

The Sabbath Recorder.

SEVENTH-DAY BAPTIST WEEKLY, PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY, ALFRED CENTRE, N. Y.

Vol. XLIX. No. 37.
Whole Number 2534.

FIFTH-DAY, SEPT. 14, 1893

Terms:
\$2 00 in Advance.

THE SABBATH RECORDER.

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P. A. BURDICK.

THE following appreciative and appropriate lines were handed us some time ago for publication, but by mistake were overlooked:

Once more do we halt on the side of the mountain,
As onward and upward we journey and climb,
And weep at the sight of the desolate fountain
Death smitten, to-day, in these regions of time,
With its silver cord loosed and its golden bowl broken,
Its wheel and its pitcher all shattered and low,
No more by those lips shall the old words be spoken,
No more from that cistern the sweet waters flow.

Yes again do we mourn for the prophet ascended
In greatness and grandeur to be with the Lord,
And wonder if any of all he befriended
May catch up his mantle, let fall on the sword;
If any Elisha who knew him as master,
Receiving his spirit of love and of power,
Shall smite back the Jordan of wrong and disaster,
And cross to success from this agonized hour.

And yet once again, by the mountain and river,
We turn from our sadness and gathering tears,
To remember 'tis thus that the great God and giver
Deals ever with man through the fast fleeting years;
A Fisk and a Finch have ascended to glory,
And left us to darkness, dejection and gloom,
But a Burdick came on and he caught up the story
Till silent, like them, in the sleep of the tomb.

And so in the present and future, my brothers,
As this one and that one goes home to his rest,
The Lord of the vineyard, still raising up others,
Shall gather the harvest as seemeth Him best.
Then let us hope on, though Elijah be risen,
Though broken the pitcher, the wheel and the bowl;
God's preachers shall yet, to the spirits in prison,
Bear balm for the bruises and songs for the soul.
—P. J. Bull.

HELP FROM ABOVE.

Is thy path lonely? fear it not for He
Who marks the sparrow's fall is guiding thee;
And not a star shines o'er thy head by night,
But He doth know that it will meet thy sight,
And not a joy can beautify thy lot
But tells thee still that thou art unforget.
Nay, not a grief can darken or surprise,
Dwell in thy heart, or dim with tears thine eyes,
But it is sent in mercy and in love,
To bid thy helplessness seek strength above.
—Selected.

OUR compositors are already calling for "copy" of the late Conference minutes, together with necessary papers and matter to be published in the usual form. This book will be issued very early if secretaries and those in charge of papers will send us the material at once. But it is extremely difficult to publish material that we cannot get.

THOSE who were in attendance at the General Conference at Milton were pleased to meet Rev. J. F. Heilner, of Chicago. Many of our

readers will remember that the student evangelists found a hearty welcome and an open door in the Baptist church at Barry, Ill., over one year ago. Bro. Heilner was then the pastor of that church. He has accepted the Sabbath truth, and will doubtless prove a valuable accession to the ranks of Sabbath observers and advocates. If he shall conclude to cast his lot among us we can assure him of a hearty welcome.

It is a good thing to be a hustler in a good sense, *i. e.*, to be active, stirring, bringing something to pass. Every person should have some employment, and work for the accomplishment of some legitimate, worthy purpose. But something besides mere hustling is necessary. The word itself is not quite as happy for expressing zeal and activity as we would like to have it. It means "to shake together in confusion," "to push forward with violence." Noise and hurry and confusion are not necessarily indications of progress, often quite the contrary. Zeal accompanied with wisdom will bring great and good things to pass, while if wisdom be lacking, there may be good intention, noisy zeal, transient reputation for being a hustler, but in the end—and that may not be far away—confusion and defeat.

AN article on "Sun Worship," by Rev. Mr. Hinman, taken from the *Christian Cynosure*, will be found in the Sabbath Reform columns of this issue. Mr. Hinman is a convert to the Sabbath from the Congregational Church. He and his family reside in Oberlin, Ohio. He was at one time a missionary to Africa. We were pleased to meet him at the Conference in Milton, and gladly place his writings before our readers. He is one of the editorial writers of the *Christian Cynosure*, which paper is especially watchful against what it deems to be the baneful influences of secret societies. As the *Cynosure* declines to discuss the Sabbath question it was presumed that so much of the article as relates to that subject would not be accepted, and it was not offered them.

ALTHOUGH the General Conference settled nothing concerning the question of our Sabbath Schools and lesson helps, still the matter is not disposed of. The Tract Board in its Annual Report recommended that the whole matter of preparation of helps and general improvement in this important line of work, be placed in the hands of our Sabbath-School Board. Now let the Board be considering the question and commence planning for the coming year, beginning with next January. In the meantime let us hear from as many as are interested in any change. There really was no time at Conference to discuss the question on its merits and so it was not mentioned. At all events we need better graded helps to suit the different grades of scholars, even though the International Series shall still be used.

OUR grand army of young people at the recent Conference was such an inspiration! Truly there is new life and vigor seen in our anniversaries since the new departure. We do not need to be very old, nor to have memories more than ordinarily retentive, to be able to recall very different scenes at our anniversaries from those of the past few years. The future of our church depends much upon the present spiritual condition and activity of our young men and young women; and in this particular we have never been in a more encouraging and hopeful condition than now. There are undoubtedly more intelligent, loyal, consecrated, active young people all over our denomination now than at any previous period in our history. Let us devoutly thank God and take courage.

WHILE there is much uncertainty still as to the ultimate policy of the party in power in Washington, and even the settlement of the silver question "drags its slow length along," and multitudes of workmen are still unemployed, it nevertheless appears from all reports that the outlook is brighter. From almost every quarter there is more hope. A goodly number of suspended banks are resuming business. Mills are reopening, there are not so many failures, confidence seems in some manner returning. The panic seems to be about over in its most sweeping character. Still the conviction is very general, that if the present Congress were so disposed it could restore prosperity to our country by a single sentence, "Hands off from the tariff."

REV. WALTER RAUSCHENBUSH, in the *National Baptist*, makes some very pertinent remarks on the subject of honorary college degrees, especially relating to the degree of D. D. We confess that we have never been able to understand how a college, without a theological department, or even necessarily a D. D. among its Faculty or Trustees, can consistently confer the degree of D. D. How can a stream rise higher than its fountain? Mr. Rauschenbush asks: "Why do not college faculties hedge themselves about with civil service rules against the crush of degree seekers? . . . What moral right has a college to confer a degree in divinity? What qualifications have men who teach Homer or calculus to determine whether a man is conspicuous in theology? This anomaly is due to our confusion between colleges and universities. . . . Should not Christian colleges prove their Christian character by stamping only what is full weight and by refusing to add to the number of semi-falsehoods abounding in the world?"

IN the letter of Rev. S. S. Powell, published in the RECORDER of August 24th, there were two typographical errors to which our attention has been called, and which we hasten to correct. On page 532 where it reads, "even pursued along the lines of Higher Criticism," it should have been "ever pursued, etc." Again,

"The inductive study of Jesus," should read, "The inductive study of the life of Jesus." We always regret that any errors should creep in at this office, and especially so in case of so carefully written and scholarly a letter as the one in question. But if these errors and this notice shall have the effect to call still further attention to Bro. Powell's letter and thus lead to a better acquaintance there may come out of it a partial compensation.

EMIN PASHA, the noted explorer, the man whom Stanley rescued, is unquestionably dead. He was killed by a single stroke of the scimeter in the hands of an Arab, and his body was at once thrown to a wild tribe of cannibals who ate him. His followers met a similar fate. Emin Pasha had another name, Edward Schmitzer. His parents were Jews but he turned Mussulman to carry on his work in Africa. He was fifty-two years of age and had spent sixteen years in the wilds of Africa. He had mastered several languages, English, German, French, Italian, Turkish, Arabic, Hebrew, and the Persian dialect. His father was a German merchant, and Emin Pasha was in the employ of the German government at the time of his death. He was trying to reach the west coast of the continent through an unexplored region. But like many other adventurous characters he lost his life in the interests of discovery.

ONE year ago there was much excitement in our country over the importation of cholera in immigrant vessels. On the 3d of September the Normannia came in and was quarantined. Those who lived in the vicinity of New York City at that time, will not very soon forget the bad management and painful experimenting with the passengers on board the Normannia. Many were the predictions made that the germs of cholera were already here and that according to all past history of the progress westward of this dreaded plague it would be sure to break out in the United States early this year, and would prove the ruin of the World's Fair enterprise. But through the triumphs of good sanitary vigilance, and a favoring providence, we have been signally blessed and preserved from any fearful scourge up to the present time, unless we may except the terrible ravages of cyclones and floods. Against these no human foresight or power can provide.

ALL good men and women should work for the complete extermination of the saloon and of the traffic in strong drinks. Men may differ as to methods of work, but on the main question, that the rum traffic is an unmitigated evil, there can be but one honest, intelligent opinion. To license this monster iniquity gives it greater outward repute, and therefore offers it the inducements of respectability and legal security. The criminality of crime is not lessened by paying for it. How can an evil ever be exterminated by selling it the right to exist? What a shame to Americans to say that they cannot prohibit this iniquity, while over half of the populations of this earth have had prohibition for centuries. Buddhists and Brahmans to the number of 340,000,000, Confucians 200,000,000, Mohammedans 60,000,000, can and do prohibit by law. But the strong American nation, of boasted civilization and Christianity, with its 65,000,000, cannot prohibit this greatest curse of the nineteenth century! The Christian men and women of the United States have it in their power to stop the traffic just as cer-

tainly as the Congress of the United States has it in its power to start various legitimate lines of business now suspended.

FEET WASHING.

We have received several inquiries respecting the faith and practice of Seventh-day Baptists concerning the teachings of our Saviour in John 13th chapter, especially in the 14th and 15th verses. In reply we will state briefly our faith and practice. There are a few of our people who hold to the literal interpretation of these passages and believe that the spirit of our Saviour's teaching cannot be satisfied without the literal observance of that rite. Our people, however, do not generally so understand it. They believe that Jesus seized upon this prevalent custom and necessity to teach the important lesson of humility and willing service. With the feet of travelers shod with sandals only, exposed to heat and dust, personal comfort, cleanliness and decency required as regular and constant attention to the washing of feet as that of the hands and face. As it was often quite inconvenient for guests to give this attention to their own feet servants were provided for that purpose. Therefore this act afforded a good opportunity for Jesus to teach this general lesson of mutual love and service. Had that not been the general custom of that country and climate there is no reason to suppose that this particular form would have been used to teach this lesson. With the changes of climate and customs of dress the same necessity does not exist, but similar deeds of loving and humble service can still be performed which will equally as well fulfill the spirit of the injunction. This is the general view of Seventh-day Baptists, without entering into further argument, and we have not deemed it wise to devote a great amount of time or space to the consideration of the necessity for the practice of this rite. But we most cheerfully accord to any and all persons the right to their own interpretation of this and all other passages of Scripture in the light of reason and revelation.

CHANGE.

A slight change has been found expedient in the programme for Sunday forenoon, at the Religious Congress. This session has been appointed as a Presentation Session, and is to be held in the large hall of Washington. The programme arranged for that time was able and interesting, but not of a nature suited for a presentation of our history, doctrines, work, etc. Accordingly a few changes of time were made. The following is the programme for the session in question:

Organ Prelude, Prof. N. W. Williams.
The Growth of our Churches, the Rev. Wm. C. Whitford.
Our Work for Education and Missions, the Rev. A. E. Main.
Our Attitude on the Sabbath Question, the Rev. A. H. Lewis.

The Rev. E. M. Dunn's sermon will be on Sabbath afternoon, and the papers by the Revs. Wardner and L. C. Rogers will be during the evening of the same day. The other sessions are to be about as given in the RECORDER of last week. Prof. Rogers will open the Congress with a brief address.

SECRETARY.

It is not scientific materialism, or atheism, or agnosticism, or Romanism that to-day is most dangerous to the light of the gospel, but a proud, censorious, luxurious, church-going, hollow-hearted prosperity, that threatens to fill the church with worldliness.

[From L. C. Randolph.]

—THE world has now heard of the final act in the Sunday-closing drama, Judge Goggin's recent decision in which he over-rides the opinions of his two associates and puts it finally and irrevocably beyond the power of anybody to close the World's Fair on Sunday. The tone of victory which prevails in most of the religious papers would indicate that they are very well satisfied with the situation, Sunday-keeping having received—to their minds—a mighty vindication in public sentiment, if not in law.

We find on the other side that our Seventh-day Adventist friends have also found occasion for gratification in the events which have happened, because they can see in these events the fulfillment of certain prophecies which they believe they have found in the Bible.

As for the Seventh-day Baptists, they are perhaps as well pleased as any. They have had no desire to see Sunday made a day of turmoil; but have rather welcomed the slightest evidences of love for any kind of a Sabbath. They have contended that Sabbath-keeping was a religious matter and should be promoted only by religious means—never by law. It is with great satisfaction, therefore, that they have watched the utter failure of the appeal to Congress and the courts. They have been glad to note the success of the appeal to public sentiment after the gates were opened and the public left free to choose.

—A FEW exceptions, however, must be noted among the religious people. There are some who are still displeased and unsatisfied. They are of that coterie of congenial spirits who, being bewitched with the shot gun as a promoter of religious institutions and a means of grace, have made such strenuous efforts to enforce Sunday-observance. They would like to see the postoffices, the car wheels and everything else except the churches locked up as tight as a drum on Sunday, and people made to do as (they think) they ought to. One of these good brethren, according to the *Inter Ocean*, approached the attorney for the Exposition the other day after Judge Goggin's decision and said, "You are standing on the crater of a volcano that is about to break into activity, Judge Walker, be careful that you are not destroyed." The solicitor general of the Exposition had just received a defeat in court on this very point and thought it rather hard to be blamed for something which, spite of his best efforts, he was powerless to help. He said something like this to the apostle of Sunday-closing, whereupon the latter repeated: "I say you are standing on the crater of the volcano of public opinion. Close the Fair on the Sabbath or 500,000 Christian Endeavorers will not visit Chicago this year." "Goggin," said Walker, for two years you have been babbling about this pet volcano of yours. Now I think it is as extinct as Popocatepetle. We have done our best to conform to public opinion on this matter, but for my part I do not think that Sunday-opening or Sunday-closing ever did, or ever will have any influence upon the success of the Fair. Now go away and don't bother me."

At last accounts Mr. Goggin had offered no reply.

—WE hope all the RECORDER readers will read the sermons which Doctor Main and Boothe Davis delivered at the Conference. Somewhere in them, if they read them faithfully, they will find meat like the following: "I pity the man who feels it a burden to keep God's Sabbath-day; because he is so weak when

he might be strong; because he is making into a burden what ought to be a joy and a privilege."—*Davis*.

"God's law is like the law of parents. I was released from the authority of father and mother when I became twenty-one years of age. Shall I therefore strive any less to fulfill their wishes? Not less, but more. If any are called to be not minors, but men and women, it is the Seventh-day Baptist people.—*Main*.

SELF-OBVIOUS versus SELF-SEEKING.

BY REV. E. M. DUNN.

Perhaps it is too much to expect any one to forget himself entirely. Yet there are some injunctions in the New Testament that look that way. "He that loseth his life shall find it." "Look not upon your own things, but upon those of another." "In honor preferring one another." Neither should one be charged with censurable self-seeking who desires to receive for his services a pecuniary compensation somewhat commensurate to the services rendered. He may have a large and expensive family to support. Old age is coming on and it is but natural and commendable too that we lay by in our health and strength what will prove a support when we can no longer work and earn.

Still I want to say something in favor of self-oblivion as against self-seeking. Every one knows, or ought to know, that to forget one's ills and pains, oftentimes goes a long way in getting rid of those ills and pains. And as many know, or ought to know, that to seek one's own advantage and emolument is more often the road to ensure defeat in that direction.

How much self-seeking in the world! In how many ways it shows itself. How few there are in a public gathering, who can talk, that are willing to sit and let others do the talking.

We expect politicians to be self-seekers, to manipulate the public so as to keep themselves in office, to seek the best places, but there is an incongruity in ministers of the gospel doing it.

As Seventh-day Baptist ministers, we are called to exercise self-forgetfulness, or what is equivalent in my present thought, great self-sacrifice. In other denominations I have seen a pastor of a church run his church for what there was in it for himself. And watching his career, as well as philosophizing upon the nature of the case, I have said to myself, "Who-soever runs a church for what there is in it for himself is sure to prove a failure." We expect a merchant to run his store for what there is in it for himself, a banker, a manufacturer, a contractor, a farmer to do the same thing, but there is a moral incongruity in a minister's doing that thing.

We Seventh-day Baptist ministers receive so little for services rendered, compared to what like services command in other denominations, that I often feel what an advantage we have in thus being shut out in the very beginning from any hope or ambition to seek fame or pecuniary reward, and are left free to do the very best that is within us from the love of it. We follow our profession as amateurs, ignoring the pay. In this way have our churches been established and grown, our institutions of learning, and our missions at home and abroad. In this way will a minister himself best grow.

Think of Dr. Ella Swinney laboring every day in China after the sample she gave us in Conference. I believe her salary is six hundred dollars a year. Now remember, that such skill, experience, genius I may say, energy and unceasing application employed in a professional

way in this country would bring her from five to ten thousand dollars a year, and there is self-sacrifice for you.

Think of Professor Wm. C. Kenyon in his building up of the school at Alfred, working in every department from the barn-yard to the teaching of Tacitus and Homer,—his own book-keeper, treasurer, registrar,—verily he was "boss" in all departments—and then at the end of the term paying the other teachers first, and taking for himself the miserable pittance that was left. Oh! the self-sacrifice and heroism of the man; this is what makes his memory so fresh and raises him to the first rank of public benefactors.

I have some familiar acquaintance among First-day ministers; they come to me now and then, and say, "How foolish you are; you have a large, well-to-do church, you ought to demand of them a thousand dollars a year; you should stipulate at the beginning of the year that they should pay your expenses to every Association and Conference, and give you six weeks vacation in the summer. You spoil your church."

Well, I did not begin in that way, and I am not sorry that I did not. I had handled money for the government fifteen years of my life, and when I entered the ministry I said to myself, "I am done with it now." I feel most comfortable not to fall in with the suggestions of my brethren in the ministry herein referred to. But what about the supply of present needs and a provision for old age? Ah! my apprehensive brother, let me tell you, that God's ravens are not all dead, and hither they come now and then, and always will to supply the necessities of God's self-oblivious prophets.

THE JEWS AT CHICAGO.

On returning from the Seventh-day Baptist Conference at Milton, soon as my engagements were filled, I attended the Jews' Congress, then in session at the Art Institute.

Predominant among them seemed to be the desire not to be separated from other people. They wished to be considered, in "America, as Americans, as patriotic citizens." They expressed great sorrow at the probable advent of Adolph Stoeker in this country, the German preacher invited by Mr. Moody to assist in his Chicago evangelistic work. They called him the "man of sin," and expressed themselves very strongly with regard to the trouble he would bring to them, judging from his work in Russia, showing they, too, are looking for a "time of trouble," but from quite a different stand-point than that suggested by the Rev. A. H. Lewis in his sermon, full of earnest and advance truth, delivered at the Conference on Sabbath morning! Yet with all their troubling there were glimpses of the same "stiff-necked" will attributed to them in the Word. I have distributed many tracts at the Congresses, and on cars, streets and elsewhere. At the Congresses not always personally, but in various ways as I could, for two reasons:—1st, because I did not want to be forbidden, 2d, because it might hinder my opportunities to speak, as I have been invited to do, (in answering my own questions or otherwise) in most of those Congresses in my line of thought. But now I wished I could distribute right in among these Jews, knowing they would never pick them up from the window-sills, and other nooks, as I had seen many teachers, and other wise "Gentiles" do.

On my way to the Institute, I called at the tract room for a package which was to be left for me, and was delighted when I discovered

there *Peculiar People*, and Mr. Luckey's "Passover Events." Now, I said to myself, I can do something beside ask them to keep the fourth commandment. These, written in part by their own people, added to the Sabbath tracts, is a providence. And so it was, for they were hungry for them, and some reached out, while others passed them down the seats, saving the confusion of going among them during the speaking, and these carried them away; but not so with the leaders. One tore them up and laid them back in my chair. One Rabbi would not receive them, saying he "did not think much of converted Jews," taking me to be one, I suppose; and then he went upon the platform, and quite sincerely warned the audience against "emotional religion, this religion that was broken into so many fragments without the dignified basis of the faithful fathers," etc. And how I did want to rise and tell him, and them, that all true Christians loved the fathers and the prophets, too, and were grounded on the law, obeying and keeping all the commandments, even the seventh-day Sabbath, as faithfully as they could. That none could be a Christian without being a Jew, and that so we were in advance, taking all the Old Testament, as they would do, should they become Christians.

But does the "serpent" always get the first start? Just as I was about to rise I saw one talking on the platform about Christ. How he came there I do not know. He professed to be Christ, etc., then they forbid his going any farther; and now you see I felt my chance was gone, and so it was, for the chairman rose and said they would allow no one to speak upon these subjects. And then I thought had I not *hesitated*, but had been the *first*, and given wisely, some fitting truths, how much might possibly have been done; and so I fear it may be in the "trouble" just before us—a little hesitancy at the right moment, may be a fatal mistake. While Spiritualism, and other isms, are getting ahead so rapidly, the *true* ism (yes, *truism*), should not need to be too cautious, but should have "found its feet" long ago!

ARLOUINE.

CHICAGO, Sept. 1, 1893.

"FIRE BELLS."

The church bell at Milton Junction rang at six o'clock on the second morning of the late Conference to announce the time for the sunrise prayer-meeting. Some of the Junction people who did not know of the appointment thought the bell was ringing for a fire in town, but on a little inquiry, learned of the meeting and attended. "The "fire bell" rang the remaining mornings of the Conference, and very deep, spiritual meetings were held, and enjoyed by those who could not attend the prayer-meeting held at the Conference tent, at the same hour. We hope the fire of the holy spirit has been so thoroughly enkindled in the hearts and lives of all who attended Conference that the churches they represented may catch the flame from them, and that this Conference year may be the richest in our history in consecration and God-directed endeavor of all our people, in the strengthening and growth of our churches, and in the sowing of the seed of truth "in regions beyond."

At our next Conference may the "fire bells" ring out again with even more joyous tones, heralding the fact of greater victories for the Master.

GEO. W. HILLS.

IT is a firm belief in the Bible, the fruit of deep meditation, which has served me as the guide of my moral and literary life.

SABBATH REFORM.

SUN-WORSHIP.

BY REV. H. H. HINMAN.

Sabianism, or the worship of the sun, together with the moon and stars, has been, throughout the world, the most common and conspicuous form of idolatry. Whatever may have been the names of the idols, or the methods of the worship, in the last analysis it was supreme honor to the orb of day.

In the most ancient of books—that of Job—the man of Uz speaks of sun-worship as the most besetting and heinous of sins. He says: "If I beheld the sun when it shined, or the moon walking in brightness, and my heart hath been secretly enticed, or my mouth hath kissed my hand, this also were an iniquity to be punished by the Judge; for I should have denied the God that is above." Job 31: 26-28.

By the law of Moses it was declared to be a crime punishable with death by stoning, in which the witnesses were to be the first to execute the penalty, and, afterwards, the whole people. See Deut. 17: 27.

In that vision of idolatrous worship in the secret chambers that Ezekiel saw (Ezek. 8: 7-18), there were twenty-five men, with their backs towards the temple of the Lord, and their faces towards the east, and "they worshiped the sun in the east." And God said: "Therefore will I deal in fury: mine eye shall not spare, neither will I have pity; and though they cry in mine ears with a loud cry, yet will I not hear them." Then follows the vision of the terrible destruction of idolaters, as recorded in chapter nine, in which the angel was to "slay utterly both old and young."

Many of our modern customs had their origin in this system of sun-worship, and some of our institutions are practically a continuation of the old heathenism. Take Freemasonry as an example. It has a system of initiation which, according to the testimony of the most distinguished Masonic authors, is practically the same as that of the "ancient mysteries," or the secret worship of the pagan gods. Of its three principal officers, each represents the sun. The "Worshipful Master" personifies the sun in the east, where he has station. The "Senior Warden" represents the sun in the west, where he also sits; while the "Junior Warden" stands for the sun in the south. Each of these officers is a fancied embodiment respectively, of wisdom, strength and beauty. In this they correspond with that triad of Hindu deities, Brahma, Vishnu and Siva, who are supposed to be, each in station, the sun in the east, the west and the south, and to stand for wisdom, strength and beauty.

In the Masonic rite of circumambulation, the candidate follows the course of the sun from the east to the west by the way of the south. By this and other ceremonies he is supposed, as in the "ancient mysteries," to experience the new birth.

It is impossible to resist the conviction that the modern system is derived from the ancient; and we are expressly told by that distinguished Masonic author, Dr. Albert G. Mackey, that Freemasonry is "a philosophical development of the ancient sun-worship." (Mackey's Ritualist, article "Master Mason.")

It is probable that idolatry less gross in outward form is as common in modern as it was in ancient society. Surely the apostolic admonition—"Keep yourselves from idols," has not become obsolete. We do not charge all Freemasons with being conscious sun-worshippers, for many of them have scarcely studied the origin and character of their institution; but we hold that its ceremonies and obligations are inconsistent with the true worship of God; and it is a matter of astonishment how any who profess Christianity, and knowing how God regarded the ancient sun-worship, should connect themselves with an institution which is, at best, "a philosophical development" of this abhorrent iniquity; or, having joined it, as many do, in ignorance of its un-Christian character, and, subsequently learning its wickedness, can re-

main willing adherents of it.—*Christian Cynosure.*

BUT I notice further the influence of pagan sun-worship on the beliefs and practices of Christians. The custom of observing the 25th of December as the anniversary of the birth of our Lord, though it has well nigh become universal in all Christendom, has not the slightest warrant in the sacred Scriptures. There is not only no proof that Jesus was born on the day called Christmas, but the weight of evidence is largely against it. For some wise reason, it has seemed good to the Holy Spirit not to reveal the exact date of the birth of Christ. The introduction of this, as a Christian holiday, has tended greatly to transfer the faith of Christians from revelation to tradition, and by its manner of observance to greatly impair the spirituality of the professed worshippers. The winter solstice was observed by sun-worshippers as the beginning of the solar year—the birth of the sun-god, and in arbitrarily making this the birth-day of Christ, it became possible to unite Christians and pagans in its observance. The result has been not to elevate heathenism but to paganize Christianity. So, too, with the observance of Easter, which also has become so increasingly common among Protestants. It has no warrant either in the teachings or the example of the apostles. The only passage in which the word occurs is in Acts 12: 4, and here manifestly means the *Passover*, and is so rendered in the revised version. Easter originated in the worship of the goddess of love, and corresponds with Astarte and Ashteroth. It is simply and purely heathen. It represents the worship of the female principle in nature as Baal did the male principle. It grows out of some iniquity so strongly condemned by Jeremiah the prophet in the women who burned incense and made cakes to the queen of heaven.

Perhaps the most remarkable and the most extended influence of the old paganism is in the observance of Sunday in place of the Christian Sabbath. I say advisedly, the *Christian Sabbath*, for but one weekly Sabbath is mentioned in the Christian Scriptures either of the Old or New Testament, and that Sabbath was on the seventh-day of the week. And here let me say that I mean no impeachment of the character or the motive, of the good people who keep Christmas, Easter, and Sunday. Until within a few months I most sacredly kept the first day of the week as the Sabbath, and was exceedingly slow to discover that I was simply following a human tradition that had its origin in a pagan innovation. I will not stop here to present the argument why the Sabbath of the fourth commandment should be observed rather than Sunday, but simply remark that to an unsophisticated mind who had learned nothing on the subject except from the Bible, the idea of Sunday-keeping would *never have been suggested.*

In the division of time into weeks of seven days, a custom, probably, older than history, and which may have come down to us from the creation. The different days of the week were assigned, by our pagan ancestors, to the worship of seven pagan gods, the first two were set apart to the sun and the moon, the Baal and the Ashteroth of the heathen. With a strange inconsistency we have forsaken the convenient Hebrew method of simply numbering the days, as 1st, 2d, and 3d, and have done unconscious honor to paganism by calling the days after the gods of lust and cruelty, that were seemingly worshiped on each day. At what time Sunday-observance began to encroach on the keeping of

the Sabbath it is difficult to determine. Probably not earlier than the middle of the second century. By that time pagan influence had made large inroads on nominal Christianity. The anti-christ predicted by the apostles had already come. It is easy to understand how nominal Christians living among pagans should have become assimilated in the observance of days, and that in the bitter controversy with Judaism there should have been a gradual forsaking of the sacred day of the Jews. Nevertheless, up to the fourth century, the keeping of the first day of the week had not become general, and has never become universal. When in A. D. 321, Constantine commanded that all people observe "the venerable day of the sun," he did so, not as a Christian emperor, but as a Pontifex Maximus, or the high priest of paganism, an office which he held until the day of his death. It was not till two years later that he professed conversion to Christianity, and not until in his last sickness that he was baptized.

The Roman pontiffs have each been Pontifex Maximus the legitimate successor of heathenism. The exaltation of Mary, as queen of heaven, virtually confused her with Astarte, and dishonors a noble and holy woman. Making the cross the symbol of Christianity, has no warrant in apostolic example, but was borrowed from the most degrading forms of sun-worship. Calling Sunday the Lord's-day is a concession to Baalism, for Baal was called Lord, and Sunday was the day set apart for his worship. The time has come when the Christian world should cease from human traditions and unite with the Psalmist in saying, "The law of the Lord is perfect, converting the soul. The testimony of the Lord, is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart. The commandment of the Lord, is pure, enlightening the eyes. More to be desired are they than gold, yea, than much fine gold."

TO BE AVOIDED.

A teacher in one of our Eastern schools has prepared a list of "words and phrases to be avoided," and it is so good that it deserves a large circulation:

Had rather, for would rather; had better, for would better; posted, for informed; depot for station, try and go, for try to go, cunning, for smart; above for foregoing; like I do, for as I do; feel badly, for feel bad; feel good, for feel well; Expect, for suspect; nice, for real nice, used indiscriminately; funny, for odd, unusual; seldom or ever, for seldom or never; more than you think for, instead of more than you think; nicely, in answer to a question as to health; just as soon, for just as lief; guess, for think; fix, for arrange or prepare; real good, for really good; try an experiment, for make an experiment; it storms, for it rains or it blows; not as I know, for not that I know; every man or woman should do their duty, a party, for a person, healthy, for wholesome.—*Harper's.*

"WHERE I GO, YE CANNOT COME."

A country minister in a certain locality recently took permanent leave of his congregation in the following pathetic manner:

"Brothers and sisters, I come to say goodby. I don't think God loves this church very much, because none of you ever die. I don't think you love each other, because I never marry any of you. I don't think you love me, because you have not paid my salary, and your donations are mouldy fruit and wormy apples, and "by their fruits ye shall know them." Brothers, I am going away from you to a better place. I have been called to be chaplain of a penitentiary. Where I go ye cannot come, but I go to prepare a place for you, and may the Lord have mercy on your souls. Good-by.

MISSIONS.

FIFTY-FIRST ANNUAL REPORT

Of the Board of Managers of the Seventh-day Baptist Missionary Society.

We entered upon the threshold of this year with fair hopes, bright prospects, and new courage. There were doors wide open and grand opportunities for gospel work and the spread of the truth as it is in Jesus Christ. The people seemed to be more awake to evangelistic work and Sabbath Reform, and men and means were coming to the front. Many doors have been entered and many opportunities well improved, and the best of all our hopes have been largely realized. The year has been one of earnest effort and the work and the workers have been greatly blessed of God. Many precious souls have been gathered into the fold of the Great Shepherd and the churches have been revived and strengthened.

While there has been so much the past year to gladden our hearts and give courage and hope, we have been made sorrowful by the loss of noble and tried workers whom the Master has called to their reward. We rejoice in the midst of our sadness that there are so many earnest young people full of the love of Christ and of souls, consecrated, well equipped by the word, training, and the spirit of God, who are filling up the ranks of the workers. For these gracious favors of God we are truly grateful and give to him all the praise and glory. We are filled with large hopes for the cause of missions at home and abroad, a cause grounded in the command of our Lord to go into all the world and preach the gospel to every creature, and in his promises that no true effort in his name shall fail. It is with such feelings as these we present to you, dear brethren, this Fifty-First Annual Report, and with the prayer that this anniversary shall be a time of great spiritual awakening and of greater consecration to Christ and his service.

IN MEMORIAM.

GEORGE B. UTTER.—Died Aug. 28, 1892. Recording Secretary twelve years. Treasurer twenty-two years. Member of the Board six years in addition.

JAMES BAILEY.—Died July 31, 1892. Corresponding Secretary five years. Member of the Board six years. General missionary in the West and North-west a number of years.

THOMAS R. WILLIAMS.—Died March 5, 1893. Member of the Board thirteen years.

JAMES SUMMERBELL.—Died Feb. 21, 1893. Member of the Board twelve years.

Sketches of the life and labors of these brethren as connected with this Society are being prepared for publication as a part of this Annual Report.

We would also here pay a tribute of respect to the memory and worth of Mary F. Bailey who departed this life June 22, 1892. Though not connected with this Society in any official way yet in her work in the Woman's Board, and as its Corresponding Secretary, she was a warm and helpful friend to the Missionary Board, and aided the cause of missions by kind words and earnest deeds. For her ability, purity of life, noble Christian endeavor and example, warm missionary spirit, denominational interest and loyalty, her name will long be remembered and revered.

Since the writing of this report another of our able and faithful workers has fallen, Joseph W. Morton, who died July 27, 1893. He served

this Society as General Missionary in the North-west for seven years. A more extended minute of his life and labors belongs to and will appear in the Fifty-Second Annual Report of the Society.

(To be Continued.)

CHINA.

"An old nun, from a temple two miles away, came one afternoon into the guest hall. This was her first visit, and she said she had come to hear the Book. After listening earnestly for some time she seemed much touched by the story of Jesus, and admitted that all the years she had worshipped Buddha she had not had peace or happiness in her heart. 'Then,' said she, 'I did not know of your Jesus; now I will pray to him every day and ask him to wash away my sins and change my heart.'

"A week later I visited her in the temple, and met with a warm welcome. I asked her if she had remembered her promise to pray to Jesus; she replied brightly, 'Yes; but I could not remember the name Jesus, so I said Son of God—would that do?' After a little further teaching she was called away; presently she passed the door saying 'Jesus, Jesus' over and over again. I looked up, and she said, 'Oh, I am only trying to remember that name; my memory is so bad, and I don't want to forget it again.' I was glad to see her earnestness to remember that name which is above every name, and prayed that she might soon know more of its sweetness and preciousness.

"The two last Sabbaths but one she has spent most of that day with us, eagerly desiring to learn more about him. I should like to ask prayer for her as well as for the other women who come so regularly twice a week to the Bible-class."—*China's Millions.*

HOW NATIVE CHRISTIANS GIVE.

The giving of converts in mission fields in Africa, India, China, and Japan, for the support of the gospel is such, in many cases, as to put to shame the well-to-do members of churches in this and other lands. As evidence of this, Miss Margaret W. Leitch is authority for the statement, which may well make the saints of Christian lands blush, that there are in North Ceylon 2,700 native Christians, gathered into twenty-two native churches, the majority of which are entirely self-supporting. The native Christians not only support their own pastors and a number of resident workers as evangelists and Bible readers, and give to the support of the Bible Society, Tract Society, and the educational institutions, but they also support thirteen native missionaries, whom they send out of the peninsula to labor in the "regions beyond." As a rule they are accustomed to give one-tenth of their entire income into the service of God. Those who receive a salary give one-tenth of that amount. Those who are farmers give one-tenth of the produce of their fields or gardens, and the firstlings of the flock and of the herd. The women daily set aside one handful of rice, in aid of their foreign mission work, diminishing the amount of food which the family was accustomed to use day by day by this quantity.—*Selected.*

"SOMETIMES the question is put: Wherein does a medical mission hospital differ from other hospitals? The answer is simple. A medical mission hospital is one in which all the workers, and the medical officers and lady superintendent in particular, regard their patients as claiming not only all the physical but also all the spiritual help they can bestow upon them. 'Healed by and for Christ' is what the workers would like to be able to write against the name of every one who leaves them. If the Lord enable them for nothing more, they will gladly do all they can to lift from the sufferers the burden of bodily pain or mental care; but they hope for, ask for, and work for results which shall abide through all eternity. Would that all our hospitals in Christian England were pervaded by this spirit!"—*Medical Missions.*

THE Lutheran General Synod reports receipts during the last biennium amounting to \$59,200, to which the women's society added \$38,080. And this is the report from the field: "There are in India 6 missionaries, 132 native pastors and catechists, and 53 helpers; 329 congregations, 135 prayer houses and 6 bungalows. During the past two years there have been 3,362 accessions and 2,617 losses, giving a present total membership of 14,311. These members contributed in the two years \$3,247. In 196 schools and the new Arthur G. Watts College 277 teachers are instructing 5,216 pupils. In Africa there are 2 missionaries and 2 native pastors. During the two years there have been 78 additions, showing a present membership of 180 communicants. In the Sunday-schools there are 12 teachers and 310 scholars; in the secular schools, 2 teachers and 174 pupils. In two years 30,000 pounds of coffee have been gathered and sold for \$4,329."

THE *Medical Missionary Record* of New York has prepared with great care a list of all the medical missionaries in the world. It contains the names of 359, of whom 74 are women, and only those possessing full medical qualifications are included. The Presbyterian Church of the United States has 48; the American Board has 32; the Methodist Church, 30; the Church Missionary Society, 25; the Free Church of Scotland, 20; the United Presbyterian Church, 10; and the Church of Scotland, 8, and the Presbyterian Church of Canada the same number. The United States has 173; Great Britain, 169; Canada, 7; and Germany, 3. As regards countries occupied, China has the largest number—126; India, 76; and Africa, 46.

THE annual report presented to the Baptist Missionary Union, at the meeting in Denver, gave an inspiring summary of statistics—2,070 preachers in the missions, 1,531 churches, 169,729 church-members, of whom 12,856 were baptized in 1892; 85,684 scholars in Sunday-schools, and \$303,270 contributed for mission purposes by the mission churches. This is an increase over the preceding year of 40 preachers, 72 churches, 5,848 church-members, 7,497 Sunday-school scholars, and \$60,910 in contributions. Add to these figures the receipts amounting to a sum so near to a million, and what an impulse should be given to the Christian beneficence of every Baptist church in the land!

ACCORDING to the English historian, Sharon Turner, at the end of the first century there were 500,000 Christians. By the end of the second century there were 2,000,000. This number was increased in the next hundred years to 5,000,000. Then the figures advanced as follows: 500 A. D., 10,000,000; 600 A. D., 15,000,000; 700 A. D., 20,000,000; 800 A. D., 24,000,000; 900 A. D., 30,000,000; 1,000 A. D., 40,000,000; 1,100 A. D., 50,000,000; 1,200 A. D., 70,000,000; 1,300 A. D., 80,000,000; 1,400 A. D., 75,000,000; 1,500 A. D., 80,000,000; 1,600 A. D., 100,000,000; 1,700 A. D., 125,000,000; 1,800 A. D., 155,000,000; 1,893 A. D., 250,000,000.

A CHINAMAN came to a missionary to ask for baptism. When asked where he had heard the gospel, he answered that he had never heard the gospel, but had seen it. He then told of a poor man at Ningpo, who had once been a confirmed opium-smoker, and a man of violent temper. This man had learned about the Christian religion, and his whole life was altered—he gave up the opium and became loving and amiable. "Oh," said the candidate for baptism, "I have not heard the gospel, but I have seen it."

THE tomb of Mahomet is covered with diamonds, sapphires, and rubies valued at \$10,000,000. How fortunate for Christianity that the very site of the tomb of its divine founder is unknown; and so love and reverence are compelled to expend themselves in far worthier ways, even in walking in his footsteps and carrying his kingdom to the ends of the earth.

ANNUAL SERMON.

Delivered before the American Sabbath Tract Society, Milton, Wis., Aug. 27, 1893.

BY REV. B. C. DAVIS.

Behold I have set before thee an open door, and no man can shut it; for thou hast a little strength and hast kept my word and hast not denied my name. Rev. 3: 8.

These words you will recognize as the words of Jesus after his resurrection and ascension, as he gave instruction to John the Revelator, what to write to the angels or ministers of the seven churches of Asia. It is the glorified Christ who speaks, his voice comes to us out of the mystery and glory of heaven. His work of redemption is wrought. He has lived in a world of sin. He has overcome the temptations of the wilderness. He has triumphed over the raging of his enemies who cried, "Crucify him! Crucify him!" He is now seated at the *right hand* of the Father on high. The plan of salvation is wrought, the story is told.

His struggle is over, but to the men and women who live,—The men and women in the struggling churches,—the men and women who keep the commandments of God and the faith of Jesus. To these living, throbbing souls comes the message fresh from the lips of the conquerer. "I have set before thee an open door and no man can shut it."

His struggle and victory had made real to him the struggle and the possible victory of every living man and woman who are now fulfilling the conditions which he had prepared for them who were in the midst of the opportunities, and entering the open doors that his life and death had made possible for them.

Eighteen and a half centuries have intensified this message of the Lord to the churches. It comes to us with the gathered momentum of the passing years,—the momentum of struggles and triumphs, of defeats and victories,—the momentum of a growing intelligence and a riper civilization,—the momentum of a broader love and a deeper spirituality. Such it is to the world at large.

To our own nation it comes with the spiritual privilege of a missionary age, a missionary commission and an open door to the empires of the world. "Go ye into all the world and preach the gospel to the whole creation," has never meant so much to any people as it means to America to-day. It was never backed by any promise so much as it is backed to-day by the Saviour's words, "Behold I have set before you an open door and no man can shut it."

To the Seventh-day Baptist people it comes with a peculiar fitness and a convincing truth. A small people, who from love to God and loyalty to his word, have nestled in seclusion among other peoples, like the heart of the rose which is overshadowed by the petals, now already losing their grip, only in bursting open to roll back and reveal to the light the glory they have so long concealed.

But to the American Sabbath Tract Society, and at this Fiftieth Anniversary of its existence and its work, is the sublime truth of God's open door sounded in our ears, and echoed back from every quarter of the land.

Fifty years have brought your Society, Mr. President, out from its retreat in the caves of the earth, to stand like Elijah upon the mount before the Lord.

You have experienced the wind of puritanic persecution when it rent the mountains and break in pieces the rocks. You have felt the upheavals of the earthquake as it has shaken the time honored theories of men and thrown

them from their defenses, and sent them headlong in search of some new justification or vindication of the traditions of men.

You have watched the fire as it has devoured all these things like chaff, and left men naked and destitute for any divine sanction for the desecration of God's holy Sabbath-day.

To-day you stand without the entrance of the cave while the voice of God himself is heard; "Behold I have set before thee an open door and no man can shut it, for thou hast a little strength, and hast kept my word and hast not denied my name."

If God shall give me a message for this people to-day it is to stand before you and point to that open door and declare to you your privilege and duty to enter it.

Nothing can be more true than that man's achievements are limited by that which he considers possible. The scope of the possible enlarges as the scale of being rises. Man can accomplish more than the beasts. The fully developed mind of man can surpass in achievement the mind that is crude and undeveloped. And it is equally true that courage, stability and growth in moral and spiritual life are possible only to the man of faith.

Lofty and noble attainments for any man, depend upon whether he keeps his idea of the possible within the bounds of his own estimate of the possible, or whether he reaches forth outside of himself and grasps God's knowledge of the possible. The Christian's faith gives the conditions which admit the soul into the realm of God's possibilities.—The conditions which enable God,—if I may so speak,—to throw open the door out of man's own unaided attainments into the possibilities of divine attainment—into the possibilities which God and truth and righteousness make attainable for every loyal heart.

I. In the first place then let us remember that God never opens a door to a man or woman, to a church or a people who have not the strength to enter it.

"I have set before thee an open door,"—and why?—Because thou hast strength to enter it." Did you ever think how useless it would be for God to open a door for a man who has no strength to enter it?

Do we always remember that God must see in us a little strength for us to reach greater attainments? It is natural for us to find a sort of idle comfort in the thought that God does not require more of us than we can do. But we ought the more to find help and courage from the thought that if God has opened a door for us, he sees in us the possibility of its entrance. And that if we fail to enter it we fail to do that which God has seen it not only a possibility, but a duty for us to accomplish.

Side by side with this truth goes another. It is this: If you would have opportunities come to you, you must see to it that you have an accumulated strength with which to meet the desired task. How many a man has waited through a life-time for some great opportunity, for some great door to swing wide open before him. He was sincere in his desire to work for the Lord, and to do good to his fellow men. But it must be some large work, done in some extraordinary way. He would make God a little indebted to him. He would have men pause a moment as he passes and say, "Behold that man who wrought thus." But alas, his self-chosen opportunity never comes. The door seems closed and barred against him. He sees it open to one just beside him. He watches the door entered by another, and its achievements

won. Then he turns away, disappointed and sick at heart, feeling that for him all doors are closed. And what is the trouble? Is it not this? that he has not the accumulated strength which God requires before he can open the door to any great achievement?

Young man have you been looking for God to do for you that which you know he is too wise to do? Seventh-day Baptists have you been praying God to open doors for you which you have not been seeking strength to enter? My brethren, as we stand knocking at the doors of achievement in gospel and Sabbath truth, there is one who calmly stands by and looks within to see if we have a little strength. He knows whether you are gaining strength to-day by meeting with heroic faith the smaller and more common duties that already open doors are giving you. These done you will find yourself ushered into larger fields of action, and called upon to do the service that other men cannot do because they have not the strength to do it. "Because thou hast strength to do it, I will open the door."

Fifty years ago God's voice came to an Eli S. Bailey, an Alexander Campbell, a James R. Irish, a Lucius Crandall, an N. V. Hull, a William C. Kenyon, a William B. Maxson, a George B. Utter, and others; and said: "I have set before thee an open door, for thou hast a little strength, and hast kept my word, and hast not denied my name." These men, inspired with a living faith, had a mind to work, and the door was entered. Imbued with strength which is born of keeping the word of God, and a loyalty which dares not deny his name, they began this work of Sabbath Reform. The great door of truth has swung upon its hinges, further and further open. These men wrought in their day and generation, and left an inheritance of the vantage ground they had gained to men of wider experience, and more perfectly matured methods of work. You stand, to-day, my worthy brethren, not in the opening door, but in the wide open highway,—in the thoroughfare of national thought.

Instead of searching for weeks to find a reference in popular literature to Sabbath inquiry and discussion, you can scarcely pick up a daily newspaper without being reminded of the prevalence of Sabbath discussion, and very much of this owes its being to the American Sabbath Tract Society. Instead of attempted refutation, with supposed Scripture proofs, men to-day confess that, "biblically, you are right;" and inconvenience is the strongest argument now urged against the Sabbath truth.

Instead of remaining an obscure sect, known only within the limits of a few counties, you have a national reputation, and your words and teachings enter more than 60,000 homes in America, and find earnest readers in other continents. Instead of being permitted to speak to-day only within the precincts of a few rural and scattered churches, you are here with delegates appointed and dates determined, to meet equal privileges in the Congress of the world's religious faiths. You are given an international hearing and the courtesies of all peoples. "Behold, I have set before thee an open door, and no man can shut it."

Again, I repeat, It is because you have the strength to enter these open doors that they are given to you. Never such wide open doors, and more strength than ever before to enter them.

II. If these things be true it is the part of wisdom to ask, then, in the second place, what the conditions are which can give the strength

to enter God's open doors. Such, in the wisdom of the Creator, is the constitution of all organized nature, that it requires certain conditions to render it healthy and strong,—yes, even to perpetuate life. These conditions scientists call the environment. Our bodies require an appropriate environment for the continuation of health and animated existence. They must have the proper and sufficient food, pure air, bodily exercise, and all the various details that conduce to the healthy organism. All nature is obedient to the same great laws of its environment. How much more the soul, and its life of sonship to the Eternal Jehovah: God has given us, then, conditions for soul growth and life. We can choose them and live, or disregard them and die.

This environment is "harmony with God." In that harmony we find health and growth, out of it we find weakness and death,—the purpose of God in creation—the whole idea of redemption, is that man shall be made into his likeness, the unfolding of his character. To this end the spiritual environment is given. Would you know it? Then look to the words of the text, "It is that we keep his word and deny not his name." This is the food and the raiment, the atmosphere and the exercise of the soul.

The man who disregards God's word and is destitute of the love which God's word requires,—he who through selfishness, or pride, or malice, loves self—dishonors God and ignores his fellowmen, that man is thus made narrow and bigoted, with a soul that cannot reach out into the broad plain of humanitarian efforts. He is a weak and powerless man, with no strength to do anything that is not purely selfish. It is the natural result of a positive law, nothing else is possible for him.

You may apply this to any command of scripture or fundamental principle of revelation and it is always the same. "The soul that sinneth it shall die," not because of a special fiat of God, but because it has violated the laws of its being, has corrupted its environment, and has put itself in conflict with the eternal laws of the universe.

If I shall emphasize to-day the Sabbath truth and show you that those who do not keep God's word in this particular are putting themselves out of their true environment and are bringing upon themselves the weakness and decay that are the invariable penalties of such disobedience, do not charge me with a failure to apply the same unerring laws to every violated truth of God—like conditions will produce like results, *ad infinitum*. But time and strength, and more especially the events of this day, hold me to the Sabbath truth.

"The seventh day is the Sabbath of the Lord thy God," is a part of God's word, and no unimportant or accidental part either. Remember the Sabbath-day is more of it, just as emphatic and eternal. The souls that would have strength by keeping God's word, dare not annihilate or disregard these truths and cling with one hand to others. Such a position is doomed to hopeless weakness.

Add to these oft repeated truths the words of our Lord, "The Sabbath was made for man," and then as if not satisfied with the words of Jehovah, pile still higher the universal testimony of Christendom, which lifts its voice in unceasing protest against no-Sabbathism and says Christians must have a Sabbath, it is a fundamental and absolutely indispensable environment of the Christian life and its development. Throw away the importance of the Sab-

bath truth to the church and to spiritual life, if you must,—you who believe in the practical only and cry out only for material evidence and support, and then listen to the long, loud cry of the laboring thousands—gives us a day of rest for our bodies. Listen to the sigh of the working girl in her narrow attic chamber with listless eyes and tired limbs, "O, for a day's sweet rest."

Hear your business and professional men, with throbbing heads and tired brain, saying, "I cannot stand it I must have rest." Consult your scientists and your physicians and collect your undivided testimony, "that man's system requires a Sabbath," and its rest he must have, and then tell me whether God's provision of a Sabbath, his holy Sabbath day made for man, and propagated by his eternal word, tell me, I say, whether this word of the Lord is not a fundamental environment for the highest and most complete and perfect life, for the loftiest development, temporally, physically, and spiritually, for these multitudinous sons of the most high God. Or would you traverse the pages of history to prove its truth? Go back to the second and third centuries of the Christian era. Let the Christianity which Paul taught throw away its fear of heresy. Let it give itself to pagan Rome so dilute that pagan Rome could take it and never wink its eyes. Let it attempt to get inside the Roman consul's coat, and that so that he need not change a button. Let paganized Christianity and Rome herself become allies to crush out everything that persecuted Judaism had ever cherished, or believed, or thought, or done, all because it belonged to "that most abominable sect of the Jews," and you have played on the stage of history the first act in the drama of degeneracy, in which this environment of God's word has been ignored and its results produced.

This first scene of degeneracy only prepares the way for what follows in the history of the dark ages. Not that everything was wholly bad but that everything was viciated and lowered in its scale, because out of its environment. The Reformation, with its heroic men, made herculean strides for a purer Christianity. Yet we confess to-day with shame that the goal is not reached. The coming of the kingdom into the hearts of men is retarded. The tree of life in the midst of the garden does not yet gather under its shade all the races of men, nor are those who are gathered lifted to the sphere of that which is possible for them. Something is wrong with the environment of Christendom. Some of the forces are not fed. Eighteenth century puritanism swung off to the right wing of Sabbath-observance. It made a heroic effort with the means at its command. It did the best it could with its Sunday. Some progress, but a defect at the core blighted the tree. Humanity cannot be put in a four square pen and made to walk round and round by centuries. The result came. France is a specimen of the wreckage. Then Christianity said we will try what a moderate liberty will do, and you have it. Is it the highest ideal? Is the fruit of the tree perfect? and from the whole of Christendom the echo reverberates, No! No!! Failure and defeat stare us in the face. Christian people have left their Bibles, and their closets and their alters. They are thronging legislative halls. They are praying to the State with constant memorials. Legislate a Sabbath, compel its observance, nothing else will save our Sunday, and with that goes our church. Need I tell you? Can you not see that all of this weakness is but the natural and

inevitable result of failing to live in our environment because of failing to keep the word of God?

Do not understand me to say that everything is bad that does not bow to the Sabbath. Everything is good in itself, just so far as it is good. Do not understand me to say that there are not devoted, God-fearing, true men and women who do not keep the Sabbath of the Lord. Honesty is a virtue that God loves. Philanthropy and brotherly love are heaven-born gifts. Piety and reverence God honors. But you may put on the record of this day's words the affirmation that no man lives up to his highest privilege, and to his greatest strength, who does not fulfill the conditions that God has made for him, by keeping the word of God as it relates to the Sabbath as faithfully and conscientiously as he does any other part of that divine word.

But along with keeping the word of God, is another part of the God-given environment for strength and progress in Christian life and work. *It is that we deny not his name.* Thou hast a little strength for thou hast kept my word and hast not denied my name. The weakest Christian to-day is the man who has not strength to confess it.

The only condition for strength to Seventh-day Baptists, is that in addition to keeping the Word of God, they openly, and publicly, and unmitigatingly confess the Lord to whom they profess loyalty. We are weak Sabbath-keepers so long as for any reason we are not willing to make known our faith. And here is the charter for these fifty years work by the American Sabbath Tract Society.

My brethren are we as strong to-day in this work as we ought to be? If we are not, may God help us to see to it that we begin to comply with the only conditions that can give us strength. We can not all write books, we can not all make lectures, but every man and woman and child can confess the name of the Lord who gave us the Sabbath by faithfully and conscientiously giving as the Lord hath prospered him to carry on this glorious enterprise of Sabbath Reform work. I pity the man or woman who feels it a burden to keep the Sabbath or to lend his aid in the dissemination of Sabbath truth. I pity him because he is so weak when it is his privilege to be strong. I pity him because that which he might make a joy and special privilege, he has made a burden and a grief.

Have you ever tried to excuse yourself from this duty? Have you ever heard others excuse themselves from duty because it is unpopular, because it is inconvenient, because it brings hardship, because we are only a small, scattered people?

The church of Philadelphia, to which especially the spirit directed these words, was one of the smallest and most persecuted churches. But the men and women of Philadelphia were too loyal to the cause of Christ, too ready to keep his word, too glad to confess his name, to be willing for a moment to think of such excuses. They were too anxious to keep his word, and to be free from the guilt of denying his name, to allow anything to separate them from the love of Christ. Do you wonder that to such a people, God could say, "I have set before thee an open door, and no man can shut it, for thou hast a little strength, and hast kept my word and hast not denied my name." My brethren, the environment is given, the strength is yours, the door is open. May God help you to rise to your privilege and enter it.

WOMAN'S WORK.

THE following letter has been translated from the Chinese and forwarded by Miss Dr. Swinney. The writer is Giles Dzaü, the third son of Chung Lau, who came to this country with Eld. Carpenter. Dr. Swinney says "he is brother to Sing Chung, and is almost persuaded to be a Christian. Many prayers ascend for his conversion. He was Miss Burdick's teacher for a while."

"IMPERIAL NAVAL COLLEGE,
Nanking, July 10, 1893."

Dear Friend, Miss E. F. Swinney:—I was very sorry that I could not find time to write you a letter before you went to America. The reason was that I had made a mistake in thinking that the time of your starting was one month later, and this was because the fourth English month was the third month of the Chinese calendar. But before I had discovered the error you were already two days on your journey.

A month ago I received a letter from my brother Luke, in which he informed me that you had reached America safely. I was very glad when I heard it, and hope that you will have a very pleasant vacation in your home.

I was very well all the time before the "Dragon Boat's Festival," but was ill during the two holidays on the festival. Although I dislike sickness still it is better to be ill in holidays because the less I am idle the less likely I am to be led into temptation.

The first Triennial Examination of the College commenced on June 7th and ended on June 14th. The examination on English subjects took place on the first four days. They were (in my class) Geometry, Grammar, Dictation, Meanings of Words, Composition, Writing, Reading, Nautical Astronomy, Geography, Plane and Spherical Trigonometry, Algebra, Arithmetic, Navigation, Mensuration, and Observing. The papers were examined by our own teachers, and only the first five students of each class were rewarded, and I was the tenth of the first class. On the fifth day we had an examination in Chinese. It was a composition on sentences spoken by Menicius. "To choose the weather is not so good as to choose the position of the place." On the following day we had drill, and the last day we had gymnastics, rifle drill and climbing the mast. In all of these we were examined by the captain of H. I. M. S. Kiung Tsing, Captain Ho Sing Tsau. Then we had two days' rest.

It has been very hot in Nanking lately, but I don't think your home is nearly so hot. I hope that you will come back to China very soon, so that I may see you during the New Year vacation. My brother Guthrie was the fifteenth of the second class (Engineering), and Tsz Kwai Chau was the sixteenth of the second class (Navigation). They are both getting on very well, and told me to send regards to you.

Do you see Mr. Carpenter, and how is his whole family? Are they all well? As the weather was so hot in those days our night works were decreased, and we had more time to look over the Bible; but sorry to say there are only a few Christians in the college still. I hope to hear from you very soon. Kindly remember me to your whole family.

Yours truly,

GILES DZAU.

EXCESSIVE liberty and excessive servitude are equally dangerous and produce nearly the same effect.

CORRESPONDENCE.

To the Seventh-day Baptist brotherhood, greeting:

AZONA, Texas, July 23, 1893.

Dear Brethren in Christ:—Through your agent, Bro. Mosher, I received a copy of your hand-book by Elder Lewis, and several of your tracts, by which I have gained some knowledge of your denominational distinction. I am well pleased with the tracts. Some of your brethren have gone through the same routine of search with myself, and their statements are simply restatements of my experience, at least in the main. Suffice it to say, I have been a Baptist twenty-eight years. During this time I have been searching closely and prayerfully the Bible and all the religious literature I could get, my prime object being to know my own duty. Nineteen years I have been an ordained minister. Twenty-five years I lived with the Missionary Baptists, but for the last three years I have had no denominational connection. Since last March, the 4th, I and my household have kept holy the Sabbath, or seventh day of the week. My prime object now is to find a people governed solely by God's Word, doing all that Christ enjoined on his disciples—no more, no less—and if I ever find that people, with them I wish to live and die.

I have scanned briefly your hand-book, but find nothing said about church feet washing. If it was accidentally omitted I want to know it, and if you do not keep up feet washing I want to know your reasons, and how you define the injunction of Christ, (John 13:14); and as I have found your writers very consistent on other points I hope to find them the same on this also. I wish to hear from your leaders either by private letter or through your public press. But be the matter private or public it must be done in the spirit of Christian meekness, or the cause represented will suffer harm instead of being benefitted.

I am in hearty accord with general Baptist teaching on the atonement, repentance, faith, baptism, the Lord's Supper, the saint's preservation, local church independence. But on the Sabbath, the resurrection, and feet washing subjects I am satisfied the generality of them have gone astray.

You have my permission to do as you think best with this letter. If published I want a copy of the periodical in which it is placed, and if criticised or commented on I ask space in the same periodical for explanation or rejoinder; and all I ask is fair dealing, it being one of the prime characteristics of a true Christian spirit.

I subscribe myself your brother in search of the truth,

ISAAC D. BAREFOOT.

WASHINGTON LETTER.

From our Regular Correspondent.

WASHINGTON, D. C., Sept. 11, 1893.

Emily Goldman, who has been arrested in Philadelphia for inciting riot, is a foreign Jewess and was an intimate of anarchist Bergman who, out of pure deviltry, went from New Jersey to Pittsburg, Pa., to kill Frick, and who is now paying the penalty for making the murderous attempt. These people are of the "bread or blood" type in a land of freedom where any decent man can in eight hours earn enough bread for many days. In New York lately the police found that every loud-mouthed tramp of them had money, or watches, or jewelry, and that they freely patronized the saloons. Nearly all are foreigners and many are criminals. This is the class upon which the Chicago

police trained loaded gatling guns the other day, but were able to put the mob to rout with their clubs. Four rioters were arrested last week in Milwaukee with significant names, Kornofski, Zuloski, Kishiski, and Merlski. Poles, Hungarians, Italians, Russian Jews and other peoples who have been maimed, dwarfed, distorted and hardened by foreign tyranny, bigotry and fanaticism need time to heal their wounds, purify their blood and expand their lungs so that they can breathe the free air of America. Let them have time, if they are here to stay, but let them be taught that Americans will not put up with lazy, guzzling, blatant, lying, lawless anarchism.

President Cleveland returns to the Capitol rested and in good health. It is to be hoped that we shall not be treated with a repetition of the health-news mongering that followed Blaine so closely during the last years of his life, today asserting that his health is perfect, tomorrow that it is much improved, next day that he has never been sick, and the day after that he is rapidly recovering. The truth is, that the President has overworked, has had the toothache and touches of rheumatism, but has not been confined to his room and is now a well man.

Hay from Iowa to Liverpool. Five hundred tons have been started by one shipper. This is better than importing cabbages from Germany, potatoes from Scotland, onions from Spain and wines from France, for the balance of trade and the maintenance of the gold reserve. The reason why England stands for gold monometallism is first, she is a creditor nation and has money to lend, and secondly she thinks the United States can be maneuvered onto a silver basis. But if by sale of our products, supplemented if necessary by the purchase of gold, we can prevent her cornering gold she will be forced to agree to bi-metallism.

Owing to the scarcity of currency the treasury last week paid out here about a million in gold, drawing on the reserve. Cabinet officers, clerks, laborers and contractors were all paid in the yellow metal, and considerable annoyance was felt by the public at the absence of small bills.

The administration is consulting friends in regard to the repeal of the State bank tax. The problem is to provide for the uniform soundness of such banks. No holder of a national bank bill has ever lost a penny by it. It is suggested that the State banks, if such are authorized, be supplied with bills of a uniform appearance and character, but how to render such bills absolutely free from danger of depreciation is the question. The faith of the general government must be pledged for it. How the States can secure the general government is a question likely to be much discussed.

CAPITAL.

LETTER FROM MRS. ALLEN.

Mr. Editor:—We were much interested in the question asked by W. F. Place in the last SABBATH RECORDER, in reference to the history of Alfred University, and of Prof. Wm. C. Kenyon, the man whose life-work gave this Institution to this county, yes, to all South-western New York. This whole section owes its high standing intellectually, and its progress on all lines of social reform, more to Prof. Wm. C. Kenyon and the co-workers he called together, than any or all other sources combined. The influence of the many teachers going out from this school was early felt in the yearly meetings of the "State Teachers' Association," and their advance

methods of work were gradually adopted throughout the State.

While I have been writing President Allen's life, I have constantly found material that ought to be in book form and in many libraries, that could not be used without making this volume too large. President Allen, a few years since, commenced the history of the Institution in decades. He left in manuscript the two first and commenced the third decade. These are very full in general outline, though last year he carefully expunged most that referred to his own work. There are many old pupils capable of this work, and some of these were born and grew up within the sound of the chapel bell. There is Dr. Daniel Lewis, W. F. Place, Mrs. Ella Eaton Kellogg, Miss Susie Burdick, with others. I would suggest that several individuals scattered along these 57 years should have different parts of the work. I think it would thus better meet the wants of the students and of the public. There should also be a full record of the students that have made a marked success in their lines of work. Very few institutions of like numbers can show an equal proportion that are bearing their full share of the world's burdens. The war record is not complete, and it should be carefully written and kept.

I hope that old students, seeing these suggestions, will carefully write out their memories of Alfred and their teachers, and if any such having letters from Presidents Kenyon or Allen will send on copies or extracts from the same they will be carefully filed with other material collected for future use.

Yours faithfully,

MRS. A. A. ALLEN.

TABLE ETIQUETTE.

- Never eat fast.
- Never fill the mouth very full.
- Never open your mouth when chewing.
- Never make noise with the mouth or throat.
- Never attempt to talk with the mouth full.
- Never leave the table with food in the mouth.
- Never soil the table-cloth if it is possible to avoid it.
- Never carry away fruits and confectionary from the table.
- Never explain at table why certain foods do not agree with you.
- Never introduce disgusting or unpleasant topics for conversation.
- Never pick your teeth or put your hands in your mouth while eating.
- Never cut bread; always break it, spread with butter each piece while you eat it.
- Never come to the table in your shirt-sleeves, with dirty hands or dishevelled hair.
- Never express a choice for any particular part of a dish, unless requested to do so.
- Never hesitate to take the last piece of bread or the last cake; there are probably more.
- Never call loudly for the waiter, nor attract attention to yourself by boisterous conduct.
- Never hold bones in your fingers while you eat from them. Cut the meat with a knife.
- Never pare an apple, peach or pear for another at the table without holding it with a fork.
- Never wipe your fingers on the table-cloth, nor clean them in your mouth. Use your napkin.
- Never allow butter, soup or other food to remain on your whiskers. Use the napkin frequently.
- Never wear gloves at the table, unless the hands from some special reason are unfit to be seen.
- Never, when serving others, overload the plate, nor force upon them the delicacies which they decline.
- Never pour sauce over meat and vegetables when helping others. Place it on one side of the plate.
- Never make a display of finding fault with

your food. Very quietly have it changed if you want it different.

Never pass your plate with knife and fork on the same. Remove them and allow them to rest upon a piece of bread.

Never make a display when removing hair, insects, or other disagreeable things from your food. Place them quietly under the edge of your plate.

Never make an effort to clean your plate or the bones you have been eating too clean; it looks as if you left off hungry.

Never tip back on your chair or lounge upon the table; neither assume a position that is awkward or ill-bred.

Never, at one's own table or at a dinner-party elsewhere, leave before the rest have finished without asking to be excused. At a hotel or boarding-house this rule need not be observed.

Never feel obliged to cut off the kernels with a knife when eating green corn; eaten from the cob, the corn is much the sweetest.

Never eat so much of any one article as to attract attention, as some people do who eat large quantities of butter, sweet cake, cheese, or other articles.

Never expectorate at the table; also avoid sneezing and coughing. It is better to arise quietly from the table if you have occasion to do either. A sneeze is prevented by placing the finger firmly on the upper lip.

Never spit out bones, cherry pits, grape skins, etc., upon your plate. Quietly press them from your mouth upon the fork, and lay them upon the side of your plate.

Never allow the conversation at the table to drift into anything but chit-chat; the consideration of deep and abstruse principles will impair digestion.

Never permit yourself to engage in a heated argument at the table. Neither should you use gestures, nor illustrations made with a knife or fork on the tablecloth.

Never pass forward to another the dish that has been handed to you, unless requested to do so; it may have been purposely designed for you, and passing it on to another may give him or her what is not wanted.

Never put your feet so far under the table as to touch those of the person on the opposite side; neither should you curl them under nor at the side of your chair.

Never praise extravagantly every dish set before you; neither should you appear indifferent. Any article may have praise.—*From Hill's Manual of Social and Business Forms.*

CURIOUS AMERICAN HOUSES.

Among the 65,000,000 people in the United States there are probably not 500—outside of the locality—who are aware that at the mouth of the Mississippi there is a little village built upon wooden piles standing far out in the water. This village, which is called Balize, is reached from the mainland by canoes or boats, and its inhabitants have to climb a kind of pole-ladder to get to the doorways of their homes. This is probably the only place in the United States in which "pile-dwellings" occur; but all along the Venezuelan coast and at the mouths of the Orinoco and Amazon similar villages are frequently met with, many of them being inhabited by the Indian fishing tribes of the Amazon estuary.

These strange inhabitants were first discovered by Alonzo de Ojeda, who accompanied Columbus on his second voyage to this continent. In 1499 he undertook an independent voyage to explore the northern part of South America, and he took with him Amerigo Vespucci, who wrote a graphic account of the expedition. The following extract from a translation of Vespucci's work gives the origin of the name Venezuela, and tells of the connection between the curious village discovered there and the name Venezuela: "Proceeding along the coast, they arrived at a vast gulf resembling a tranquil lake, entering which they beheld on the eastern side a village, the construction of which filled them with surprise. It consisted of twenty large houses shaped like bells, and built on piles driven into the bottom of the lake, which in this part was limpid and but of little depth. Each house was provided with a

drawbridge and canoes. . . . From the resemblance to the Italian city, Ojeda gave the bay the name of the Gulf of Venice (Venezia.)" The country itself was afterwards called Venezuela, or Little Venice, the original Indian name being Coquibacoa.

In Lake Maracaibo, south of the bay of Venezuela, similar pile-buildings are still erected by the Goajoir Indians.—*Harper's Young People.*

TRUDGE ALONG.

BY LUELLA D. STILLMAN.

Don't expect the world to be all sunshine,
The sweet flowers cannot bloom always,
To all must come some grief and heart ache,
To all must come some cloudy days;
Take for your guide the living Jesus,
Lean upon his arm so strong,
And though the path be steep and rugged,
Put your hand in his and trudge along.

Did you think when from the wood-land
Came those happy bursts of glee,
Summer days could last forever?
No, poor child, it could not be.
When the last sweet flowers have faded,
And through the trees the north-wind roars,
The birds that filled the woods with music
Plume their wings for other shores.

We are much like little children—
Only older grown, and gray,
We long to rest on mother's bosom,
And have her kiss our tears away;
But when our path-way seems the darkest,
And we are bowed with grief and fear,
From his white throne up in heaven,
Jesus bendeth, oh! so near.

And he gives our hearts new courage,
Puts upon our lips a glad new song,
Whispers, "I will bear your burdens,
Put your hand in mine, and trudge along."

THE MISTAKES OF MOSES.

Many of our readers have heard of the lecture on the above title by a noted skeptic—noted alike for his eloquence, his conceit, and his bold attacks on the Word of God. But how narrow is his view of the true meaning and aims, as well as of the actual results of that great system of truth and discipline appointed by God and revealed through Moses for the training of a nation's life through the elevation in its individual members!

"Does he tell you," says another, "that the keynote of the Mosaic system was mercy, and its method and aim were those of deliverance and freedom from the actual ills of life? Does he tell you that it took a nation of slaves, ignorant, barbaric, besotted in mind and degenerate in body, and by a shrewdly adapted system of laws, lifted it, steadily and persistently, to ever bettering conditions and to freedom—that from first to last, from center to circumference, it was a system of deliverance from bondage, from disease, from ignorance, from anarchy, from superstition, from degrading customs, from despotism, from barbarism, from Oriental vices and philosophies, from injustice and oppression, and from individual sin and error? Does he tell you that the nation was organized in the interest of true freedom, by a gradually unfolding system of laws, educational in their spirit, and capable of wise explanation in right directions? No! he sees nothing of all this, but only what he calls incongruities in numbers, and a cosmogony which he thinks is not scientific!"

He does not see, it may be added, that under Moses, for the first time in the history of the world, the people were asked to give their public assent to the laws proposed to them, even from heaven, that they actually gave such consent, and that here was the germ of voluntary and free government by the people as well as for the people, that our system of town meetings, and of common schools, was first suggested by the tribal regulations of Moses, of the former of which Jefferson said, "they were the origin of our Independence;" and that by the proper regulation of diet and social morality, the Jewish nation became the healthiest race in the world.

All these great aims and results were entirely overlooked by the author of the "Mistakes of Moses," that he might point out a few fly-specks which he thought he had discovered on the pages of the great law-giver of Israel!—*The Christian Secretary.*

YOUNG PEOPLE'S WORK.

QUESTIONS AT POST 102—D.

Where are the head quarters of your church?
Are the Seventh-day Baptists and the United Brethren the same?

What is the difference between the Missionary Baptists and your church?

What advantage is it to you to make a separation from other churches on the mere matter of which day?

Would you not accomplish much more good by joining your forces with other Christians instead of struggling along by yourselves merely eking out an existence?

Your Publishing House is at Battle Creek, Michigan, is it not?

Do you keep Sunday on Saturday?

How do you manage about keeping your shops and stores open on Sunday?

Why do you not maintain the custom of *feet-washing* if you are so particular about the *exact* day?

What does *seven days* Baptists mean anyway?

Do the *regular* Baptists have an exhibit in this building?

What is the present membership of your church?

Do you think Christ, if he were living on the earth now, would keep Sunday or Saturday?

What are these queer looking things overhead?

Do you believe in open or close communion?

Do you have photographs to sell?

Don't you find it rather inconvenient to keep two Sundays each week?

Has any one been in to-day from Alfred Centre?

Where is the *Century* Publishing Company?

Is that one of your gods there in the corner?

Do you think it is going to make any difference with our eternal salvation whether or not we keep a particular day, only so we keep one day in the true spirit of worship?

Will you please tell me where Prof. Wm. A. Rogers has his exhibit?

Have you a time-table here on the "Erie"?

Would there be any objection to our eating our lunches in the back part of the booth?

Do you not meet more or less persecution and annoyance in your disregard for Sunday-observance?

Do you expect to convert the Christian world to your way of thinking?

What difference does it make anyway?

YOUNG MEN.

Paper read at the Young People's Hour of the General Conference, Milton, Wis., by Ernestine C. Smith, Plainfield, N. J.

A young man starting on the highway of life! What a glorious sight! All await with solemn expectation and lofty hope the coming man. That upon which the young man fixes his eye with eagerness and confidence is success. There has never been a time in the world's history when young men could achieve so much for God, mankind and themselves. The great want of the nation is manhood, enlightened, educated and inspired by Christian principles, and the great want of our denomination is conscientious young men who have individuality of character. They must combine their influence with that of the millions; there are thousands of opportunities constantly occurring when their individual character will be

weighed and will have the full value of its weight.

Young men, see how much there is committed to your care, and how great are the responsibilities resting upon you growing out of the interests, religious and social, which have come down to you a precious inheritance from your fathers, and which, with all the duties and responsibilities connected with them, are soon to be transferred to your hands and to your keeping.

We look forward only a few short years and all will be changed. Our fathers who have borne the heat and burden of the day are leaving us one by one. Who will rise up and take their places? To whom will be committed the invaluable interests of our denomination? Who are to sustain its responsibilities and discharge its duties? You anticipate the answer, —it is to you, young men, that these interests must be committed, and these duties transferred. You will soon possess the power and direct the influence now in other hands.

Our young men cannot take a just view of these facts without feeling that they are placed in circumstances of deep and solemn interest. Do not indulge the thought that you can always choose the sphere and circumstances in which you are to put forth your powers, but make good use of the opportunities given you. Opportunities of to-day are doorways to the future for the exercise of your ambition. That life is a struggle, none can deny. Our Seventh-day Baptist young men have perhaps a fiercer strife than others, for both wind and tide conspire against them.

You must be determined. You must not step out of the contest because bewildered and in doubt, but strike manfully for the right, then you will have a testimony in your favor compelling the approval of all, reluctant though it may be, from those who have not the principle to imitate your virtues, nor the courage to follow your example.

We need men who will walk quietly into the lion's den of public opinion, rather than be disloyal to God's truth; men who will face popular opposition and stand firm for right principle. Many know the right but choose the wrong. It seems so much easier to float along on the popular current than to swim against the tide, though only the latter can finally bring us to a safe harbor.

Then one must be thoroughly convinced that he is right. It is certainly unquestionable that the positive conviction of the right and truth of one's position adds force to one's life. Men are moved by what we know and what we are. The consciousness that you are right, that God and all the forces of truth are with you, lend vigor to thought and nerve for the conflict.

Young men are forced early to decide what they will do and be. Conflicting theories of life and duty—religion and destiny—difficulties in the application of fundamental truth and principles, are met on every hand. It sometimes seems the nearer you approach the gate of triumph the thicker grows the opposing host. Your investigations cannot go far—your experience be very extensive without coming upon mysteries unfathomable by human power or wisdom. We are fellow-students in the school of life. We are being educated for eternity. Some things we *can* know. We can know God and trust him; know Jesus and love him; know our Bible and follow it. Search the Scriptures for they testify of Christ. Submit to him.

It is not easy for our young men to keep the Sabbath. It interferes constantly with social

and business pursuits. They are oftentimes led into unpleasant discussions, and scoffed at for their peculiar belief. Their social circle is necessarily limited, and the lucrative positions are not all open to them because of their Sabbath. These are all trying circumstances for the ambitious young man of the day, and the struggle is hard, but God is ready with reinforcements, and if "God be for us who can be against us?" We want young men who can afford to be poor in this world's goods rather than violate their conscience; to be scoffed at for the time rather than lose their hold upon the generations that are to follow.

It may be necessary for some of our boys to content themselves with a pure, though small light burning rather than striking brilliant sparks which many times come only from flint and steel. But this is not always necessary. Start out with determination and energy of character; so many enter the battle undecided, and their indecision becomes their ruin. If you resolve to push your way to lofty positions you will do so despite the fact that you are a Sabbath-keeper. You will have keen disappointments, but you must turn them as the oyster does the sand that annoys it, into a pearl.

Right here a word to the older ones. There is a moral obligation resting on each and every one of our successful business men to make openings, and aid in every possible way our rising boys. They have ordinary, and many of them more than ordinary abilities. They may demand much, for few are willing to start as their fathers did. All this may be true, but how noble will be your influence if you will practice a little self-denial for your Creator, for your own sakes and for the boys who are to follow in your footsteps. It pays better in the end to be fair and square with God, to vow and pay your vows without reservation. God bless those who because they work not for notoriety but for Jesus' sake, are willing to do everything, and if need be, be nothing. There are noble men in our denomination who, for Christ's sake, have sacrificed many fond hopes; who are doing and bearing, praying and hoping, unconsciously fitting themselves for something higher, their law one word, loyalty, and their silent message one word, love.

The lives of all young men must be full of self-sacrifice and denial, but to be self-sacrificing for the love we bear our Master, and in imitation of him is the ideal of Christianity. Robes of white are gained only through trouble and self-denial, and it has always seemed to me that if we continue in God's word and are his true disciples, that ours will be just a little whiter, for are not we following the religion of him whose life and death were a continual self-sacrifice? If you follow him you must, like him, bear a cross. You must take away utterly the chafing thought which comes only with rebellious struggle, and the peace of God which passeth all understanding will take possession of your soul. There is but one way to find peace; not to find an infallible church, but to find an infallible God and rest in him. There is but one way to obtain truth, and that is not to ask of men, but "if any man lack wisdom let him ask of God."

Drummond says: "If you know anything better, live for it; if not, in the name of God and humanity, carry out Christ's plan." Can you carry it out better than by becoming Christ-like in character, and reverently, earnestly, cheerfully and willingly keeping the holy Sabbath, loved and honored by Christ.

OUR MIRROR.

PRESIDENT'S LETTER.

As I write this letter to the young folks this morning I am thinking especially of you who are making plans to change your location for the coming year or months. The school year is just commencing; and as many of you are entering upon it, you leave home, your church, Sabbath-school, and Young People's Endeavor Society, if you were a member, and if you were not now is the time to commence. Identify yourself with those who are building up the kingdoms of this world for Christ. Do this now the first week you spend in your newly chosen home. The failure to make at once a right choice has too often resulted in a wrong choice. If the Lookout Committee come to you and ask to present your name to the Christian Endeavor, tell them Yes. Come to help; give them the benefit of your former experience. If you have not been a member, start now; put your influence just where you want it. Or if you have none just where you would have it cast if you had influence. If you have been working on the off side now is your time to turn over a new leaf. The leaf has been turned and you are writing on it. Is it what you want read?

There are other young people making changes, starting in life. Men used to be compelled to start out at sea with no compass. The golden pledge is ours. If you have set sail without it, throw out the anchor and go back, start right. It is a time of general wreckage. Be master of the seas or never hoist anchor. If the pastors and secretaries of Christian Endeavor Societies will send letters of introduction where young people are going it may be the means of getting others interested in such people, and help us to look after them. Let us all try to look after all new comers this year with more care than we have ever been able to do. Let us start right in this matter too. The question is not, can they be a help to us, so much as can we be of help to them.

Who of us are satisfied with what we have done the past year? If we do not commence the year better what show have we of doing more than we have been doing? I cannot do this for you or you for others, but I can and will try and do more of this work myself the coming year. Will you?

E. B. SAUNDERS.

—THE President of the Permanent Committee was permitted to meet with the Farina Y. P. S. C. E. Sabbath evening, September 2d, and by request took charge of the meeting, which proved quite profitable and interesting. Almost all made the hour with its opportunities their own, and expressed a heartfelt desire to use to better advantage the privileges which the Christian has of working for Christ. Following the prayer-meeting was the regular monthly business meeting, with reports of committees. The society seems to be in good working condition. Miss Agnes Rogers, the president, is planning to have regular meetings of all the committees of the society together, to consider the needs and opportunities for advancing the work. This plan is one which might be followed in all our societies to advantage, we believe. The Junior Society, which meets Sabbath afternoons, Mr. Saunders was unable to attend, but he reports it doing successful work under the leadership of the Misses Myrtie Crosley and Inez Burdick.

—WE learn that in June the third society organized this year in the South-Eastern Association came into existence at Salemville, Pa., with over forty active members. The aggregate membership of these three new societies is eighty-two, making the growth greatest in the South-Eastern Association for the year. Three other new societies have been added to our list since August, 1892, two being in the Eastern and one in the Central Associations.

—IN January, 1891, the first step was taken in Junior work among our people, with the organization of a little society at North Loup, Neb., of eleven members. The growth of that society is a recommendation to the Junior work, it numbering now over fifty members, thirty-five of whom are church members, sixteen having been converted this year. This is no extraordinary record, but is an example of what might be accomplished in a great many places, as a result of earnest, consecrated work. Our list now shows eight Junior Societies, with a total membership of two hundred and thirty-four. Five of these have been organized within the year past. It is our expectant hope that a still greater proportion will take up the Junior work during the year just opening.

OUR YOUNG FOLKS.

THE OLD COUNTRY ROAD.

Where did it come from and where did it go?
That was the question that puzzled us so
As we waded the dust of the highway that flowed
By the farm, like a river—the old country road.

We stood with our hair sticking up thro' the crown
Of our hats, as the people went up and went down,
And we wished in our hearts, as our eyes fairly glowed,
We could find where it came from—the old country road.

We remember the peddler who came with his pack
A down the old highway, and never went back;
And we wondered what things he had seen as he strode
From some fabulous place up the old country road.

We remember the stage-driver's look of delight,
And the crack of his whip as he whirled into sight,
And we thought we could read in each glance he bestowed
A tale of strange life up the old country road.

The movers came by like a ship in full sail,
With a rudder behind, in the shape of a pail—
With a rollicking crew, and a cow that was towed
With a rope on her horns, down the old country road.

And the gypsies—how well we remember the week
They camped by the old covered bridge, on the creek—
How the neighbors quit work, and the crops were unhoed,
Till the wagons drove off down the old country road.

Oh, the top of the hill was the rim of the world,
And the dust of the summer that over it curled
Was the curtain that hid from our sight the abode
Of the fairies that lived up the old country road.

The old country road! I can see it still flow.
Down the hill of my dreams, as it did long ago.
And I wish even now I could lay off my load,
And rest by the side of that old country road.

J. Matthews, in August Ladies' Home Journal.

MABEL and Edith were sisters and loved each other—as all sisters should. They were also beloved by all who knew them; for they had learned the secret of truth and happiness—they had given their hearts to the Saviour, and were trusting in him. One day, as they were looking up some of their favorite texts of prayer, Mabel asked:

"Edith, what would you do if you should call upon Jesus, and he did not answer you?"

"I should keep asking," replied Edith.

"But suppose he never answered you?" said Mabel. "Then I should trust him anyway."

SALVATION is God's highest glory. Hence the angels sang, "Glory to God in the highest" degree. Why? Because he had sent his Son to save men, not to destroy them.

SWEETEN LIFE WITH KISSES.

A good-by kiss is a little thing,
With your hands on the door to go,
But it takes the venom out of the sting
Of a thoughtless word or a cruel fling
That you made an hour ago.

A kiss of greeting is sweet and rare,
After the toil of the day,
And it smooths the furrows plowed by care,
The lines on the forehead you once called fair,
In the years that have flown away.

'Tis a little thing to say, "You are kind;
I love you, my dear," each night,
But it sends a thrill through the heart, I find,
For love is tender, as love is blind,
As we climb life's rugged height.

We starve each other for love's caress,
We take but we do not give;
It seems so easy some soul to bless,
But we dole the love grudgingly, less and less,
Till 'tis bitter and hard to live.
—Philadelphia Inquirer.

THE BOY WHO WOULD NOT GO TO BED.

You may think him a dunce,
But he begged for once
He might sit up all night, or as long as he pleased.
The nurse was in tears,
With her murmured, "My dears!"
But only the louder and faster he teased.

Overhearing the din
His father came in;
"Wish to sit up all night, John?" he wrathfully cried;
"You shall have your request
Till you've learned we know best;
Nurse can go; I will stay at this naughty boy's side."

When two hours had passed
John grew sleepy at last,
And so tired that he feared he would fall from his chair;
But attempting to go,
Heard his father's stern "No!"
Keep your seat at the table; your place, sir, is there."

Oh, how slow ticked the clock,
With its dicker dock,
(For his father insists that the boy keep awake),
Till quite humbly he said,
"May I please go to bed?"
I've found you were right, and I made a mistake."

His father said, "Yes!"
And now you can guess
If ever that boy did the same thing again;
No sermon could preach,
No punishment teach
A lesson more clearly than he learned it then.

Now, boys, when you're told
That it's bedtime, don't scold
And say that you feel just like keeping awake.
Sitting up all the night
Isn't such a delight;
Just try it for once, and you'll own your mistake.
—Christian Advocate.

HOW HE SAVED HIS MONEY.

I remember once hearing of a boy. He was very, very poor. He lived in a foreign country, and his mother said to him one day that he must go into the great city and start in business, and she took his coat and cut it open and sewed between the lining and the coat forty golden dinars, which she had saved up for many, many years to start him in life. She told him to beware of robbers as he went across the desert, and as he was going out of the door she said to him, "My boy, I have only two words for you, 'Fear God, and never tell a lie.'"

The boy started off, and toward evening he saw glittering in the distance the minarets of the great city, but between the city and himself he saw a cloud of dust; it came nearer; presently he saw it was a band of robbers. One of the robbers left the rest and rode toward him, and said, "Boy, what have you got?"

The boy looked him in the face, and said, "I have got forty golden dinars sewed up in my coat."

And the robber laughed, and wheeled round his horse and went away back. He would not believe the boy.

Presently another robber came, and he said, "Boy, what have you got?"

"Forty golden dinars sewed up in my coat." The robber said, "The boy is a fool," and wheeled his horse and rode away back.

By-and-by the robber captain came, and he said, "Boy, what have you got?"

"I have got forty golden dinars sewed up in my coat."

And the robber dismounted and put his hand into the boy's breast, felt something round,

counted one, two, three, four, five, till he counted out the forty golden coins.

He looked the boy in the face, and said, "Why did you tell me that?"

The boy said, "Because of God and my mother."

The robber leant upon his spear and thought, and he said, "Wait a moment." He mounted his horse, rode back to the rest of the robbers, and came back in about five minutes with his dress changed. This time he looked not like a robber, but like a merchant. He took the boy upon his horse, and said, "My boy, I have long wanted to do something for my God and for my mother, and I have this moment renounced my robber's life. I am also a merchant. I have a large business house in the city. I want you to come and live with me, to teach me about your God; and you will be rich, and your mother some day will come and live with us."

And it all happened. By seeking first the kingdom of God, all these things were added unto him.—*Work at Home.*

THE PROMPT CLERK.

A young man was commencing life as a clerk. One day his employer said to him:

"Now to-morrow that cargo of cotton must be got out and weighed, and we must have a regular account of it."

He was a young man of energy. This was the first time he had been entrusted to superintend the execution of this work; he made his arrangements over night, spoke to the men about their carts and horses, and resolved to begin very early in the morning. He instructed the laborers to be there at half past four o'clock. So they set to work and the thing was done; and about ten or eleven o'clock his master came in, and seeing him sitting in the counting house, looked very black, supposing that his commands had not been executed.

"I thought," said the master, you were requested to get out that cargo this morning?"

"It is all done," said the young man, "and here is the account of it."

He never looked behind him from that moment—never! His character was fixed, confidence was established. He was found to be the man to do the thing promptly. He very soon came to be the one that could not be spared; he was as necessary to the firm as one of the partners. He was a religious man, went through a life of great benevolence, and at his death was able to leave his children an ample fortune.—*Work at Home.*

NICKNAMES OF NOTED MEN.

- "The Silent Man"—U. S. Grant.
- "The Poet of Nature"—William C. Bryant.
- "Old Rough and Ready"—Zachary Taylor.
- "The Railsplitter"—Abraham Lincoln.
- "Silver-tongued Orator"—Wendell Phillips.
- "Grand Old Man"—William E. Gladstone.
- "Little Phil"—Phillip Sheridan.
- "Father of Greenbacks"—Salmon P. Chase.
- "The Little Giant"—Stephen A. Douglas.
- "Old Hickory"—Andrew Jackson.
- "Black Dan"—Daniel Webster.
- "Old Man Eloquent"—John Quincy Adams.
- "Goldsmith of America"—Washington Irving.
- "Mad Yankee"—Elisha Kane.
- "Schoolmaster of Our Republic"—Noah Webster.
- "Wizard of the North"—Sir Walter Scott.
- "Black Jack"—John A. Logan.
- "The Honest Man"—James Monroe.
- "Poor Richard"—Benjamin Franklin.
- "Bachelor President"—James Buchanan.—*Detroit Free Press.*

THERE are people who claim that they are willing to do anything for the Lord who never think of going to church on a rainy Sabbath.

HALF the misery in the world comes of want of courage to speak and to hear the truth plainly and in a spirit of love.

RENOUNCE all kinds of peace till thou hast found peace of conscience. Discard all joy till thou feelest the joy of the Holy Ghost.

SABBATH SCHOOL.

INTERNATIONAL LESSONS, 1893.

THIRD QUARTER.

July 1. Paul called to Europe.....Acts 16: 6-15.
 July 8. Paul at Philippi.....Acts 16: 19-34.
 July 15. Paul at Athens.....Acts 17: 22-31.
 July 22. Paul at Corinth.....Acts 18: 1-11.
 July 29. Paul at Ephesus.....Acts 19: 1-12.
 Aug. 5. Paul at Miletus.....Acts 20: 22-35.
 Aug. 12. Paul at Jerusalem.....Acts 21: 27-39.
 Aug. 19. Paul before Felix.....Acts 24: 10-25.
 Aug. 26. Paul before Agrippa.....Acts 26: 19-32.
 Sept. 2. Paul shipwrecked.....Acts 27: 30-44.
 Sept. 9. Paul at Rome.....Acts 28: 20-31.
 Sept. 16. Personal Responsibility.....Rom. 14: 12-23.
 Sept. 23. Review.....

LESSON XIII.—REVIEW.

For Sabbath-day, Sept. 23, 1893.

SUBJECT.—THE PROGRESS OF THE KINGDOM.

GOLDEN TEXT.—So then faith cometh by hearing, and hearing by the word of God.—Rom. 10: 17.

I. OPENING SERVICE.

1. Service of song for five minutes.
2. Prayer.
3. Golden Text responsive service.

Supt.—Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

School.—Believe on the Lord Jesus Christ, and thou shalt be saved.

Supt.—God is a Spirit, and they that worship him must worship him in spirit and in truth.

School.—The preaching of the cross is to them that perish, foolishness; but unto us which are saved, it is the power of God.

Supt.—When he, the spirit of truth is come, he will guide you into all truth.

School.—Remember them which have the rule over you, who have spoken unto you the Word of God.

Supt.—For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake.

School.—Watch ye, stand fast in the faith, quit you like men, be strong.

Supt.—Christ, the power of God, and the wisdom of God.

School.—God is our refuge and strength, a very present help in trouble.

Supt.—I am not ashamed of the gospel of Christ.

School.—It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth.

4. Singing.
5. Introductory questions by superintendent.
6. A very short essay previously assigned.
7. Singing.

II. CLASS REVIEW.

1. What scriptures studied during this quarter? Author of the book of Acts? How did he ascertain the events narrated? Time covered by the whole book? By the lessons of the quarter? Principle character studied in these lessons?

2. Dwell briefly upon the following characters: Paul, Barnabas, Luke, Timothy, Silas, Agrippa, Felix, Festus, Gallio, Claudius Lysias, the captain Julius, Queen Bernice, Drusilla, Priscilla, Lydia, the four prophetesses, Agabus, Apollos, Erastus, Jason, Philip, Mnason, Publius, Eutychus; Ananias, Scaeva.

3. Locate and briefly describe Athens, Berea, Cesarea, Corinth, Ephesus, Europe, Italy, Jerusalem, Macedonia, Malta, Mediterranean Sea, Miletus, Philippi, Thessalonica, Rome.

4. Talk about the following events: The first and second missionary journeys; the third journey; the vision at Troas; conversion of Lydia; imprisonment at Philippi; conversion of the jailor; sermon on Mar's hill; the year and one-half at Corinth; labors at Ephesus; events at Miletus; return to Jerusalem; persecution in the temple; address on the stairway; Paul before Felix; address before Agrippa; the shipwreck; arrival at Rome; other special providences.

III. SCHOOL REVIEW.

1. Locate on map before the school the places visited by Paul, numbering them in order, stating very briefly what happened at each place.
2. Different teachers state the impressions made on

their minds concerning Paul by the study of his life and travels and various incidents.

3. Different scholars state the most interesting fact as it appeared to them in the study of these lessons.

4. Others state the most helpful.

5. Superintendent state three great truths found in Paul's sermons.

6. Some teacher state why Paul desired to visit Rome. Tell how his wish was gratified.

7. Some scholar mention two special ways in which Europe was prepared for the gospel.

8. Superintendent give brief history of Paul's close of life.

IV. CONCLUDING EXERCISES.

1. Blackboard exercise with colored crayons.
2. Infant class song or recitation.
3. Collection, distribution of papers and quarterlies, secretary's report, and announcements for next quarter.
4. Closing concert reading, Psalm 142.
5. Singing and dismissal.

CHRISTIAN ENDEAVOR TOPIC.

(For week beginning September 17th.)

TESTIMONY MEETING.—How Christ has helped me. 1 Pet. 3: 15, 16, Psa. 94: 17-19.

How can there be any heaven, either in this world or in the world to come, for people who do not confess Christ, or testify to his love and mercy? If we enter not into the spirit and worship of heaven, how shall its spirit and joy enter into us? The sonnet of heaven will be praise to God in which the redeemed will recount the greatness and goodness of Christ and what he did for their salvation.

Shall I tell you how Christ has helped me? There is not space enough here, but I can outline some of it, It may be you have had the same help? In the first place he forgave my sins, what greater help than that? for

"When Satan tempts me to despair,
 And tells me of the guilt within,
 Upward I look, and see him there
 Who made an end of all my sin."

He has helped me by supplying all my needs.

"Through the whole earth his bounty shines
 And every want supplies."

He has caused me to enjoy his mercy.

"My need, and thy desires,
 Are all in Christ complete;
 Thou hast the justice truth requires,
 And I thy mercy sweet."

Again many fears have been removed.

"Through the valley and the shadow of death though I stray,
 Since thou art my Guardian, no evil I fear;
 Thy rod shall defend me, thy staff be my stay;
 No harm can befall, with my Comforter near."

And finally he has helped me by fulfilling my hopes.

"Art thou not mine, my living Lord?
 And can my hope, my comfort die?
 'Tis fixed on thine almighty word—
 That word which built the earth and sky."

SCRIPTURE REFERENCES.—Christ helps us with his love and consolation and good hope. 2 Thess. 2: 16, 17, Rev. 1: 5. By giving us other helpers. Eph. 4: 11-15, Jer. 3: 15. By interceding for us. Heb. 9: 15; 12: 24; 7: 25, Rom. 8: 34.

ROME HEARS THE GOSPEL..... Lesson XI.
 RESPONSIBILITY OF MEN..... " XII.
 EUROPE CALLS FOR HELP..... " I.
 EPHEBUS VISITED BY THE HOLY SPIRIT..... " V.
 VERY GREAT PERSECUTION..... " VII.
 VOICE TESTIFYING TO THE RESURRECTION..... " VIII.
 IGNORANT WORSHIP..... " III.
 IN CORINTH..... " VI.
 ENTREATING FOR SALVATION..... " II.
 ESCAPING FROM A WATERY GRAVE..... " X.
 WORD OF GOD DECLARED..... " VI.
 WORTHY OF FREEDOM..... " IX.

—EVERYONE in attendance at the late General Conference must have received an inspiration that will last for many weeks or months. How good it is for brethren to get together to renew acquaintance, discuss question of importance, mature plans for co-operative work for the Master. Surely it pays. Pays financially and spiritually.

—EVERY branch of denominational work received attention unless we except one, and that in many respects the most important of all. For do we not look to the Sabbath-school more

than anywhere else for recruits to fill up the church of God? Children and young people from this training school have the best foundation for a Christian character. To neglect this part of our church and denominational work is suicidal.

—BUT at our late Conference not a resolution was discussed, not a paper read or sermon delivered, not a committee appointed, to consider this vital question. We sat there for hours listening to dry figures and to obituary speeches about a periodical, hoping that the committees appointed, or the Sabbath-school Board, or some one with "authority" would at length strike the key note and start us on the way to a thorough discussion of methods old and new. Everybody expected from articles previously appearing in the RECORDER to hear something about the advance movement in Sabbath-school work, the decay of the International plan and what the future must be. From this the workers could go home to report to the various schools, and by January first every school could know what it wants and how to supply those wants. But here we are, where we were months ago.

—IS IT too late, however, to settle the question of lesson helps and lesson studies for 1894? Can the teachers and superintendents talk the matter up and report by the last of September or first of October? In unity there is strength, and it is very necessary that *all* our schools work in harmony in this matter. Loyal Seventh-day Baptists will see the importance of this. Will it be out of place to suggest that all our schools appoint evening after the Sabbath, September 16th or 23d, to consider these questions, and then *immediately* report to the Corresponding Secretary of the Sabbath-school Board of the General Conference. Or, will not the Board immediately meet, outline some policy and request the schools to adopt? Suppose the former be first done and then after hearing from the field let the Board consider the matter accordingly. We simply suggest because of interest in the work.

HOME NEWS.

New York.

ALFRED CENTRE — During the absence of Pastor B. C. Davis in the West his pulpit was supplied by Rev. Mr. Hungate, of the Baptist Church, Hornellsville, and Rev. Mr. Danforth, of the Presbyterian Church, Hornellsville. Both sermons were able and well delivered.

The effects of the revival are plainly visible, and indeed the revival spirit is still pressing on. Others will probably soon be baptized.

The University opened on Sept. 5th, with encouraging attendance and prospects. A gymnasium has been fitted up and will be under the management of the Faculty, with Mr. Byram and Miss Eva Merritt instructors in physical training. They are well qualified for their duties, and this department will be a valuable acquisition to the University.

Most of those who have been absent in attendance upon the General Conference, the World's Fair and other interesting sights and scenes, have returned and settled down to business. But several others are now intending to return to the Religious Congress in Chicago this week.

A severe storm swept through this village last week, Sept. 7th, overturning fruit and shade trees. The damage, however, was slight, compared with many other places. This occurred about 3 P. M., and very few, if any people can remember ever seeing such darkness at that time of day before.

Last Sabbath Pastor Davis gave brief but very interesting sketches of the World's Fair and our General Conference.

New Jersey.

NEW MARKET.—Miss Hannah Larkin has returned from a visit of several weeks in Chicago and Wisconsin and will take her place as teacher in the New Market school this week.

Miss Maud Titsworth will be principal of the New Market school the coming year. She has just returned from a pleasant visit at Alfred.

Mr. A. W. Vars took in the Columbian Fair, spending a day at Niagara on the way.

Rev. Judson Titsworth, pastor of the Congregational Church of Milwaukee, occupied our pulpit the first Sabbath of the month. His theme was "Freedom in the law." "If the Son therefore shall make you free ye shall be free indeed."

Miss Edith Wilson was baptized Friday, Aug. 18th, and received into the church the following Sabbath.

One of the interesting events of this locality during the past month was the marriage of Prof. C. R. Clawson and Miss Abbie Wilson.

The picnic excursion to Ocean Grove, mentioned in our last items, added about \$5 to the treasury of our Sabbath-school.

This section of the country has been visited by two hard wind storms within the past two weeks.

The ordination of our pastor, Mr. Peterson, to the gospel ministry, Aug. 12th, proved of interest to many outside of our own little church. Lunch was served in the pleasant yard of the parsonage, tables being set for that purpose, enabling many to attend the afternoon service who otherwise could not have done so. The storm which threatened in the afternoon held off until evening. One pleasing feature of the services, not arranged for on the programme, was the hearty hand of welcome and fellowship extended to Mr. Peterson by Rev. A. I. Martine in behalf of the Presbyterian Church of Dunellen. Rev. Mr. Fletcher, pastor of the First Baptist Church of New Market, sat with the council by invitation. Among the visiting friends we noticed Rev. G. J. Crandall and Mr. Ed. Carpenter, of Ashaway, R. I.; A. S. Babcock, Rockville, R. I.; Rev. W. C. Daland, and Rev. O. U. Whitford, Westerly, R. I.; Rev. J. G. Burdick, C. C. Chipman and Ch. Th. Lucky, New York City; Rev. G. H. F. Randolph, Berlin. The Plainfield Church omitted its usual services in order to be with us. In the evening Rev. W. C. Daland gave a recital at the home of H. V. Dunham by request of friends.

Rev. Mr. Grinnell occupied the pulpit Aug. 26th, Pastor Peterson being absent for about a month. Rev. Mr. Fletcher preached to us Sept. 2d, taking for his text, Rev. 3: 8, "Thou hast a little strength."

The extremely warm weather of Aug. 25, 26, 27 has been followed by very cool weather.

The regular church meeting was held the evening of Sept. 3d.

A number of our people took advantage of the Grocer's excursion to Boynton Beach, Labor Day, Sept. 4th.

At the last Y. P. S. C. E. meeting Mr. Alex. Vars gave a very interesting address on the construction of macadamized roads. Mr. Vars has been in the employ of our well known civil engineer, F. A. Dunham, the past two or three years.

Connecticut.

WATERFORD.—Once more the angel of death has visited us and taken from our ranks our dear brother Clark Rogers. He was sick but a

few weeks, but in his illness he exhibited a degree of patience that could come only from a life consecrated to God. Brother Rogers had been a faithful member, as well as servant of the church, for many years. His conversion was on a fishing smack with Brother Oliver Maxson, who is now in glory with him. He leaves behind a heart-broken widow and five children who mourn their loss, and we as a church feel the gap made in our ranks very keenly. His funeral was from the church, where relatives and neighbors came to pay their last respects to one they had learned to love so well. In the late war he served his country as an officer in the navy, and at its close was honorably discharged. A. J. POTTER.

Illinois.

CRAB ORCHARD.—I thought it might be a matter of interest to our people to know something more of the work in this place. Our meetings have closed for the present. In many respects it has been one of the most interesting meetings of my life, and I am sure it has done more to bring our cause and people into favor with the surrounding community than anything of the past. I have worked and watched as earnestly as I could day and night since coming onto the field. I have baptized four (and that means so many full-fledged Seventh-day Baptists), who have embraced the Sabbath since the meetings, while all, or nearly all of the converts seem to be just at the point of accepting the Sabbath and coming right into the church; more earnest investigation is going on by far than I ever saw before. I think quite a number, if properly looked after, will soon come into the church. I have preached over 40 discourses, made near 100 visits, have received \$14. I feel sad to leave the work and give it up just now, as so much is needed, more than it is possible for Eld. VanHorn to reach alone, as he is nearly worked down trying to keep up, with my support. But having lost more than a year from ill health I cannot continue the work at my own charges, though I desire so much to do so, but now return to my trade for support. May the Lord give Brother VanHorn all the strength and wisdom to do all in the time and power of one man to do; but no one man can reach all that is demanded here on this field now, so our dear cause is bound to suffer loss. The Lord help and send laborers into the field. C. W. THRELKELD.

Iowa.

GARWIN.—We are having quite a dry summer and fall which has made some of our crops light, yet we have a fair crop, except in potatoes.

Our Annual Meeting convened with us a week ago, and we were very much cheered and encouraged by the presence and labors of Elders J. T. Davis, A. G. Crofoot, and H. M. Babcock, besides delegates from Welton and Grand Junction.

Mrs. Eld. Socwell was called to the home of her parents, near West Hallock, Ill., on the 7th, by the sickness of her mother.

J. H. Hurley stopped a few days with us on his way from Conference to North Loup, his new pastorate. We wish him abundant success in his new field of labor.

Mrs. S. S. Socwell has gone to live at Knoxville, Iowa, with her daughter, Mrs. E. W. Ramsey. Miss Cora Schaible, of Marlboro, N. J., spent her summer vacation visiting relatives in Garwin.

Meetings have been held each evening since our Annual Meeting closed, and a reasonable interest has been manifest. Two of our young people offered themselves for baptism last Sabbath, and it will be administered to them two weeks hence. May others follow. *
Sept. 10, 1893.

TEMPERANCE.

THE Rappel states that there are now throughout France four hundred and forty-four thousand establishments open for the sale of intoxicating liquors. In Paris alone there are twenty-seven thousand.

THEODORE WACHTEL, the famous German tenor, gave a farewell concert in Berlin recently, two days before his seventieth birthday. His voice is said to have preserved its quality wonderfully, and his high C is as clear as a bell. He was received by the audience with immense enthusiasm, and was recalled more than a score of times. When asked after the performance how he had managed to preserve his voice, he said that the whole secret of it was his quiet life and temperance. He never allowed himself to indulge in beer drinking or champagne suppers, which, he said, were the things that killed most modern singers.

TWENTY years ago Eli Johnson started on a temperance mission through Sweden urging the people to abstain from intoxicating liquors; to-day there are 50,000 members of the Blue Ribbon Army carrying on their work in that country. Besides these there are 20,000 members of a national Good Templars organization, with a woman's temperance society in connection, and 50,000 more belonging to an Independent Order of Good Templars. Prince Oscar Bernadotte, second son of the King of Sweden, is an active temperance advocate, and has himself started a total abstinence society among the soldiers at Carlskrona.

THE International Magazine says: "Alcoholism is yearly becoming more prevalent and more severe in France. French savants have most accurately described it in all its effects—but what has been done to remedy it? During the last year the result of the discussion has been that the tax on spirits must be considerably raised and that wine, beer and cider must be entirely free from taxation. And before any one can do anything further it will be deemed needful to await the result of such a measure as this. Opium intoxication has been superadded to that from alcohol, especially in Paris."

SPECIAL NOTICES.

THE expenses of the General Conference are much greater than usual this year. The principle item is not the printing of the Minutes but rather the hiring of the tents, and that account is already due and payable. The treasurer earnestly requests prompt attention to the following apportionment:

South-Eastern Association.

Table listing financial contributions for the South-Eastern Association, including West Union, New Salem, Lost Creek, Middle Island, Ritchie, Roanoke, Green Brier, Salemville, and Conings.

Eastern Association.

Table listing financial contributions for the Eastern Association, including Piscataway, First Hopkinton, Shiloh, Berlin, Waterford, Marlboro, Second Hopkinton, Rockville, First Westerly, Plainfield, Pawcatuck, Woodville, New York, Greenmanville, Second Westerly, and Cumberland.

Central Association.

Table listing financial contributions for the Central Association, including First Brookfield, Second Brookfield, DeRuyter, Scott, First Verona, Second Verona, Adams, West Edmeston, Otselic, Cuyler, Lincklaen, Watson, and Norwich.

Western Association.

Table listing financial contributions for the Western Association, including First Alfred, Friendship, First Genesee, Second Alfred, Richburg, Independence, Scio, Hartsville, and Hebron Centre.

Table listing financial contributions for the North-Western Association, including West Genesee, Andover, Shingle House, Hornellsville, Wellsville, Hebron, and Portville.

North-Western Association.

Table listing financial contributions for the North-Western Association, including Milton, Albion, Walworth, Utica, Berlin, Southampton, Rock River, Welton, Carlton, Dodge Centre, Nortonville, New Auburn, Grand Junction, Farina, Long Branch, North Loup, Stone Fort, Chicago, Milton Junction, Cartwright, Alden, Pleasant Grove, Wood Lake, Coloma, Marion, Tustin, Bethel, Shepherdsville, Big Springs, Jackson Centre, Daneville, Isanti, and Dell Rapids.

South-Western Association.

Table listing financial contributions for the South-Western Association, including Fouke, Bulcher, DeWitt, Hammond, Delaware, Eagle Lake, Hewitt Springs, Providence, Rose Hill, and Rupee.

WILLIAM C. WHITFORD, Treasurer.

ALFRED CENTRE, N. Y.

THE New York City Seventh-day Baptist Church has adjourned its regular Sabbath services until the 16th of September next.

ALL persons contributing funds for the New Mizpah Reading Rooms for seamen will please notice that Mrs. W. L. Russell is now Treasurer. Please address her at 101 West 93d street, New York City.

THE SEVENTH-DAY BAPTIST EXHIBIT at the World's Fair is located in the gallery of the Manufactures and Liberal Arts building, near the North-west corner. Find post 102 D, and then go about 50 feet East. Aside from being of interest to you in a denominational way, you will find our quarters to be pleasant on account of easy chairs, sofa, and writing-desk which have been provided for the comfort of visitors. The person in charge will be glad to give information concerning our exhibit, or the Fair in general. Parcels may be left for safe keeping.

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 at 2 P. M. 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, 6124 Wharton Ave.

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 First Seventh-day Baptist Church of New York City, 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, New Mizpah, 86 Barrow St.

AMERICAN SABBATH TRACT SOCIETY, Tract Depository, Book Exchange, and Editorial Rooms of Sabbath Outlook. "Select Libraries," and Bible-school books a specialty. We can furnish single books at retail price, post paid. Write for further information. Address, Room 100, Bible House, New York City.

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

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

WESTERN OFFICE of the AMERICAN SABBATH TRACT SOCIETY. All the publications of the Society on sale; Sabbath Reform and Religious Liberty literature supplied; books and musical instruments furnished at cheapest rates. Visitors welcomed and correspondence invited. Room 11, 2d floor M. E. Church Block, S. E. Corner of Clark and Washington streets, Chicago.

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

ALFRED CENTRE, N. Y.

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

ERIE LINES

TO NEW YORK, PHILADELPHIA, BOSTON, CLEVELAND, CINCINNATI, CHICAGO.

Large table showing train schedules for Erie Lines, including departure and arrival times for various stations like Hornellsville, Alfred, Andover, Wellsville, Scio, Belmont, Belvidere, Friendship, CUBA, Hinsdale, OLEAN, Allegany, Vandalla, CARROLLTON, Kill Buck, SALAMANCA, Ar., SALAMANCA, Lv., West Salamanca, Little Valley, Cattaraugus, Dayton, Perrysburg, Smith's Mills, Forestville, Sheridan, and Dunkirk.

Through tickets to all points East or West. For further information apply to any Erie agent, or address H. T. Jaeger, General Agent, 177 Main St., Buffalo, N. Y. D. I. ROBERTS, General Passenger Agent, New York.

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CONDENSED NEWS.

There were 1,096 births, 758 deaths and 463 marriages in New York City last week. The low death rate of the previous week was unchanged. Although there was a slight increase in the mortality from diarrhoeal diseases, the physicians of the Health Department said that there was no indication that cholera had appeared in the city.

It is officially announced that the United States is now free from even a suspected case of cholera or yellow fever. This is very gratifying and it is hoped this state of affairs may continue. Cholera has appeared in London, however, and in other British ports from which contagion is liable to come, and quarantine precautions should be rigidly enforced.

Albany, Sept. 9.—The special committee of the State Board of Charities, which was to have begun its inquiry into the management of the State Reformatory at Elmira on Tuesday next, will not be able to begin its investigation until September 26th on account of the illness of Deputy Attorney-General Gilbert. Mr. Gilbert is to act as counsel for the committee.

San Francisco, Sept. 12th. The trouble over Chinese laborers has broken out again in the southern counties. The feeling throughout the San Joaquin Valley, where a large tramp element is gathered, is exceedingly ugly, and only a leader of nerve is required to cause a repetition of the Rock Springs outrage, for which the Government paid so heavy an indemnity to China.

London, Sept. 9.—The Standard's correspondent at Shanghai, telegraphs: 'Viceroy Chang, notorious for his hatred of foreigners and for encouraging natives in the barbarous treatment of Europeans, is reported to have addressed a petition to the throne openly advocating the extermination of foreigners in China, especially the English, as necessary in order to prevent the eventual partition of China among European Powers. The hostility to foreigners in the provinces is unabated.'

MARRIED.

RAINEAR—FOGG.—At the home of the bride's father, Joseph H. Fogg, Shiloh, N. J., August 6, 1893, by the Rev. I. L. Cottrell, Mr. James R. Rinear and Miss Carrie D. Fogg, both of Shiloh.
 KEMP—BURDICK.—At the home of the bride's mother, Mrs. Henry Williams, in Milton Junction, Wis., Sept. 6, 1893, by Pastor Geo. W. Hills, Mr. Louis C. Kemp and Miss Minnie L. Burdick, both of Huron, South Dakota
 BARDEEN—CLAIR. In Hartsville, N. Y., August 30, 1893, at the residence of the bride's father, in the front yard under the shade of an apple tree, in the presence of 117 friends, by Rev. H. P. Burdick, Mr. Herbert Dwight Bardeen, of Alfred, N. Y., and Miss Hattie Clair, of Hartsville.

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

Royal Baking Powder ABSOLUTELY PURE

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.

PACKARD.—In Portville, N. Y., Sept. 2, 1893, of consumption, Ella Lewis Packard, daughter of I. T. and Elmira Worden Lewis, and wife of B. A. Packard.

She was born in Alfred, N. Y., June 7, 1851. When 14 years of age she united with the Seventh-day Baptist Church of Portville, of which she was a member at the time of her death; for some years, however, she was a member of the West Genesee Church. She received a good education at Alfred University. In 1879 she was married, and two years later removed with her husband to Tombstone, Arizona. Last May Sister Packard left Tombstone for her long anticipated visit home. Not in her usual health, but with no supposition of serious illness. By the middle of July it became evident that she could not recover, since which time she sank rapidly. A devoted and stricken husband spared no pains or cash to battle with the dreaded disease. The weeks of suffering revealed more clearly her patient, cheerful, loving, trusting soul, and her face seemed illumined by the inner light. Her life was beautiful and helpful, and as she lived she died, and has passed beyond the pains and ills of earth, while she has left a rich legacy, the memories of a strong and noble life, to her sorrowing husband, three little children, father, mother, three sisters and many other relatives and friends. I. L. C.

GRANDALL.—At Atlantic City, N. J., August 25, 1893, Clark Paul Grandall, of cancer of the stomach.

During his earlier years Mr. Grandall's parents lived both at Alfred, N. Y., and Milton, Wis., at which places many of their relatives are still living, and finally located in Oregon. He was a lawyer, and for many years had been connected with the government at Washington, at which place he was laid to rest.

GRANDALL.—Frank Milton Grandall, son of Geo. H. and Caroline Bristol Cranall, was born in Holivar, N. Y., Nov. 24, 1867, and died in Little Genesee, N. Y., Sept. 1, 1893.

He was a young man of ability, possessing talents which gave promise of usefulness in the world. He gave his heart to the Saviour when ten years old, receiving baptism at the hands of Eld. James Summerbell, uniting with the church at Richburg, where he retained his membership until transferred to the home above. Most of his active life has been passed at Little Genesee, where he was an interested and efficient member of the Y. P. S. C. E., contributing to its upbuilding and anxious for its success. He was also faithful in all departments of Christian work. About four years ago, while attending school at Alfred, that subtle, yet relentless disease, consumption, fastened itself upon him. He has been a patient and remarkably cheerful sufferer thorough all the years, witnessing to the power of the Christian's hope to sustain under the severest affliction. The esteem in which he was held in the community was shown by the very large attendance at the funeral, which was held at the First Genesee Church, Sept. 4th. The Y. P. S. C. E. attended in a body, sitting with the mourners, contributing to the numerous floral offerings, having previously, by a committee, lined the grave with ferns and flowers, making it beautiful indeed. The family, and the one with whom he had anticipated future companionship, have the sympathy of all. G. W. B.

KNIGHT.—In Garwin, Iowa, Sept. 7, 1893, Mary Knight, widow of John W. Knig; aged 87 years, 7 months and 6 days.

Early in life, among the hills of West Virginia, she consecrated her life to God and his service, and continued to live a faithful Christian life till called home. She was the mother of eight children, two of whom, A. B. Knight and Mrs. Eld. J. T. Davis, passed over the river of death before she was called home. She was ready for the change and died in full triumph of faith. Her funeral was attended by a large congregation, and by a large number of mourning relatives. Sermon by her pastor, from the text, "Died in good old age." E. H. S.

Providence, R. I.—A miniature tornado struck the town on Thursday night, Sept. 7th, and for ten minutes caused considerable havoc among shade trees and chimneys. The greatest damage was done to the standpipe being erected in East Providence by the Cunningham Iron works of South Boston.



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VANE.—On July 25, 1893, at New House Farm, Bilsington, Kent, England, after a lingering and painful illness, Mrs. Katharine Lucy, the beloved wife of Henry-Booth Vane, in the 52d year of her age. Interment in Brabourne Baptist chapel graveyard.

Sister Vane was from early youth a devout Christian, and for the last nine years a useful member of the Mill Yard Seventh-day Baptist Church, which now suffers her loss, she having been received by letter from the Commercial Street Baptist Church, London. About three years since the family removed from London to their newly purchased home in Kent. There is great consolation in the thought that our sister consecrated herself wholly to the cause of Christ, being an earnest Sabbath-keeper, and very solicitous to know and do the will of God, and live the life of the righteous. She was the mother of twelve children, eight of whom, with her husband, survive her. Fully conscious to the last, of her approaching end, she calmly bade farewell to her sorrowing family in the hope of a joyful reunion in the resurrection morn. 'I am the resurrection and the life, and he that believeth in me, though he were dead, yet shall he live.'—John 11:25 W. M. J.

Literary Notes.

The Preacher's Magazine for September is the ninth number of volume three, and is edited by the Revs. Mark Guy Pearse and Arthur E. Gregory. The leading sermon of this number is by the Rev. Hugh Price Hughes, and is entitled "St. Paul's Gospel." Prof. George G. Findlay, the noted English commentator, contributes the first part of an able article on "The Study of the Bible," which will be concluded in the next number. The Rev. R. A. Watson writes on "The Progress of Doctrine," being his third article on "The Apostolic Churches." The senior editor continues his most helpful papers on "Moses: His Life and its Lessons." The Homiletical department, which consists of outlines of sermons, for various occasions, is full and complete.

THE October Harper's Magazine will contain the first part of Mr. Edwin Lord Week's articles on the journey "From the Black Sea to the Persian Gulf by Caravan," which he undertook last year with the late Theodore Child. The first paper narrates their experiences on the road through the country of the Kurds, between Trebizond and Tabreez, and describes the latter city as it appeared during a cholera scourge. The article is fully illustrated from sketches made by Mr. Weeks during the journey.

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For flavor, crispness, keeping qualities and everything required to make a first-class cracker, there is nothing equal to Butter Creams, manufactured by the Binghamton branch of the New York Biscuit Co., under the personal supervision of C. C. Jackson, Manager. Ask your grocer for them. The name Butter Cream is stamped on each cracker. They can be bought of the following dealers: T. R. Chase, Alfred, N. Y., M. J. Green, Alfred Centre, N. Y., L. Bennehoff, Alfred Centre, N. Y., E. Langworthy, Alfred Centre, N. Y., J. R. Burdick, Alfred Centre, N. Y.

Situation Wanted.

Sabbath-keeping young man wants position as watch maker. Is a graduate of a first-class Horological School. Has had nearly two years' experience. Address G. R. Crandall, Little Genesee, N. Y.

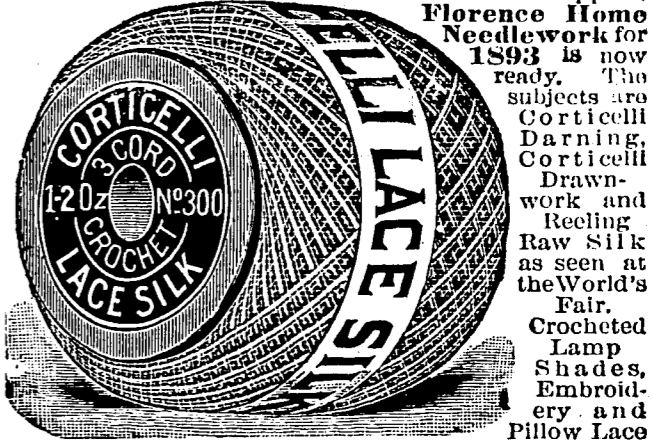
For Sale.

To settle the estate of Rev. James Bailey, deceased, the home occupied by him in Milton, Wis., is offered for sale. It is a splendidly built Queen Ann cottage, large, roomy, finely finished and in perfect repair. It is offered at a great sacrifice. Every room in the house is comfortably furnished, and carpets, bed-room set, and heavy furniture is offered for a mere trifle of its cost. For terms apply to E. S. Bailey, 3034 Michigan Ave., Chicago, Ill.

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Buyers should look for the words Fast Dye and Washing Color on one end of each spool; on the other end the words Corticelli Lace Silk No. 300 will appear.



Florence Home Needlework for 1893 is now ready. The subjects are Corticelli Darning, Corticelli Drawn-work and Reeling Raw Silk as seen at the World's Fair. Crocheted Lamp Shades, Embroidery and Pillow Lace are also described. Send 6 cents, mentioning year, and we will mail you the book—96 pages, 87 illustrations. NONOTUCK SILK CO., Florence, Mass.



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