was explained as to its spiritual significance by him who, as the Son of God and the Son of man, declared it to have been made for man; and which was observed by the apostles and the early church as belonging also to the gospel dispensation.

4. As to our position on the question of closing the Columbian Exposition one day in seven, we believe it is not necessary to become committed farther than to protest that any refusal to join in the demand for it, should not be represented by others as an alliance with saloons and other evil elements in opposing Sunday.

If action like the above, coupled with such loyalty to the Bible as believes that both its letter and its spirit are binding; if to follow the example of Christ, and to keep the Sabbath as he kept it, not because he was a "Jew," but because he was the world's Redeemer, unfits Seventh-day Baptists for membership in the United Society of Christian Endeavor, they gladly accept the situation, and thank the Trustees for thus proclaiming to the world that full fealty to the word of God is a bar to official recognition in that body.

We have no controversy with the United Society. We ask no reversal of this action by its trustees. Compelled against their choice to remain outside, it remains for Seventh-day Baptists to draw closer together as Christian Endeavorers, incited to still greater loyalty to the pledge given to God alone, and to the Bible, which is the only charter of their faith. When the United Society learns that the Sabbath question is to be settled by God's Word, and not by an act of Congress touching the Chicago Exposition, its trustees may be led to larger conceptions and more Christ-like regard for biblical truth. Meanwhile we again thank them for frankly telling us that we cannot be recog-

nized, and thus calling the attention of all Christian Endeavorers to the reasons for which Seventh-day Baptists are thus denied a place in their ranks.

UNEARNED INCREMENTS.

The "unearned increment" is a phrase that has played a large part in discussions along certain lines. At first it was used in regard to an increase in the value of land when it was due to causes aside from any effort on the part of the owner, such, for example, as improvements in neighboring property. Later it was extended so as to cover returns from one's own work which for any reason are in excess of what another receives for an equal amount of labor.

Any one who honestly reviews his own efforts and the returns that he has received must be struck with the large proportion of the results that should be credited under the head of unearned increments. To say nothing of the source of his possessions in the first place, there is very little of the increase that he can claim as wholly his own. If to the talents originally intrusted to us we have added any, the teachers that guided us, the friends that encouraged us, the toilers who lived before us, had more to do with it than did we. Among the world's patient burden-bearers, the delvers in the mines, and those who through long hours watch the whirling wheels until they themselves seem almost to have become machines, are many who have labored harder for the things that we have sought, and have won far less. It was not that they were less faithful, but that we were more favored.

The use of the unearned increment has been a question agitated by students of political economy. Some have urged that it should belong to the State. Whatever may be the decision from that point of view, the Christian can have no doubt as to the use to be made of his unearned increment. Has his wealth multiplied beyond anything that his ability could have effected? Has it been granted to him to acquire knowledge beyond what equal study has brought to others? Has he gained a position higher than that to which others with more strenuous struggles have been able to climb? They are not his own that from them he may look down on the bitter failures of others; they are his to use, so far as in him lies, for the advantage of those others. The best part of every unearned increment is the greater power to help the less fortunate.—*Golden Rule.*

THE QUEEN OF ALL.

Honor the dear old mother. Time has scattered the snowy flakes on her brow, plowed deep furrows on her cheek, but is she not sweet and beautiful now? The lips are thin and shrunken, but those are the lips which have kissed many a hot tear from the childish cheeks, and they are the sweetest lips in all the world. The eye is dim, yet it glows with all the soft radiance of holy love which can never fade. Ah, yet, she is a dear old mother. The sands of life are nearly run out, but feeble as she is, she will go further and reach down lower for you than any other on earth. You cannot walk into a midnight where she cannot see you; you cannot enter a prison whose bars will keep her out; you cannot mount a scaffold too high for her to reach that she may kiss and bless you in evidence of her deathless love. When the world shall despise and forsake you; when it leaves you by the wayside unnoticed, the dear old mother will gather you in her feeble arms and carry you home, and tell you of all of your virtues until you almost forget that your soul is disfigured by vices. Love her tenderly, and cheer her declining years with holy devotion.—*Exchange.*

THE New Testament opens with "Peace on earth and good will to men"; and these were the last words that rang through the air before the vision faded; "And the Spirit and the bride say come, and let him that heareth say come; and let him that is athirst come; and whosoever will, let him come, and take of the water of life freely." And all between these two magnificent notes rolls the anthem of God's mercy, "Whosoever will."

POPULAR SCIENCE.

MICROBES AS CHEMISTS.—The greatest of all chemists are the microbes. Prof. Herbert McLeod, in addressing the Chemical Section of the British Association, advises all experimental chemists to study them hard. It has long been known that they can with great ease and thoroughness change sugar into alcohol and carbon anhydride, which no chemist had yet succeeded in doing in the laboratory without their aid. More recently it has been found that they possess the power of changing ammonia into nitrous and nitric acids, which can be done in the laboratory by the aid of great heat; but which the microbes accomplish in the earth at ordinary temperatures. This process of nitrification, which is of such immense importance in the fertilization of the soil, and, among other things, creates the saltpeter which is the essential ingredient of gunpowder, has long been a rather mysterious process. Like many other processes which used to be mysterious, it is found that the microbes are in it. This suggests that they have to do with many other processes in the chemistry of the earth, which enable the economy of nature to go on, and fresh investigation promises to reveal many new facts. Already the pathology of microbes has advanced a step. When it was found that bacteria had to do with certain diseases, it was supposed that the bacteria themselves were the inimical agents which led to the destruction of the animal tissue and the danger to life. It is now pretty well demonstrated that the bacteria themselves have little to do with it, if they would not carry on their incessant chemical experiments in the human frame. But they, or some of them, have the sinister power of changing the organic matters they come in contact with by a fresh distribution of their constituent atoms, into other substances which act as virulent poisons upon the whole organism. Thus, it is well known that out of the substance of wholesome animal flesh alkaline matters, called ptomaines, are produced, no doubt by the action of these invisible chemists, when the original substance is, as we say, in a state of decay. These ptomaines are such deadly poisons that a very small piece of meat in which they have been produced will suffice, when eaten, to destroy a whole family. If changes like these can be produced in the tissue of the food we consume, no doubt they can also be produced in our own frames under the action of like agents; and thus we are poisoned by the chemistry of the microbes.—*Monthly Magazine of Pharmacy.*

PRINTING OF WOOLEN TISSUES—Of late years the printing of woolen tissues has developed to a very great extent, and has become a by no means inconsiderable branch of the textile printer's art. Consequently printers are giving much attention to it, and the printed tissues have become favorites with the ladies, who, after all, exercise a considerable influence, by creating the demand for certain textile fabrics, in developing the production of those fabrics. There is no doubt that the great development which has of recent years taken place in the production of coal-tar colors, and the many brilliant and fast dye-stuffs now at the disposal of dyers and printers have contributed much toward the increased attention which has been paid to woolen printing. The woolen printer is enabled by their means to produce his effect with great ease, and with successful results, and in these respects the coal-tar colors offer superior advantages to the older natural dye-stuffs. The use of these in printing presented many difficulties, and only a limited number of colors and shades could be produced by their means. It is now customary to prepare woolen cloths which are intended to be printed on by a passage through a bath made with bleaching powder and hydrochloric acid. Dyes printed on cloth thus prepared with chlorine give colors which are much more intense and are faster than if printed on unprepared cloth. Still, although the colors obtainable on chlorine-prepared woolen tissues possess a sufficient degree of brilliancy, deft and fastness, there are other points in connection with the prepared cloth which are not so satisfactory; thus the cloth may take a yellow tone and a harsh, unpleasant feel, and often is rather brittle. All these things are undesirable, and are no doubt due to an over-oxidation of the woolen fiber, which is not always easy to prevent. In a paper lately communicated to the Society of Dyers and Colorists, Mr. E. Lodge has shown that, by a careful regulation of the strength of the chlorine baths, this over-oxidation of the woolen fiber may be avoided and the cloth left white and comparatively soft, although its attraction for coloring matters is not less than in over-oxidized woolen cloth. Muller has lately suggested another principle. One defect of the chlorine method is the harshness which is imparted to the woolen cloth. Now printing can be considered simply as localized dyeing, and as the color is thus produced in places on the tissue, Muller considered that the oxidation of the fiber might also be produced locally and in the places where required by the design printed on the tissue. To carry out this idea he mixes the ordinary printing color with oxidizing agents like chlorate of soda, barium peroxide, etc., with excellent results so far as regards brilliancy, intensity, and fastness of color, while the harshness of the fabric is prevented.—*Dyer and Calico Printer.*

TEMPERANCE.

—THE liquor traffic costs every year more than our whole civil service, our army, our navy, our Congress, including the River, the Harbor and Pension bills, our local governments, all national, state, county and local debts, besides all the schools in the country.

—GERMANY is not giving up the beer drinking habit. The president of the German Brewers' Exhibition in Hamburg announced that last year Germany drank 52,304,000 hectolitres of beer, an increase of 7,662,450 hectolitres over the consumption of the previous year—that is, fifteen per cent increase.

—A NON-UNION Carnegie workman, on receiving a month's wages, ventured into a Homestead saloon to "get a drink." He got it and also got lured to the woods by the strikers, who robbed him and left him half dead to stagger back and report to the militia. He was probably too drunk to identify his assailants.

—LONDON has 8,325 miles of streets and a population of 5,847,000 more than the whole of Scotland or of Ireland. It has only 439 church buildings. It has about 8,500 people to the square mile; 145,000 paupers, one-third of whom are children. London has over 36,000 registered, habitual criminals. Never will there be any way out of "darkest" London, or the bottomless miseries and degradation of any other city, so long as the grogshop curse is tolerated.

—RABBI MENDES recently said, "I am no Prohibitionist; no Jew ever is, for we believe in the temperate enjoyment, the moderate employment of alcohol when and where necessary. But I can see that if you closed the barrooms and sent the barkeepers into less murderous walks of life you would, at a stroke, close a very large proportion of the houses we are speaking about to-night. Choke off the wealthy and powerful liquor grip which is strangling your police force, and the truncheon of the law would soon restore nightly order and decency in all parts of the city."

SPECIAL NOTICES.

—THE next Semi-Annual Meeting of the Seventh-day Baptist churches of Berlin, Coloma and Marquette will be held with the Berlin Church, at Berlin, Wis., commencing Dec. 9, 1892, at 7 P. M. Eld. S. H. Babcock, of Walworth, Wis., is invited to preach the introductory discourse. Elder Geo. W. Hills, alternate. All Sabbath-keepers on the field are cordially invited to attend, also any from abroad will receive a hearty welcome.

E. D. RICHMOND *Clerk, pro. tem.*

—THE Quarterly Meeting of the Seventh-day Baptist Churches of Southern Wisconsin will convene with the Milton Junction Church, commencing Nov. 26, 1892. The following programme, subject to necessary modifications, will be presented:

1. Introductory Sermon by S. H. Babcock, at 7 P. M.
2. Sabbath, 10.30 A. M., sermon by E. M. Dunn.
3. Sabbath, 2.30 P. M., sermon by N. Wardner.
4. Sabbath, 7 P. M., Praise, Prayer and Conference meeting, E. B. Saunders.
5. First-day, 10.30 A. M., sermon by E. A. Witter.
6. First-day, 2.30 P. M., Y. P. S. C. E. Meeting.

COMMITTEE.

—PROGRAMME of the Ministerial Conference in connection with the Quarterly Meeting at Milton Junction, Wis., Nov. 26, 1892.

Opening exercises at 10 A. M.

1. Exegesis of Gal. 3:23-25. O. U. Whitford.
2. What conditions are essential to the prosperity of the church? H. Hull.
3. What is regeneration? What are the methods of God's procedure in regeneration, as far as we understand them? What is the difference between regeneration and conversion? N. Wardner.
4. Is it advisable for our people as a denomination to represent themselves at the World's Fair Religious Congress in Chicago next year? Geo. W. Hills.
5. What is the best mode of conducting a revival? E. B. Saunders.
6. What is the office work of the Holy Spirit? Is the Holy Spirit and the Spirit of Christ one and the same? If not how is Christ present with his disciples "even unto the end of the world"? S. H. Babcock.
7. What is effective preaching, and what are the conditions requisite to secure it? Wm. B. West.
8. What do the Scriptures teach with reference to progressive sanctification? Is the idea of progressive sanctification in the intermediate state contradictory to Scripture or reason? F. O. Burdick.
9. What is the proper attitude for our churches to assume toward their young people? E. A. Witter.

E. M. DUNN, *Com.*

—THE Local Union of the Christian Endeavor Societies of the Seventh-day Baptist Churches of Southern Wisconsin will meet in connection with the next Quarterly Meeting, Sunday, Nov. 27, 1892, at Milton Junction. There will be the annual reports, five papers (for free discussion), a question box, and a consecration meeting. It is also the time for the annual election of officers.

—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.

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

—THE Chicago Seventh-day Baptist Church holds regular Sabbath services in the lecture room of the Methodist Church Block, corner of Clark and Washington Streets at 3.00 P. M., Sabbath-school following the service. The Mission Sabbath-school meets at 1.45 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, 344 So. Wood St., and F. E. Peterson, 5455 Monroe Ave.

—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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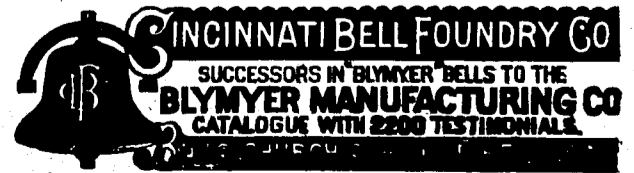
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CONDENSED NEWS.

Ten inches of snow fell in Winchester, Va., Wednesday, Nov. 10th.

The burning mine at Summit Hill, near Mauch Chunk, Pa., has been on fire since 1858.

Andrew D. White, the new American minister to Russia, was given an audience by the Czar of St. Petersburg, Tuesday, Nov. 8th.

Alexander Dumas, the novelist, has decided to sell his house in Paris and take up his residence at his fine place in the forest of Marly.

The returns issued by the London Board of Trade shows that the imports decreased £2,150,000 and exports decreased £2,440,000 during October, as compared with October last year.

Captain Andrews, the American, who sailed from Atlantic City to Huelva in a dory, has arrived in London with his craft. He intends to show the boat through the streets of London.

The court of claims at Washington, has given judgment for \$30,340 in favor of the Winchester & Potomac Railway Company, on account of iron taken from it by the government during the Civil War.

The 409th Anniversary of the birth of Martin Luther was celebrated on the evening of Nov. 10th, by the Lutheran Association of New York and Brooklyn in Association hall, East Twenty-third street, New York. About 1,200 people were present.

The Ninth Annual Meeting of the World's Convention of Christians at Work was opened in Tremont Temple, Boston, Nov. 10th. Evangelist W. H. Howland, of Toronto, presided and made an address. The singing was led by Ira D. Sankey.

Floods are again causing much damage in the south of France. Several rivers in the department of Pyrennes Orientals, have overflowed their banks, and Perpignan, the capital of the department, is threatened with inundation. The losses in this department are already heavy.

Mayor Boody, of Brooklyn, has issued an appeal to the citizens of Brooklyn asking aid for the sufferers of the big fire in that city last week. The losses reach nearly half a million; seventy-six families have been made homeless and 1,184 persons thrown out of employment by the catastrophe.

The Lutheran Church is being persecuted in the Baltic provinces of Russia. It appears that of 140 pastors in one

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

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province over 90 have been arrested on various pretexts, the chief one being that they have supplied their people with Bibles and so have been engaged in the book trade. Another pretext is that they have kept their records in the German and not in the Russian language. It is plain that the Russian government intends to stamp out every system of religion but that of the Greek Church.

MARRIED.

DAVIS—LESTNER.—In Independence, N. Y., Nov. 10, 1892, by the Rev. J. Kenyon. C. F. Davis, Jr. of Andover, N. Y., and Miss Phene Lestner, of Willing.

BAKER—SCRIVEN.—At Plainfield, N. J., Nov. 6, 1892, by the Rev. A. H. Lewis, D. D., Charles Robert Baker and Mary Alberta Scriven.

RANDOLPH—DAVIS.—At the home of the bride's parents, on Flint Run, W. Va., Nov. 3, 1892, by the Rev. Theo. L. Gardiner, Mr. J. Alexander Randolph, of Salem, and Miss Agnes Davis.

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.

MILLS.—In Willing, N. Y., Nov. 8, 1892, of pneumonia, Mrs. Julia A. Y. Mills, widow of the late John Mills, in her 83d year.

She was born in Brookfield, N. Y., and was of a literary family, having had four brothers in the Methodist ministry and one sister married a clergyman. She made a profession of religion in early life and united with the M. E. Church, and although she never changed her membership, she kept the Sabbath after her marriage more than 55 years. "Blessed are the dead that die in the Lord." J. C.

POULSON.—At Auburn, N. J., Oct. 23, 1892, of quick consumption, Mrs Sarah J., daughter of Joseph F. and Sarah A. Wright Poulson, in the 30th year of her age.

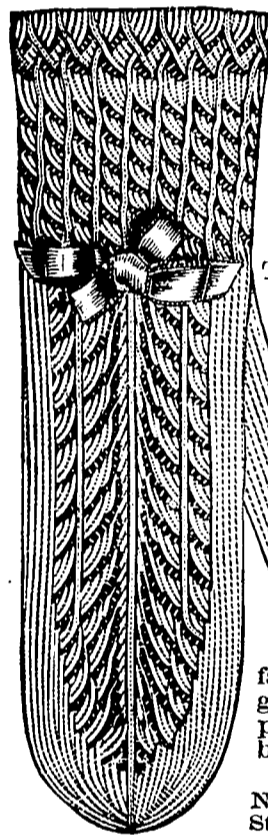
Our sister was a very conscientious Christian. She studied the Bible and became convinced that the seventh day was the Lord's Sabbath, and observed it five years before ever meeting another Christian who kept it. Something more than a year ago she visited Shiloh, and soon after united with the Seventh-day Baptist Church of this place, and has since been with us most of the time until a few weeks ago, when she gave up work and returned to her parents' home, where she was tenderly cared for. A large attendance of relatives and friends was present at her funeral, and two former pastors of our sister assisted in the services. This church, the Sabbath-school, and the Y. P. S. C. E. feel they have lost a faithful co-laborer, but believe our loss is her eternal gain. I. L. C.

RANDOLPH.—In Salem, W. Va., of diphtheria, Daisy, adopted daughter of Preston F. and Hattie Randolph, aged 10 years.

Daisy was a most affectionate child and a favorite with her associates. Attendance upon church and Sabbath-school was her great delight, and she will be greatly missed there, as well as in the home made desolate by her loss. The sorrowing have the sympathy of all. T. L. G.



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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. —Beul. 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.

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