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THE SABBATH RECORDER.

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TOO LATE.

What silences we keep year after year,
With those who are most near to us and dear!
We live beside each other, day by day,
And speak of myriad things, but seldom say
The full, sweet word that lies just in our reach,
Beneath the commonplace of common speech.

Then out of sight and out of reach they go—
These close, familiar friends, who loved us so;
And sitting in the shadow they have left,
Alone with loneliness, and sore bereft,
We think with vain regret of some fond word
That once we might have said, and they have heard.

For weak and poor the love that we expressed
Now seems beside the vast, sweet, unexpressed;
And slight the deeds we did, to those undone;
And small the service spent, to treasure won;
And undeserved the praise for word and deed
That should have overflowed the simple need.

This is the cruel cross of life—to be
Full visioned only when the ministry
Of death has been fulfilled, and in the place
What recollected services can then
Give consolation for the "might have been?"
—Year Book of Poetry.

WE are pained to learn from a recent dispatch, that Elder Geo. B. Kagarise of Salemville, Pa., came to a suicidal death, by hanging, on the 10th instant.

WE are in full accord with *The Congregationalist* in the following statement and hope: "More than one financial panic in this country has been followed by a revival of religion. There are those among us who cherish the hope that the present stringency in the money market, and consequent losses and disasters, will not run its course without bringing to the nation and to individuals a spiritual blessing such as perhaps could not come in any other way."

THE Board of Education, of Nashville, Tenn., has voted that the humane book entitled: "Black Beauty," shall be used in all the public schools of that city. That is right. This little treasure of tenderness, wholesome instruction, and good advice relative to the treatment of dumb animals should be found in every home, and should be carefully read by all, old and young. Nearly a million copies have been sold in the United States. It is being translated into various foreign languages, and will be scattered all over the world. Do not fail to read "Black Beauty."

IN ASTRONOMY stars are said to have their true place and their mean place. Not unfrequently this is the case in the human galaxy. Men are not always what they appear. When a man is in his true place he is not ashamed of

himself. He is not afraid to meet his friends or his enemies. Consciousness of being right and true gives a sense of courage, manliness. He who is in his mean place, that is, who is doing wrong, acting dishonestly, is not what he pretends to be, cannot be truly courageous. See how unsteady his eye is; how he avoids your gaze; suspicious, and how ready to believe that somebody, everybody is as dishonest and mean as himself.

A CONGRESS of all the religions of the world is surely something new. The like has never occurred before—it may never occur again. This religious cosmos is like many other features of the World's Fair; it is on such an immense scale that it is not comprehended at a glance. The object of this wonderful gathering, in the language of Mr. Bonney, who is considered as the chief patriarch of this cosmic assembly, is to bring together the world's religions in an assembly, "in which their common aims and common grounds of union may be set forth, and the marvelous religious progress of the nineteenth century be reviewed." Here may be found representatives of Christianity in all of its denominational phases. Also many, if not all, other religions find a temporary home beneath the hospitable roof of the Art Palace. Here may be seen and heard, if not understood, the ablest advocates of Brahminism, Mohammedanism, Buddhism, Taoism, Confucianism, Shintoism, Judaism, and Loroasterism. To even see and hear these remarkable personages who hold such sway over the consciences of multitudes of men is worth all its costs. It is true that here the priests of Buddha will mingle with Christian prelates, and the dualism of Zoroasterism will meet the Unitarianism of Channing, Emerson and Parker. Catholics and Protestants stand side by side. And still the religion of Jesus Christ does not seem to suffer by the comparison. It is pure gold, it will not tarnish. It is the sparkling diamond and cannot lose its lustre. It no more degrades it than it did for Christ to talk with the woman of Samaria. Only let Christianity stand on its own merits and it will stand.

DISCUSSIONS concerning the names of the days of the week are among our first recollections of our earliest attendance upon Ministerial Conferences and Associations. Great importance, in the minds of some good people, was attached to following the Scriptural method of designating the days of the week by the numerals instead of calling them by their common names, said to be of heathen origin. After listening to the reasons for and against, and studying the question as carefully as subsequent light and our limited linguistic knowledge would permit, we have to admit that in our opinion there is no well-grounded objection to the use of the common names, Sunday, Monday, Tuesday, etc., instead of First-day, Second-day, Third-day, and so on. Language is simply a medium by the use of which we are enabled to

communicate our thoughts. Words may be of heathen origin or they may not. Much of our language is of heathen origin, so that any objection founded on this fact would not stop with the names of the days of the week. Who ever thinks of declining to use the word "sun" when speaking of that luminary because it was an object of worship by the heathen? Or who refuses to call the planets by their heathen names, though Mars and Jupiter and Venus were considered as gods by the heathen? Do our brethren who insist upon using numerals for the days as in Scripture language also insist upon the invariable use of "thee" and "thou" because so used in the Bible. Certainly consistency would require it. We recently heard of a man who stopped taking the SABBATH RECORDER because it was guilty of the crime of using the names of the days of the week instead of the numerals. Indeed consistency is a jewel. Will that good brother follow his own rule and use only such language as he may find in the Scriptures? Does he ever get cajoled into saying January, or May or July? Does he ever say New Year's day or Christmas?

But one thing we would earnestly recommend. There is no need of saying Saturday. It has a better name, Sabbath-day. Upon this we should doubtless agree. But let us be careful that we do not place ourselves in the position of "straining at a gnat and swallowing a camel;" or become liable to the charge of giving great attention to small things while we "neglect the weightier matters of the law."

[From L. C. Randolph.]

—It is hardly to be expected that, as a result of the Religious Congress now assembled in Chicago, there shall be a sudden turning over to Christianity throughout that part of the world which we call "heathen." It would be even a matter of surprise if a single one of the delegates from foreign lands should be so affected by what he sees and hears that he should go back home to preach the gospel. But he would be a very superficial observer who would therefore conclude that this parliament is a failure.

—THE religious world, looking toward Chicago this week, sees an inspiring sight. It is Christianity's opportunity, Christianity the host. Anxious to teach, yet eager to listen. Willing to hear all sides. Welcoming every man who professes love for God and man and courteously listening to his theories, content to place beside them the incarnate Christ.

—FEW are the men who have come up to the Congress in order to be set right. The overwhelming majority of them are in the position of Cardinal Gibbons, who frankly said in his paper that he was not there to find the true religion—he had found that—but to impart it to others. And yet Buddhist, Mohammedan and Christian will separate, understanding each other better, and the better they understand each other the better chance the truth has. Every Christian who believes in the supremacy and final triumph of Christianity may confidently

welcome every opportunity for the gospel to meet its rivals in a free and open field.

—ONE of the drawbacks to successful missionary work is the ignorance of the missionary regarding his heathen brother's religion, his rooted prejudices and his manner of reasoning. Another serious hindrance often is the missionary's lack of courtesy and tact. What a training school this free parliament will be to us as the morning paper makes its daily rounds. Although we may never see the foreign lands ourselves, we can give more wisely and pray more directly.

—I SAT upon the southern bridge of the Court of Honor facing the Grand Basin and looked upon a scene more transcendently lovely than Greek or Roman ever saw, Jackson Park—"the dream city,"—"fairylane," by electric light. Those stately castles rising white and beautiful above the water's edge—gemmed with clusters and rows of brilliant white and golden globes! Down on the South Canal the Grace Church choir are singing and the boyish voices float out sweet and plaintive upon the evening air. Yonder in the distance the band is playing the national anthems. Over on the lake the rockets are bursting into the heavens and throwing down their dazzling showers of colored light. The surface of the basin glimmers and twinkles where gondolas and launches interlace their paths. The electric fountains are throwing their fantastic sprays high in the air,—red, green, white, blue, yellow. Away at the top of the buildings the great search lights are sending their broad blaze across the sky and upon the familiar objects around.

Such a scene the world has never seen before. You and I will not look upon its like again.

Yet the thought of my heart was that of sadness rather than of exultation. It was only temporary. It could not last. In a few weeks the gay crowds, the brilliant lights, the boats, the music, the song would be gone. In a few months those matchless buildings would be dismantled and torn down, and the wind would sweep over a desert whose glory had departed.

That was the sermon which preached itself to me that night as I sat under the witching spell of the "White City." The best human things are temporary. It is only the divine that are eternal. The only thing about us that will last is character. The only kind of work that is permanent is divine work. Long after those gilded domes have gone to dust and been forgotten, the simplest act done in Christ's name under their shadow will live. The world will never know, nor care, a century hence, our names, our place, or our occupation. These shall be "as though they had never been." But the things we did for God—few and small as they are—shall be on record, and meet with us in the Great Day.

LABOR.

BY HENRY M. MAXSON.

What strange ideas the world has about this question of labor! The swarthy Italian that digs the trench for the sewers in our streets is low down in the social scale and yet, just the other side of that garden fence, the most learned and cultured man in the community may be using the same implement in his flower bed. If, however, this refined man takes his shovel outside his garden and uses it for hire he falls in the social scale.

The wood-chopper is commonly classed as a man of low degree; yet, England's prime minis-

ter spends hours swinging his axe and prides himself on his skill in using it. But even he could not safely use his skill for anything but pleasure.

American girls refuse to work for hire in the kitchen, and yet among our most talented ladies there are those that justly pride themselves on their skill as housewives.

A queer set of inconsistencies, isn't it? What is right for one man is all wrong for another. An occupation that is praiseworthy in one place cannot be tolerated under different conditions. There may be at its foundation something of the thought expressed by the Master when he said, "Unto whomsoever much is given, of him shall much be required." The Italian is working according to his ability in an occupation that requires but little brain. The man with a refined mind, when he uses the shovel not as a recreation but as a business, degrades himself by his wilful waste of better talents, not simply by his occupation.

There is, however, more of that false idea that certain kinds of labor are in themselves low while other occupations are noble; a sort of evil inheritance from the Dark Ages, where the man who worked, however noble his character, was a "boor," a "knave," or a "villian," while the man who worked not was a "noble" even though steeped in wickedness.

Errors that have been worked into the life of a people for centuries die hard, and he that shall impress broadly on the minds of the young true ideas of the dignity of labor is a public benefactor of no mean degree. Carlyle expressed it well when he said, "All true work is sacred. In all work, were it but true hand work, there is something of divineness. Labor, broad as the earth, has its summit in heaven." They are words worthy of being engraved on the heart of every young man who is approaching the time when he is to become his own master.

In a modest little book* I found, a few days ago, a graphic expression of the companion thought that when the final account is made it will not be a question between *hand* work and *brain* work but simply between *good* work and *bad* work, and the man that digs trenches, if he puts his heart into his work, may be exalted above the man that writes sermons in which he shirks work.

Hiram Golf, "shoemaker by the grace of God," tells his pastor, "There ain't no sech thing in this wide world as a *humble* vocation. If I make good shoes I shall get just as much credit in the hereafter as you will for bein' a faithful pastor. You'll carry up to the judgment seat a fair sample of the sermon you have preached, and I'll carry a fair sample of the shoes I've been making. Your sermons will settle your future and my shoes will settle mine. You don't s'pose, do you, that the Lord's agoin' to look at your sermon and say, 'John Jessig, take your seat 'way up there in front,' then look at my shoes and say, 'Hiram, you're mighty lucky to get in here at all; go and take a seat 'way down at the end there'? Oh no, parson, that's the difference between the Lord and us folks. If your sermon is good and my shoes is good, he'll say, 'John and Hiram you've used your talents about equally well. Go up there and sit in the front bench, side by side, and jine in the general Hallelujah.'"

The strong homely words of the shoemaker meet the approval of the pastor and on his way home his more refined mind transmutes them into a soliloquy like this, "We are all, every

one of us, priests in the temple. Some wear robes, and some are in shirt sleeves; some work with pen and ink, and others with forges and scythes, and tailor's needles; but we are all priests just the same. Toil is honorable in itself and ennobling in its influence." "All true work is God's work."

If all our young people could be imbued with this spirit how the number of "misfits" would be reduced; how the feeling of drudgery would disappear; with what enthusiasm and inspiration the world's work would be done.

DRIFTING AWAY FROM GOODNESS.

This is the manner in which most of us lapse from goodness. Very few enter purposely into evil courses. We become neglectful of proper endeavor to do right, cease to advance, and then as a vessel sometimes is allowed to go astern, although her head still is kept in the right direction, we drift backwards without having acknowledged to ourselves any change of aim.

We are drifting thus whenever we consciously indulge, even temporarily, an evil habit, whenever we relax the carefulness of our attention to spiritual duties, whenever we allow ourselves to make light of any form of goodness, whenever we neglect to champion righteousness with all possible discretion and boldness. And this drifting always means loss. The distance covered to the rear, be it more or less, inevitably must be made up, and the return not only usually costs care, toil and pain but also more than the first advance involved.

The subtlety of the temptation to drift spiritually is one of its chief perils. It causes our moral fiber to slacken. It relaxes spiritual nerve and force. It weakens the virility of courage and purpose. When at last the conviction has grown within us that such drifting ought to be stopped, there is less of will power remaining and less of confident trust in divine help than there would have been but for our yielding.

The cure is simple, however: "Remember therefore from whence thou art fallen, and repent, and do the first works!" Stop drifting. Assume once more firm control over yourself under the supreme guidance of the divine leader and renew your struggle with evil in the assurance of final success.—*The Congregationalist*.

THE COLUMBIAN EXPOSITION AND THE CONFERENCE.

(In the First Alfred Church, Sept. 9, 1893.)

BY REV. B. C. DAVIS.

Repeated requests have come to me to tell you something of the Conference at Milton, this morning, in place of a regular sermon. I am very glad for the general interest of our people in this great meeting. It is one of the marks of growth in the whole denomination; that all the people are coming to feel that the Conference is theirs, and that they have a personal interest and part in it.

I hope you have all read the RECORDER and thus have gotten a fuller account of the details of the meeting than it would be possible for me to give you in a few minutes' description. If you have read the RECORDER carefully you have the gist of the Conference. If I can to-day only bring you something of the spirit of the meeting it will be the most that I can hope to do. But in the first place I wish to say a word about the Columbian Exposition. I mention it only to-day, and shall hope to speak of it again at some future time; and I mention it first this morning not that in importance to us it comes before the Conference, but so that I shall not

*Hiram Golf's Religion. E. P. Dutton & Co.

need to revert to it after speaking of the more distinctly religious work of the Conference. Of the Columbian Exposition you have all read; and I am glad that so many of you have been privileged to visit it. I most sincerely hope that many more of you will find it possible to take advantage of its great opportunities yet before its closing.

There has been much said in commendation and much in criticism of the Fair by the newspapers of the country. But after a somewhat careful study of the Fair I am convinced that it is a most valuable acquisition to any thoughtful person to be able to gain even a general knowledge of the exhibits therein contained.

There all nationalities are seen in their native costumes and speaking their native languages. The character of the home-life, the degree of their development in civilization, in architecture, in manufactures, in agriculture, in arts and sciences, may be approximately gathered. The characteristics of the country in which the peoples live, and the influence of the country and its conditions upon the physical, the intellectual, and the moral condition of the people may be in a measure studied. What the model is to the artist in his portrayal of special characteristics, these various specimens of the human race may be to the student of human life and its environment.

There you may see the world's display of its master-pieces in art, in manufacture, in transportation, in machinery, in agriculture—these may be compared with specimens of every age of development until you can estimate something of the wonderful achievement of the age in which we live. The educational exhibit is by no means subordinate. Beside the exhibits in the fine arts; all that skill and experience has wrought in the most improved methods of instruction, and intellectual and physical culture have been placed at the service of the humblest student who makes his way through these enchanting galleries. The blind, the deaf, the mute, the feeble-minded, all are remembered, and the wonderful results of their culture are made to contribute to your stock of knowledge and to the world's best methods for helping these unfortunate ones to enjoy something of the privileges and benefits of a liberal education.

But what seems to me to be of the most universal interest, and the epoch marking exhibit is the wonderful exhibit of brotherly feeling that you see in others and feel in yourself as there, upon a common footing and with equal privileges, all races of men mingle together in common brotherhood. So much is said of our own boasted country and the excellencies of the true American, and at the same time so much is said of foreign immigration, and so many disparaging things said and thought of those who are accustomed to come to us from other nations, that we have created a popular sentiment which looks upon other peoples as beneath us, inferior to us in almost every way,—I do not say this is universal, but I say it is the popular feeling. But when you come to touch elbows daily for a week with Englishmen, Scotchmen, Welchmen, Frenchmen, Germans, Italians, Turks, Japanese, and Chinamen, who are intelligent, courteous, well-dressed and handsome, you begin to feel a fellowship and a brotherly feeling that is unnatural and impossible without some such enlarging of your estimate of other people.

Universal peace, arbitration and not war, national courtesies and not insults,—an international brotherhood—a united church, with one Lord, one faith, and one baptism, are brought

nearer by such experiences than by anything less cosmopolitan in its composition, or less fraternal in its universal feelings. In the recent words of ex-President Harrison: "We love not Americans the less, but every other people more." For every person, and especially for young people, the Columbian Exposition is an element of education that you cannot well afford to miss.

The World's Congress of Religions, that is to begin next Monday in Chicago, and continue for seventeen days, in which our own people, together with every other denomination or religious belief, is accorded every courtesy and an important place on the programme, is such a meeting as the world never before knew, and is a significant result of the enlarged spirit of brotherhood and freedom of faith which all men are coming to have. In this meeting you will be especially interested, and I shall feel it a special duty and a privilege to bring to you something more at a later period upon the significance and work of this great Congress of Religions.

But not to forget the Conference. It may be said that this year every one knew of the Conference, knew where it was to be, talked about it, and wished he might attend. The fact of the Fair and the double attractions of the trip added to this general knowledge and interest. The fact that the Conference was more generally known about and talked about accounts for the great interest we all had in it. And I wish you would just note that down; if you will keep informed upon the matters of the church and religion you will talk about them; and if you know about them and talk about them you will be interested in them—that will come of itself and you could not help it if you wished to. So the people were interested in Conference before they went. They went expecting a good meeting, a large attendance and great enthusiasm. Thus expecting something good they were ready to receive it, to recognize it, and receive it when it came. That, to my mind, is one of the secrets of the spirit of the Conference. The preparations were ample and complete; and on the first morning of the meeting a large and enthusiastic audience gathered in the great tent.

The President's address was a production of sterling worth. Of course you have all read it in last week's RECORDER. Such vigor of thought and consecration of life as it evinced inspired the whole gathering with the greatness of our work and the opportunities now before us. It formed the watchword for the entire Conference and made a good introduction for the evangelistic spirit which seemed to have been gathering from every direction, and centralizing itself in the controlling motive of the Conference. The routine of committee appointments and annual reports was scarcely disposed of when the call came for some personal experiences in evangelistic work. A representative from our own church was selected and gave in a touching and inspiring way his own experiences in the revival here, and some well-chosen exhortations and suggestions as to methods of work for interesting the business men of our communities, and for enlisting them in the blessed gospel work in which he himself had found such new and lasting happiness. A representative of the Second Church gave an account of the work there, which seemed even more general in its influence than in the church here.

Together with these testimonies one of the evangelists was asked to speak of the fields and methods of work. In his earnest way much

was said to the merit of the workers in these churches, and of the faithfulness with which they labored with the evangelists. Some things were said of the conditions of the field which we were pained to have him say. And if such things can truthfully be said about us it ought to cause a sting of shame to flush the face of every true Alfred man. Is it true that we have been patting each other on the back and saying, for forty years, Alfred has shut out those influences which are calculated to drag down and destroy our young men while under the cover of night scenes are now experienced in our streets at which the daylight itself would blush? Brethren, neighbors and friends of Alfred, let us make our shame and denials of these such substantial realities as will bear the scrutiny of night as well as the day, and render it impossible for any man, far or near, to despoil the fair name that Alfred has so long and so justly maintained.

The first evening's session was given to a Symposium upon the theme, "Business Men and the Church." Dr. Platts and Mr. Hills, as experienced pastors, presented something of the difficulty that is experienced in securing the support of our business men in the distinctly religious work of the church. Then W. H. Ingham, Geo. H. Uter, E. B. Saunders, and Henry M. Maxson, spoke upon the methods by which this work was to be accomplished. And it was a feature worthy of note in almost all of these stirring speeches, that the methods given were, How the business man should interest himself in the religious work of the church, and thus letting a share of the responsibility rest with each individual man himself, and not throwing it all off on to others, to interest him. Every man for his own sake and of his own resources, can possess himself of this interest in the religious work of his church.

Thursday was, as usual, the day given to the Missionary Society. It was of great interest to all our people. The Board reported encouraging progress in its work. Especially did it seem helpful to find that this year our treasurer could report no debt, and the treasury in its best condition for years.

The presence and words of Dr. Ella F. Swinney were an inspiration to every one. Her address was largely confined to an average day's work in the Dispensary; so full of interest that the people seemed carried to that heathen land and to have experienced what Christian love and self-sacrifice can do for the suffering and sorrow-stricken who have known nothing of the love of Jesus. We did not wonder that they learned to love the "Happy Doctor," who so bright and cheery, so loving and tender, could heal their diseases, and cheer their hearts with the story of the world's Redeemer. That to one little body God could give so much love and helpfulness and physical endurance seemed the marvel to all of us. Miss Swinney herself said that her endurance was greater than any missionary in her acquaintance, and that our own Susie Burdick came next to her in physical endurance.

The Educational day was one which showed a deep interest in the cause of education, and evinced much loyalty to our schools. The address of the President and the reports of the Treasurer and Corresponding Secretary were full of interest. A paper entitled "The Higher Criticism Considered in its Relation to Science," was read by Prof. W. A. Rogers, of Colby University, and was a scholarly and masterful production, which you will all do well to

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SABBATH REFORM.

FIFTIETH ANNUAL REPORT

Of the Executive Board of the American Sabbath Tract Society at the Anniversaries held at Milton, Wis., August 27, 1893.

I. A REVIEW.

In submitting this Annual Report your Executive Board are deeply impressed by the fact that this year completes the first half of a century since the organization of the American Sabbath Tract Society, and twelve years since the present Board were asked to undertake the management of the work contemplated in your organization.

We desire, first of all, to make our grateful acknowledgement of God's tender compassion and forbearance with us as a Society during all these years of imperfect labor, and devoutly to express our conviction and our cherished hope that we are now upon the eve of still graver responsibilities, and, though duties courageously met and loyally performed, still grander victories for the authority of God's Word as against the traditions of men, than hitherto we have even dared to hope.

Soon after David was anointed king over Israel, when the determined and numerous hosts of the Philistines had for the second time spread themselves in the valley of Rephaim, the king again laid the case before his God and asked if he should go up against the enemy. "The Lord said, Thou shalt not go up; but fetch a compass behind them and come upon them over against the mulberry trees. And let it be, when thou hearest the sound of a going in the tops of the mulberry trees, then thou shalt bestir thyself: for then shall the Lord go out before thee, to smite the hosts of the Philistines. And David did so as the Lord had commanded him; and smote the Philistines from Geba until thou come to Gazer." 2 Sam. 5.

The Lord's tactics are sure to win. Sometimes he directs his people to go forward and engage the enemy face to face; sometimes he commands to fetch a compass behind them. And then to listen "for the sound of a going."

From the beginning of the human race there has been a controversy respecting the authority and the importance of God's Word. It was questioned in Eden, and our first parents were led to believe that it was not necessary to keep his Word in the letter, if it were only kept in the spirit. The sad results of that delusion are generally acknowledged, and still the world is full of well meaning people who are too willingly induced to make use of the same falsehood to quiet an upbraiding conscience.

We believe that God has called us into the conflict as Seventh-day Baptists, and as the American Sabbath Tract Society, to work in harmony with all Christian people so far as consistent for the promotion of the principles of the gospel of Christ in general, and also to make it our chief concern to guard with jealous care the supreme authority of the Bible in matters of religious faith and practice. This special mission leads us from force of circumstances to emphasize the importance of the Sabbath of Jehovah, the Sabbath of the fourth Commandment, the Sabbath our Saviour sanctioned and observed, the Sabbath of the early church and of the apostles, the only Sabbath known in the Scriptures; and the Sabbath without the loyal recognition and observance of which it is utterly impossible to maintain the authority and obligation of the Bible as the only rule of faith and practice.

In this work this Society has been engaged for the past fifty years. It has published tracts, periodicals and books; it has sent forth lecturers and colporteurs; through pastors and laymen discussions have been carried on upon the platform and through the press, until, about eleven years ago, the voice of God was distinctly recognized commanding your Board to "Fetch a compass behind them." This was done, and the opponents of the Sabbath of the Bible were surprised to find a little messenger of truth everywhere in their camp throughout the United States and Canada, besieging their leaders and pleading eloquently, tenderly and in the name of the God of battles for them to return to the long neglected and despised Sabbath. This little messenger, *The Outlook*, has been greatly blessed of God in its great mission, and to-day there is an entire change of front regarding this whole question.

During these eleven years there have been more than 80,000,000 pages of Sabbath literature published by this Society and sent out through the mail. This is an average of more than one page for every man, woman and child in the United States and Canada.

The sound of a going in the tops of the mulberry trees has been distinctly heard, and as David was then commanded to bestir himself, so now, the voice of our Lord comes to us urging to still greater activity, greater sacrifices, more uncompromising loyalty.

FIFTY YEARS AGO.

It would be interesting and perhaps instructive were we to pause and recount the marvelous developments in nearly every department of human industry and research within the last half century. In science and literature, in invention and discovery, in education and commerce, in facilities and methods of work, the progress has been such that we are often found wondering if similar or even greater attainments will be possible within the fifty years to come. While it is not our province to discuss these grand possibilities at this time, or even to recall, in detail, the wonderful achievements of our times, we may simply venture the intimation—yea the belief—that the present generation only stands upon the threshold of the opening door to far grander and more marvelous things in all of these lines of progress than have yet appeared.

But we are now chiefly concerned with noting some things for our instruction and encouragement pertaining to the past, the present and the future of this Society.

From the minutes of the Seventh-day Baptist General Tract Society, at a meeting in connection with the General Conference at Plainfield, N. J., September 3-7, 1843, we find that a committee consisting of Lucius Crandall, Thomas M. Clark, N. V. Hull, Daniel Coon and Azor Estee, was appointed to re-organize the Tract Society. That re-organization was effected under the name which it still retains, "The American Sabbath Tract Society."

From the minutes of that Conference we learn that there were then 59 churches, with 46 ordained ministers and 23 licentiates. Of the 59 churches then reported only 35 are living churches to-day, 24 having disbanded. The membership then numbered 6,077. There were only three churches reported west of the State of Ohio, and of these, two were called the Milton and the Dane Co. churches in Wisconsin Territory. The Milton Church had then been organized three years, and the Dane Co. (now Albion), was organized that year—1843; and

the third was called the Fradonia church, in Iowa Territory. Twenty-four of the churches reporting to the Conference fifty years ago are now extinct, leaving only 35 of those then living. Most of those which have ceased to exist were then and had been from their organization very feeble. In many instances, if not in all cases, they doubtless could have been saved and made to thrive had they been supplied with an energetic pastor for each of them, or even had there been several under one pastor in churches nearly contiguous.

But while we find that twenty-four of the fifty-nine then living churches have become extinct, it is pleasant to note that the work of organizing has continued. During this period, if we have counted rightly, there have been about 100 churches organized, or nearly twice as many organized as have disbanded. While 24 of those that were existing fifty years ago have broken up, also about 35 of the 100 organized since that date have been discontinued, leaving one hundred now nominally existing, though some of these are very feeble.

In addition to the regularly organized churches which have been in the habit of making reports to the Conference, there are companies of Sabbath-keepers in various localities who meet in prayer and conference meeting and Sabbath-school services, and many loyal and consistent lone Sabbath-keeping families scattered all over our land, who are not counted in our usual statistics, but who would considerably swell the aggregate membership were they reported from year to year. There are also congregations of Sabbath-keeping Scandinavians and Germans who are not counted among our churches, and yet who are faithful and true to their convictions, and generally in harmony with our faith and practice. Probably the Seventh-day Baptists of the United States are several thousand more than the usual statistics would indicate.

While the churches west of Ohio were only three, fifty years ago, according to the last reports there were fifty churches in what are now called the North-Western and the South-Western Associations, and these are found in Wisconsin, Illinois, Iowa, Minnesota, Kansas, Nebraska, South Dakota, Kentucky, North Carolina, Alabama, Louisiana, Missouri, Mississippi and California. Besides these churches already organized there are several societies of Sabbath-keeping Baptists anxious for organization and fellowship with us. On every hand the Macedonian cry is heard, and not altogether unheeded. The golden gates of opportunity are swinging wide open to us as never before in the more than two hundred years of our American existence.

If the published records are correct, the entire life membership of this Society has numbered 784. Of these 142 have gone to their reward.

The following life members have died since the opening of the last Conference: The Rev. Geo. B. Utter, President Jonathan Allen, Rudolph M. Titsworth, Rev. Dr. Thomas R. Williams, Rev. J. W. Morton, Dr. C. D. Potter, C. B. Cottrell, P. A. Burdick, Deacon W. L. V. Crandall, A. R. Allen, Oliver Maxson, Mary F. Bailey and Mrs. L. E. Livermore.

Appropriate obituary notices of the prominent members of this Society who have been called home during the year having already been published, it was not deemed necessary to incorporate them in this report.

(To be continued.)

OCCUPYING two seats in a crowded car is a poor way of letting your light shine.

MISSIONS.

FIFTY-FIRST ANNUAL REPORT

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

THE CHINA MISSION.

The laborers on this field the past year have been the Rev. G. H. F. Randolph and wife for the larger part of the year, Dr. Ella F. Swinney, Miss Susie M. Burdick, the Rev. D. H. Davis and wife since their return to China in March, native preachers and teachers, and other helpers. The following is the annual report from the Missionary Association:

ANNUAL REPORT OF THE SEVENTH-DAY BAPTIST MISSIONARY ASSOCIATION.

SHANGHAI, China, July 7, 1893.

"O sing unto the Lord a new song; sing unto the Lord, all the earth. Sing unto the Lord, bless his name; shew forth his salvation from day to day. Declare his glory among the heathen, his wonders among all people. For the Lord is great, and greatly to be praised; he is to be feared above all gods."

Surely we have abundant reason to praise God for his goodness to us the past year. While we have not been kept in perfect health, the loving-kindness of our God has been very manifest toward us even in sickness. Especially do we remember with profound gratitude Mrs. Randolph's recovery from serious illness.

Our report for the year is, of necessity, incomplete, but Mr. Randolph's trips in the country, printing, and other work, he will doubtless report directly to the Board.

Mr. Davis reports:—

We have during the past year been permitted, as your missionary, to preach the gospel in both hemispheres of the world. We trust it has been, in some degree, a fulfillment of the spirit as well as the letter of the great commission.

Respecting the work performed in the home land it is unnecessary to enter into detail, the same having already appeared in the SABBATH RECORDER. A summary statement of this work, for the present year, is:—Twenty-nine different churches visited and seventy sermons and lectures delivered. The social feature of this work was very gratifying. We were frequently cheered by the "God bless you," which fell from many lips, and often felt that it was only necessary for our people to be brought into touch with the China work, and come to realize its urgent needs, and their hearts and hands would joyfully respond to its calls. These impressions still abide with us as we return to our work.

A rapid transit from the home to the foreign field, brings us at once face to face with various difficulties and discouragements, but we do not falter. We believe, notwithstanding all the embarrassments, that God will yet work out his own divine pleasure respecting the work here.

Upon resuming our own personal efforts we find that during the two years' absence we unconsciously lost some ground in the free and ready use of the Chinese language which will require a little time to regain. It is a great pleasure to take up the work and we daily pray the guiding hand of the Lord to be upon us in it all.

The regular Sabbath services held in the girls' Boarding-school chapel have been well attended. One man, his wife and son, who have been quite regular in their attendance, have indicated their desire to become members of the church. Others in attendance upon the Boarding-schools have also given in their names as

probationers. Will you pray, as we have often done, that these may all come to exercise saving faith in Christ our Lord.

The attendance upon the preaching in the native city chapel has also been good, with a good interest. At the last meeting I noticed several men remained through the entire service listening most attentively. I did pray that God might, by the wonderful power of his Spirit, bring these men to a knowledge of the truth.

Zah-Tsing San, the blind preacher, has occasionally assisted in the Sabbath services, but his work has almost entirely been confined to conversing with and preaching to the people visiting the dispensary. This seems to have been the most suitable work for him to do.

Dzau-Sing-Chung has, from time to time, rendered very acceptable assistance in the various services held. By his request I am, upon one afternoon each week, giving him some instruction in theology. He seems to be anxious to get a more thorough knowledge of the Word. I think he is looking hopefully forward to the work of preaching. Study and practice, we trust, will make him more efficient and practical. If the Spirit of the Lord shall lead him to this department we shall be glad to welcome him, but shall be careful not to urge. It seems to me that one of our present great needs is more workers for the especial preaching of the gospel. The time of one foreign missionary, at least, aided by native helpers, should be devoted to this kind of work. I pray that the Board may find it possible and practicable to send some one to aid in the work, so that more direct and continuous preaching of the Word may be engaged in. I also greatly desire that the Lord will give us consecrated, earnest native men to assist in this effort. May I ask for a concert of special prayer for this one object.

I anticipated making some country visits ere this time, but have not been able to do so. As soon as the heated season has passed, I hope to open regular work at different points removed from Shanghai. This will incur an addition to the usual traveling expenses, the rental of rooms, and possibly something for assistant. I hope the Board will be in a position to grant something more than the usual allowance for this line of work.

I have been requested to work with committees having in charge the production of a union hymn book and a union version of the entire Bible in the Shanghai dialect. Although this work will require a good deal of my time I have accepted it as a legitimate part of my mission to the Chinese. The New Testament is now in process of re-revision. Thirty-three books of the Old Testament have never been translated into our vernacular, and with them will be the burden of our work.

A compromise is made, allowing in the publishing, each mission their choice in the terms used for "God," "Holy Spirit," and "baptism." It is hoped that on other points they may come to a mutual agreement.

In concluding this brief record of another year, we devoutly pray that the God of all wisdom and grace may guide us to the glory of his holy name, so that, from year to year, through us as a people may be established more firmly the standard of his truth in this heathen land.

Dr. Swinney reports:—

The four different branches of the medical work have been carried on this year, namely, the dispensary here and in the city, the hospital, visits in the homes and the country work.

I have had less time to spend in dispensary than formerly, yet there have been interesting cases among the out-patients, and later on we had the pleasure of offering daily treatment to those who were willing to come into the wards. They come in all manner of ways, on wheelbarrows, in sedan chairs, jin-rick-shas, children on the backs of their parents, or in baskets swung on a pole and borne on the shoulders of two persons. Some are warm-hearted Christians from the various missions; others come to Shanghai for the first time, and are greatly excited by the sight of a foreigner. There are extreme cases of wretchedness and suffering, while again there are many dressed in dainty silks and satins who may either be fine, intelligent people of the better class, or the very proud, insisting on extra attention and perhaps a separate room to sit in, away from the common people. All these are to be examined carefully and cared for physically, a thought being given to their spiritual condition.

The new building was ready for patients on the 8th of November, and after furnishing more completely, the formal opening of the A. E. Main Hospital took place on Dec. 28th. The building is comfortable and convenient, giving much pleasure this winter to both the workers and the sick. The number of patients received has been twenty-seven.

In the obstetrical ward one infant lingered in great suffering for two days; another, a beautiful and healthy little girl, when a week old was suddenly destroyed by the mother. The smallest school boy—a delicate child—came in very ill with bronchitis and died suddenly the third day, of heart-failure. The others have all been discharged well or improved, excepting one of our school girls, seventeen years of age, who remains and has been in poor health for two years.

We have been cheered by the interest some of the heathen women in the wards have manifested in the gospel, and the hopeful change seen in the lives of some of them.

The visits into the homes have been continued, with more night work this year than usual.

There have been four trips into the country. The sick were treated, in three places, all day long; there were also many calls into the homes of the people. Besides these, my teacher, Dzau Sing Chung, made two visits into the country alone, the money for these trips being given by the helpers in the hospital.

The mother of the young man in S Tsau, who has allowed us to treat the sick in his large comfortable home, has been greatly moved by the truths of the Bible and anxious to know more. I had invited her to come to Shanghai and remain with us awhile, for the purpose of further instruction. Two weeks ago she appeared one morning before breakfast, accompanied by her son, saying she wished to be a Christian. In talking with her she said she was fully convinced in her own mind that it was wrong to worship Buddha; she should never do so again. She was anxious to be taught more fully how to pray. As there was no one in the "Kellogg" bed at that time, I invited her to remain and occupy that place. Her time, while here, was spent in committing to memory Scripture passages, hearing the Bible-women explain more fully the way of life, and joining with us in the daily services in the hospital and the Sabbath services. She has since returned to her home, promising to come again next winter.

The helpers in the medical work have been, my teacher as formerly, also Mrs. Ng, Lucy

Taung, the Bible-woman, Mrs. Zung, two student girls, a gate-man and a coolie.

In the requests for the coming year I ask for a supply of medicines from the home-land and for the sum of \$25 for the insurance and other incidentals.

SCHOOLS.

The girl's school has been in session during the past year, interrupted only by the usual summer vacation, two weeks at the Chinese New Year, and a week this spring, when all but one of the girls were ill with a prevailing epidemic.

The work has been much the same as in previous years.

As my thoughts run back over the year there comes first to mind the two months when little Sing Tsu was lying so ill, and as I think of her victorious entrance into everlasting rest, my heart is filled with a great gladness and thankfulness for her sake and for the blessing which came into my own life through her.

There have been other changes in the school. One of the older girls has been returned to her home. That it was finally necessary to send her away gave us the keenest sorrows, but she has been a child of many prayers and we pray and trust that God will yet enlighten her heart and bring her to himself and to a life of Christian usefulness.

Another of the older girls, Doo Mae, who has been ill for two and one-half years, commenced the year much improved in health, but in January we found it necessary to send her to the hospital, where she still remains. She seems to be in a decline, and humanly speaking there is little hope of her recovery. Will not the friends pray that, if this child is to walk through the valley of the shadow of death, his rod and his staff may indeed comfort her, and that we who are here may have wisdom, strength and grace to do for her all that is possible.

At the Chinese New Year, Lee Kwe Tung, Erlow's daughter, a girl of great promise, went to study with and help Dr. Swinney at the hospital. Just now she is in the school again but it is hoped that, upon Dr. Swinney's return, she will resume that work. Eight new pupils have been taken into the school, some permanently, others on trial. Thus there have been, in all, twenty-one girls in the school since the last annual report; at present there are, including Doo Mae, nineteen, the greatest number at any one time.

(To be Continued.)

THE VALUE OF THE STUDY OF CHRIST'S LIFE FOR CHRISTIAN ENDEAVORERS.*

BY MRS. B. C. DAVIS.

Once the Saviour said to a disciple: "Have I been so long time with you, and dost thou not know me, Philip?" There is sorrow and reproach in the question. Yet we do not think of attributing them to personal sensitiveness. It would not only be at variance with such a life of self-forgetfulness, but he himself, in that beautiful farewell, teaches again the great lesson of his life—his own and the world's Sonship, and how he lived on earth, revealing the Father's will.

Slowly the great truth came to those faithful few. Even more slowly to a lost world dawned the joyful news with the possibilities too wonderful and yet too simple to be at once realized and accepted. Slowly yet surely God's great plan of salvation has been revealed, dur-

ing eighteen hundred years, through the life of Jesus Christ, until in the present age the importance of the closest study, the most thorough knowledge of that life is so keenly felt that students exert every energy in its investigation. And such has been the result that it is said an appreciation of him and the principles to which he gave the emphasis of his life and death, characterizes the closing years of the nineteenth century more than any other period since our Lord was on earth.

Indeed, no other result could be possible, for we may look no higher than God's idea, or its revelation to us, for a standard of growth, moral, social, or spiritual; and a knowledge of the life of Christ, in which this revelation is found, must become the shaping power in our lives. Since this revelation comes through Christ, it may be said of him as Philips Brooks once said of the Father, "We may know him and then want to know nothing more, for in him we have the perfect test and touchstone of his life."

All the social, all the moral, all the spiritual, that the Father would teach he has shown in the Son, and not only in the teachings but in the life of Jesus, we have the revelations of God's idea to his children. So, by studying the social life of Christ, by following his experiences with men, women, and children, noting his relation to them, may we gain the true knowledge of his idea concerning all social life; and that its problem may stand before us solved. It is by becoming familiar with his moral life, learning with what keenness he perceived the evils of his day, with what courage he upbraids, yet with what gentleness he led from the debased to the elevated, how lovingly he could teach the misguided, and yet with what vehemence he could rebuke the vicious and unjust, that we learn his idea concerning all morality.

We may study the spiritual side of his nature, perceiving the close communion with the Father, the loving, complete confidence in his will, the perfection of obedience as shown in his life, and we have the possibilities of all God's children,—thus realizing the full significance of the life and teachings of Jesus; that as he is the Son so we are the children of God; that his relation to the Father is our relation; that his privileges are our privileges; that we may live as he lived—so in unison with the Father that our wills may be lost in his will.

What Endeavorer can carefully follow the great Saviour of men in his quiet talk with the woman at the well, supplying the water of life, or carefully teaching the disciples that services rendered to the least of his brethren were as rendered unto him, or tenderly ministering to little children, lovingly bidding them come unto him, without gaining rich lessons for the social life?

Can we follow his teachings of kindness to the unfortunate, through the good Samaritan; the baseness of ingratitude through the forgiven but unforgiving servant; can we learn of charity for the weak and erring that taught Peter to forgive not seven but seventy times seven; of a gentleness which would do unto others even as they would that others would do unto them; can we follow that perfect life in which such characteristics abound, together with a strength and courage which protects weakness and rights wrong, and not long for a higher standard of morality, not strive to inculcate into our own lives the sterling principles of right that were his?

Who can read the words of Christ, "I am in the Father and the Father in me," and realize

that mystical union which Christ experienced with the Father, and then follow him as he says, "Ye in me and I in you," without being lifted to a higher spiritual realm, and to more intimate communion and fellowship with God, than is possible without the medium of Jesus Christ and his life revealed to men; or who can witness that trust and confidence which could enable him in the last hours of most cruel and bitter agony to loose his hold on things earthly and human, and sweetly say, "Father, into thy hands I commit my spirit," without having born in him a like faith, the same loving submission to the command, "Commit thy way unto the Lord and he shall bring it to pass"? So in the life of Christ may we receive revelations of God's ideas of the social, the moral, the spiritual given when he gave his only begotten Son that whosoever believeth on him might not perish but have everlasting life.

And that we might believe more understandingly, that we might see our relation to the Father as his children, that we might realize our possibilities, that we might have a standard fit for his children, beautiful, high, perfect, we have given to us the life of Christ, with its Godlike attributes, the inheritance of every child of God.

With its joys we have given its sorrows; we have given its cross with its crown of glory; the Son of man lifted up that he might draw all men unto him. The life is ours—ours to study, to emulate, making its privileges and relations our own, making our own lives as his, Christlike.

SIX MONTHS IN KANSAS CITY.

About three weeks from the time of my arrival in the city a religious revival effort was inaugurated, under the direction and control of the celebrated evangelist, B. Fay Mills. Most of the evangelical churches united and participated in it, as most of the pastors were present and assisted in the services. The meetings were held in a large building erected for learning the art of war, for it was called "The Armory," and in it a whole regiment of soldiers performed their military drill and exercises from time to time, and kept their implements and munitions of war, but now for three weeks it was used, ostensibly, in the interests of him who is known sometimes by the appellation of "The Prince of Peace." The floor was seated with chairs, and the building was spacious enough to accommodate 2,000 people, when the seats were all filled, which was the case, especially in the evening.

On Sundays meetings would be held in the forenoon in all the different churches, conducted by their respective pastors, excepting at some particular one when the evangelist would hold a special service for a particular class of persons, such as young men, or young women, or Sabbath-school teachers, etc. In the afternoon special services in the armory were generally conducted by the evangelist, sometimes exclusively for men, and sometimes for women, mothers, etc. The singing was led by a man who accompanied Mr. Mills wherever he went, who sometimes sang alone and sometimes led a large choir especially organized for the meetings, with which the whole congregation would join in the public services. A reporter was always present, and a general account of the meetings of the preceding day would be published in the papers every morning.

When the time for public service arrived Mr. Mills would very quietly take his place on the stage, and request one or two of the ministers

*Read at the Young People's Session at the General Conference, Milton, Wis., August 28, 1893.

present to offer prayers, when he would quietly announce his text, from which he would preach a very plain, practical sermon, taking about half an hour to deliver it. There was nothing of a particularly exciting character in his sermons—nothing that would make persons feel any conviction that they were vile sinners in the sight of an holy God, and therefore would not be likely to see their condition in such a light as to create much fear or alarm—nothing of that kind that made a Felix tremble when Paul “reasoned of righteousness, temperance and judgment to come,” before him. The people were not asked to make any public manifestation of their wishes to reform their lives by coming out of the crowd and taking a seat especially set apart for them, no inquiry meetings were appointed; but merely this,—cards were circulated through the audience, on which were printed the words, “I desire henceforth to lead a Christian life,” and any persons signing their names to that declaration would be considered converted and told to join some church as soon as possible. The writer was present nearly every afternoon and saw no opportunity given for testimony, and but little manifestation of any feelings of genuine repentance, and when the meetings closed nearly 3,000 were reported as converted, as the result of the effort. And the writer can’t help expressing the hope that more thorough work is being done by Seventh-day Baptist evangelists, for if there is not, he fears it will not amount to much. J. T. HAMILTON.

A HUNDRED YEARS TO COME.

Where! where will be the birds that sing,
A hundred years to come?
The flowers that now in beauty spring,
A hundred years to come,
The rosy lips, the lofty brow,
The heart that beats so gayly now,
O where will be love's beaming eye,
Joy's pleasant smile, and sorrow's sigh,
A hundred years to come?

Who'll press for gold this crowded street
A hundred years to come?
Who'll tread yon church with willing feet
A hundred years to come?
Pale, trembling age, and fiery youth,
And childhood with its heart of truth,
The rich, the poor, on land and sea,
Where will the mighty millions be
A hundred years to come?

We all within our graves shall sleep
A hundred years to come,
No living soul will for us weep
A hundred years to come.
But other men and hands will till,
And other crowds the streets will fill,
While other birds will sing as gay,
And bright the sunshine as to-day
A hundred years to come.

RELATIVE STRENGTH.

When a man finds that all the principal offices in New York are in the hands of Romanists, men who take their politics from Rome, and who are ruled by Archbishop Corrigan, he is apt to think that Protestants are getting to be in a quite helpless minority. When he finds how the press and the politicians bow to the Church of Rome and do her bidding, he fears that in time the whole country is to be subjected and controlled by the man who sits on the seven hills. But a glance at the figures show that Protestantism is far in advance in this country. The Romish Church numbers about 8,000,000 of our people, perhaps a quarter or a half million more. But this number includes all who have been reared in the embrace of her faith, and who have been baptized by her priests. This takes in all the families and all the individual members of the families. But many of these children will grow up non-papal. They will drift out of the church lines and become Protestants. At least 2,000,000 must be deducted to arrive at the real strength of the papal Church in America. Baptists count only communicants. Protestant denominations generally figure up only converted persons who have enrolled themselves with the churches. A Protestant church repre-

sents at least one-fourth more than its actual membership. Rome counts the baby ten days old. Did Protestants do the same the figures would be perceptibly affected. Against Rome's 8,000,000 of all sorts and sizes, Protestant denominations put 12,500,000 of actual members, classified as follows:

The Baptists number in church enrolled members	4,292,291
German Evangelical members	160,000
Luthern, 5 synods, members	1,086,040
Methodist members	4,980,240
Presbyterian members	1,229,012
Congregationalist members	525,097
Reformed members	282,856
Episcopalian Protestant members	470,076
Total	13,025,612

Minor denominations to the number of a million adherents should be added to these figures of leading sects. The fact is, that we have in this country 50,000,000 of people outside of the Church of Rome, who have no associations with that church, but who in case of any conflict would be counted in a solid mass against the Roman hierarchy.

The idea of a conflict may seem an absurdity to many persons, and indeed it is if a reference is made to a conflict of brute force. In a free country like this a war of religions, fought out with sword and bayonet, would be a monstrous comment on the pre-millennial signs. But a war at the ballot box is inevitable. The 8,000,000 Roman Catholics are stealing power and place, and public finances from 40,000,000 Protestants and through the control of the Democratic party, and we might say the Republican party, the Romish Church is wielding an influence in the State and nation altogether disproportionate to its numbers, character, or usefulness.

The Romish Church itself can see, if it is not stone blind, that it cannot go much further in the grasp for office and power, and in its demands on the public treasury for money for its schools and charities, without creating a public opinion that will end in revolution, and the withdrawal of the assistance now given by municipal, State and Federal governments so lavishly. When the people do wake from the long and guilty sleep the public indignation will be so great that the whole relations of the State to this foreign church will change. The time is not far away when 40,000,000 Protestants will no longer allow 8,000,000 Romanists, led largely by foreign priests, taking their politics from Rome, to hold so much power and draw so largely on the public treasury as at present. The Church of Rome in America is overdoing the thing altogether, and the reaction is as certain as the revolution of the season. When the inevitable conflict comes, it will be short, sharp, decisive. Whether it be at the ballot box or in the streets it will soon end. It will be 40,000,000 against 8,000,000. It is a shame that the city of New York should be wholly in the hands of Romanists from the mayor down. It is a shame that the decent elements of society consent to this Romanizing of the great commercial metropolis. The Democratic party will sooner or later see that even ruled as New York is, she will punish public plunderers.—*The Christian Inquirer.*

CHINA, it is said, in a semi-official way, has let it be known in Washington that pending the regular session of Congress she will abstain from retaliating upon Americans in China for the injustice done to her subjects by the passage and partial enforcement of the Geary law. If Congress does not repeal the bill and cease discriminations that are based on race antipathy and are defiant of treaty stipulations, then China will proceed to make our merchants and missionaries suffer. Such a declaration of future policy can scarcely surprise or anger us. It is perfectly logical, natural and consistent with national self-respect. That China waits at all ought to convey reproof. The right of a nation to determine the quality and quantity of immigration is not deniable. France has just done it by passing regulations not unlike those of the Geary law, so far as they apply to registration and identification, but in so doing France has not discriminated against races, nor, what is

more to the point, violated treaties or repudiated with unusual constitutional provisions. There is where we have sinned so flagrantly. The recent outrages upon American missionaries in Turkey have been noted by our State Department and brought promptness and severity of tone to the attention of the Porte, with the result that adequate reparation has been pledged and satisfactory initiatory steps to that end taken. Moreover, the Porte has ordered the vizier of Mosul to give letters to all missionaries traveling in his province recommending them to the protection of the authorities, and a military escort will be furnished to all missionaries who desire it. Mutterings of a rebellion among the Armenians are heard and we should not be surprised at any time to hear of a reopening of the Eastern questions brought on by a revolt of the native Christians of Turkey. With such a conflict we as a nation would have no interest save moral and no part to play save protecting the rights of American missionaries in Turkey. Gen. Lew Wallace deems the present Sultan of Turkey to be the ablest diplomat of Europe. Our diplomats in all that they do must be as acute as they are consistent.—*The Congregationalist.*

TRACT SOCIETY.

Receipts in August, 1893.

GENERAL FUND

A Friend, Alfred Centre, N. Y.	\$ 2 00
Rev. L. C. Rogers, Alfred Centre, N. Y.	2 50
Subscriptions, <i>Evangel and Sabbath Outlook</i> , New York office	58 25
Pleasant Grove Sabbath-school, Smythe, S. Dak.	9 50
C. A. Loofboro, Walton, Ia.	3 10
Church, Alfred, N. Y.	11 46
Collection, Quarterly Meeting, DeRuyter, N. Y.	3 57
Church, Groenmanville, Conn.	25 50
Church, Leonardville, N. Y.	7 52
Mrs. J. D. Ashburn, South Hamilton, N. Y.	1 00
Church, Hornelleville, N. Y.	5 48
Berlin, N. Y.	12 50
Mr. and Mrs. C. H. Threlkeld, Carreville, Ky.	3 00
Dr. H. W. Stillman, Manhattan, Kan.	3 00
Dr. J. A. Baldwin, Beach Pond, Pa.	5 78
Mr. and Mrs. D. D. Everatt, Alfred Centre, N. Y.	1 00
Employees Publishing House	5 00
Joseph West, State Bridge, N. Y.	2 10
Dea. George W. Babcock, Albion, Wis.	1 00
Mrs. George S. Larkin, New Market, N. J.	5 03
Robert Williams, L. M. for self, Milton, Wis.	25 00
W. H. Rich, L. M. for self, Limona, Fla.	20 00
Mrs. G. S. Burdick, Milton, Wis.	2 00
John M. Crandall, Dodge Centre, Minn., four years' subscription, <i>Evangel and Sabbath Outlook</i>	4 00
One-half Collection, at Anniversaries, Milton	331 77
	\$550 81

SPECIAL FUND TO CANCEL DEBT OF SOCIETY.

W. C. Burdick, Alfred Centre.	\$ 50 00
Charles Potter, Plainfield, N. J.	50 00
E. R. Pope,	50 00
J. F. Hubbard,	50 00
W. H. Ingham, Milton, Wis.	50 00
O. W. Babcock, Nortonville, Kan.	25 00
Mrs. C. Potter, Plainfield, N. J.	25 00
J. W. Loofboro, Walton, Ia.	10 00
Frank J. Wells, Milton, Wis.	10 00
Samuel Wells, Little Genesee, N. Y.	10 00
J. M. Todd, Berlin, Wis.	10 00
J. Irving Maxson, Westerly, R. I.	10 00
E. E. Whitford, Brookfield, N. Y.	10 00
C. H. West, Farina, Ill.	10 00
Mrs. George Boss, Milton, Wis.	10 00
Miss C. L. Burdick, Alfred, N. Y.	10 00
E. D. Coon,	10 00
Mrs. Isaac Clawson, Farina, Ill.	5 00
J. T. Davis, Alfred Centre, N. Y.	5 00
E. H. Burdick, Milton, Wis.	5 00
B. F. Rogers, Scott, N. Y.	5 00
C. B. Hall, Chicago, Ill.	5 00
W. R. Bonham, Walworth, Wis.	5 00
Ernest Handolph, Salem, W. Va.	5 00
Gora Schaible, Marlboro, N. J.	5 00
J. L. Shaw, Milton, Wis.	5 00
O. B. Whitford, Leonardville, N. Y.	5 00
C. C. Clarke, Milton Junction, Wis.	5 00
W. H. Rich, Limona, Fla.	5 00
T. L. Gardiner, Salem, W. Va.	5 00
Mrs. Emma Crumb, Walworth, Wis.	5 00
Mary Allen, Alfred Centre, N. Y.	5 00
S. E. Burdick,	5 00
Robt. Williams, Milton, Wis.	5 00
G. W. Hills, Milton Junction, Wis.	5 00
G. S. Burdick, Milton, Wis.	5 00
D. F. Baker,	5 00
I. N. Loofboro,	5 00
E. R. Langworthy, Nortonville, Kan.	5 00
Mrs. E. E. Hamilton, Alfred Centre, N. Y.	5 00
V. A. Baggs,	5 00
Lillie E. Stillman,	5 00
Marie Allen,	5 00
Lucy P. Greene, Berlin, N. Y.	5 00
Judson Wells, Milton, Wis.	5 00
Mary S. Maxson, Emporia, Kan.	5 00
J. R. Jeffrey, Elmdale, Kan.	5 00
Mrs. James Summerbell, Alfred, N. Y.	5 00
James and Lottie Baldwin, Glen Beulah, Wis.	2 50
	\$567 50

E. & O. E.

J. F. HUBBARD, Treasurer.

PLAINFIELD, N. J., Sept. 11, 1893.

No man on earth would ever find his way to heaven if he always had his own way. There are more than a hundred thousand ways that a conceited man can brag on himself. How much easier it is to tell others how they ought to live than to live right yourself! The man who starts out to “do up” the Bible will never live to enjoy his victory, though he out-live Mathuselah.

WOMAN'S WORK.

WOMAN'S EXECUTIVE BOARD.

President, Mrs. Harriet S. Clarke, Milton, Wis.
 Corresponding Secretary, Mrs. Albert Whitford, Milton, Wis.
 Treasurer, Miss Elizabeth A. Steer, Milton, Wis.
 Recording Secretary, Mrs. E. M. Dunn, Milton, Wis.
 Secretary, Eastern Association, Mrs. Agnes N. Daland, Westerly, R. I.
 Secretary, South-Eastern Association, Miss Elsie Bond, Salem, W. Va.
 Secretary, Central Association, Mrs. T. T. Burdick, South Brookfield, N. Y.
 Secretary, Western Association, Miss Mary Bowler, Little Genesee, N. Y.
 Secretary, North-Western Association, Miss Phebe Coon, Walworth, Wis.
 Secretary, South-Western Association, Mrs. A. H. Booth, Hammond, La.

At our recent Conference held in Milton, Wisconsin, it was found necessary to make some changes in our Woman's Board, and for this reason we place at the head of our column in the SABBATH RECORDER the new Executive Board, that every one interested in the work of our women may know at once who have been appointed to decide upon the plans for our new year of Christian work. Among these names you will observe several of whom you know well their former faithful and efficient service. For them we bespeak your continued co-operation and warm-hearted sympathy. For the others to whom the work comes as a new experience, but who enter upon it with zeal and a determined energy to do their part well, we also bespeak loyalty on your part, that there may be no flagging in the work and that much may be accomplished. Let us hear a hearty God-speed from the workers all along the line, and may this year prove one of greater consecration and of more united effort in all departments of our denominational work.

It having been deemed advisable to divide the work of the Corresponding Secretary, arrangements have been made with Mrs. Wm. A. Rogers, of Waterville, Maine, to take charge of the department of "Woman's Work," in the SABBATH RECORDER. The women of the Board feel sure that they have committed this interest to very efficient hands, and they are very grateful to Mrs. Rogers for being willing to contribute to so great a degree to the success of their work. It is expected that Mrs. Rogers will be ready to enter upon this work the first of October.

WOMAN'S BOARD.

Receipts in August.

Mr. and Mrs. C. Satterlee, Norwich, N. Y., Missionary Society	\$ 50
Mrs. F. A. Lewis	25
Mrs. A. F. Barber, Norwich, N. Y., Home Mission	\$3, China
Mission \$3, Holland Mission \$2, Tract Society	\$1 50
Ladies of Coloma, Wis., Miss Burdick's salary	\$5 50, Dr. Swinney's salary \$5 50
A friend, Sullfield, Conn., Missions	5 00
Ladies' Benevolent Society, Milton, Wis., Bed in Hospital	21 29
Collections during Conference for Dr. Swinney's return	25 50
A friend for support of bed in hospital for five years	125 00
	\$198 10

ELIZABETH A. STEER, Treasurer.

POST CONFERENCE MISSION WORK.

While the spirit of missions and evangelism is so prevalent among our people at the present time we have a new plan to propose, which really has already had its partial inception since our recent Conference at Milton. One business man offered \$100 for some of the brethren to go to Southern Illinois to help Brother Van Horn. Bro. Geo. Shaw offered his services and went. Others seemed ready to start out on similar efforts. Why can't something of the kind be

done at the close of every Conference? Let a dozen be ready to go out into the fields within reach of the place where the Conference is held and put in from one to three weeks of earnest mission or evangelical labor. As I have myself just tested the plan up in Wisconsin, I will give a little account of the same.

Immediately following the Conference, after visiting a couple of days with a sister in Madison, I went north by rail about 70 miles to Coloma Station. Here and at Coloma Corners, three or four miles distant, we have about a dozen members of our Coloma Church. At the Corners our people have perpetual privilege of the use of the Congregational church, and at the station can usually have the M. E. church for preaching services. I remained at Coloma, at the home of Bro. Richmond, four days, preaching seven times, one sermon being for a funeral. The usual congregations were between 30 and 40 in number. Sunday evening twice as many, and Sabbath P. M. at Bro. Richmond's house, twelve were present, all taking part in the after meeting, making a most excellent spiritual feast. Bro. Hamill and wife and Bro. Del. Green came 9 or 10 miles to be present at this meeting. Tuesday we visited both of these families and preached in Bro. Green's district in the evening to a full and very attentive house. Wednesday, by carriage, wagon and walking, we got across the country, via Wautoma to Berlin, and among our own people 4 miles south of town, a distance of about 37 miles, hoping to preach that night and start on for Chicago in the morning, but we were too late to make that work and were induced to remain until Monday. Here we found Bro. G. W. Lewis had come for a few days' work, Dr. A. H. Lewis also visiting and recuperating. Here Bro. G. W. Lewis and myself each preached twice, Dr. Lewis closing Sunday evening to a full house. Bro. Todd thought we had a glut of ministers. He might have said as did Dr. Talmage to his audience: "All come and see me, but don't all come at once." We have about eight families here, a small church and a good parsonage. Bro. Todd has done good, hard work on this field in driving 45 miles to Coloma monthly, and 30 to Marquette, preaching three or four times on each trip. In both places there is a good and large outside territory to be worked, needing tireless energy and consecrated powers. We made nearly forty visits and calls.

And now here we are in the great city, by the dream city, the city where the ends of the earth come together and the wonders of the world are upon us. Here where are glories of material achievements never surpassed, and where, in the great parliament of religions, is the dawn of the millenium in the realization of the unity of the race, the fatherhood of God, the brotherhood of man. G. M. COTTRELL.

SEPTEMBER 14, 1893.

SOUTHERN ILLINOIS.

Dear Friends:—It has been fourteen weeks since I alighted from a Southern Illinois train at Carbondale, thirty miles from two points on my field of labor. Three hours' delay in this town of four thousand inhabitants convinced me that the place is appropriately named, not only on account of the coal mines in the vicinity, but also on account of the large percentage of Negro population. But while coal mines and Negroes give a dusky tinge to the place, it has the appearance of thrift and neatness which gave me a favorable impression of Southern Illinois. This favorable impression was deepened when I learned that there is not an open saloon in

the city, and still more when I discovered one of the finest school buildings I have ever seen. It was the Southern Illinois Normal University. This institution is exercising a strong influence upon the educational interests in this part of the State.

The first week of work on the field at Stone Fort and Bethel was accomplished under the disadvantages of extremely wet weather, and the pre-possession in the minds of the people that the new preacher was some mighty-tighty theological student from the seminary come down to practice upon them. And so it was the "Doctor's" special pleasure to take him around and show him "how they rough it" in Southern Illinois. And to this day the good Doctor is regretting that we didn't get a "snap-shot" of himself and the missionary crossing a slough of the Big Saline in a road cart, the Doctor perched upon the back of the horse to keep his feet out of the water, the missionary standing in the cart with his trousers rolled above his knees and his shoes in his overcoat packets, while the wheels of the cart, at one point, disappear beneath the water.

The second week was spent at Palaski, where formerly our cause was much stronger than it now is. Two families still faithful in the observance of the Sabbath, and Deacon P. P. Richardson, represent our cause there. These are two interesting families, comprising quite a number of bright, intelligent children. Bro. M. B. Kelly, Sr., the aged veteran of Sabbath Reform in Southern Illinois, and his excellent wife are now living here. All are anxious for the cause to be revived, and we hope in the near future to make a special effort in that locality.

Shepherdsville, in Kentucky, was next visited. This is a station on the L. & N. R. R., eight miles south of Louisville. Our church there is now reduced to four resident and two non-resident members. The little band of faithful Sabbath-keepers there were found in a state of gloom and sadness over the sudden death of one of their number—Bro. Bemis Wise, a young man of unusual promise, and the hope and pride of the church, and highly esteemed by the entire neighborhood. He fell down dead while at work in the field. He was working hard to begin study in Alfred University in the fall, to prepare for the work of the gospel ministry. This little church, as well as the entire community, are hungry for gospel work.

Much of the session of the North-Western Association had gone by when I reached there late on Sixth-day afternoon. Here I had my first personal acquaintance with Bro. Bartley Kelly, Jr., and wife, and was rejoiced to learn that by the kind consent of their church at Nile, N. Y., they had decided to spend the time until Conference on the Southern Illinois field. After getting a fresh supply of enthusiasm from the North-Western Association at Farina, I hastened home to prepare for the work which we decided to do at Stone Fort. It was begun in earnest the following week. In a few days the Milton College quartet came, and a week or two later, Elder Threlkeld. This was putting too many in a hill again, Bro. Saunders, and it was thought best to begin the work at Bethel.

What has been done has already been reported in the RECORDER at different times by the workers during the heat of the campaign. Now that the smoke of the battle has cleared away, it may be fitting to give a resume of results when they can be more accurately determined. While these may not be all that was hoped at different periods of the work, it is well

to remember that *results* are God's, and man may err in his estimates of them.

And first I would like to express better than I can in words, my personal appreciation of the assistance which has been so generously furnished for this field. I think it very fortunate that this force of workers could be sent to the assistance of this field just at this time. It has ushered in a new era in religious work for this section of country, concerning which I want to write more particularly in a future article. May God bless abundantly the church at Nile in its self-denying spirit in sending its pastor for a summer vacation to a needy field like this. Nothing can be said in higher praise of Bro. Kelly and wife than that their former living in this locality added force to their preaching and personal work among the young people of this neighborhood. Words of eulogy count but little, and yet I want to say that the gospel was preached with great force and clearness by brethren Kelly and Threlkeld, and never have I heard it sung with greater sweetness and power than by the four "boys" who came down from Milton College to sing and tell the glad tidings to the people here. To their singing and to their tact in personal work and conducting gospel services were due, under God's blessing, much of the success of the work.

There were thirty in the two places who professed conversion, twenty at Stone Fort and ten at Bethel. Of these, four at Bethel were baptized and joined our little church there. These are all strong, bright young people, two of whom come from First-day families. None of the remaining twenty-six have yet been baptized. Some are waiting to satisfy themselves on the Sabbath question, and others are delaying for reasons which can be explained only by understanding the sad condition of many of the churches in this country. After the presentation of the Sabbath doctrine, by Bro. Kelly, to a crowded house, two First-day families applied and were admitted to the membership of the church at Stone Fort. There have been organized at each of these places a Christian Endeavor Society, which is working very satisfactorily. The willingness and enthusiasm of the members, most of whom have never before taken part in public service, is something encouraging to us, and may well put some older Christian Endeavorers to confusion. We have reason to hope much for the future of the work from these two societies.

We gratefully acknowledge the services rendered by Bro. F. E. Peterson, who came down with some of the late Conference enthusiasm and for ten days encouraged us with some reviving and instructive sermons.

I hope later to give some general observations in regard to this field.

T. J. VANHORN.

STONE FORT, Sept. 14, 1893.

WASHINGTON LETTER.

From our Regular Correspondent.

WASHINGTON, D. C., Sept. 19, 1893.

The doctors composing a Pan American Medical Congress have been welcomed here by President Cleveland and by the capital. They discussed medical topics in a highly interesting and instructive manner, and have adjourned to meet in the city of Mexico about three years hence, the exact time to be hereafter fixed.

The American Congress of statesmen does not know when it will adjourn, but it is believed that the extra session will continue until the date of the regular session. The House committees are at work in their various fields. The

Committee of Ways and Means are receiving statements from friends and foes of protection. For example the macaroni manufacturers declare that the price of that article has been reduced since it received protection in 1890. It is said that the Italians have reduced their price to a competing point, notwithstanding the tariff, though to do this they have lowered the quality of their exports to this country. This they are able to do because of the very low wages in Italy. The Italians buy our wheat and send it back as Macaroni. The American manufacturers say that if the tariff is taken off the price will at once rise to its former high notch.

Congressman Enloe's proposed new rule that the eulogies of dead Congressmen be spoken on the Sabbath was not adopted, possibly for the reason that those oratorical displays are so uniformly fulsome and so frequently false that they would amount to a desecration of the holy day.

Senator Turpie says, in his speech on the repeal bill, that "silver in the stocking is called a hoard and its keeper a miser. Gold found in the triple steel-lined vault is called a reserve and the name of its owner a capitalist." The Senator ought to distinguish between bank reserves required by law for the protection of depositors and miserly hoards. Between hoarded silver and hoarded gold there is not much difference except in value, though people generally will not condemn the gold hoarder. The only miser meaner than a million dollar miser is a two million dollar miser.

Timmerman the successor in Emma Goldman's regard of Bergman the would-be murderer of Frick, has been sent for six months to the penitentiary for saying, among other things, to a lot of long-haired, drinking anarchists and nominal workingmen: "If you can't get the necessaries of life, help yourselves. Your labor creates these things and they belong to you. The gold-bug police are armed, help yourselves to arms. The social revolution is approaching and arms will be needed. Hurrah for the revolution. Long live anarchy!" The Goldman woman is under arrest for similar incitement to riot.

The advent last week of the first presidential baby born in the White House, a second daughter, and the assembling here this week of representatives of the commercial bodies of the United States, are two local occurrences which attract national attention. The one is as interesting to the social and domestic world as the other is important in its relation to the business situation. Two thousand business men selected from all parts of the land ought to be able to give some good advice and suggest practical remedies for the financial depression.

CAPITAL.

TRACT SOCIETY—BOARD MEETING.

The Executive Board of the American Sabbath Tract Society met in regular session in the Seventh-day Baptist Church, Plainfield, N. J., on Sunday, Sept. 10, 1893, at 2 P. M.

President Chas. Potter in the chair.

Members present, Chas. Potter, J. F. Hubbard, E. R. Pope, J. A. Hubbard, J. M. Titsworth, C. F. Randolph, C. C. Chipman and A. L. Titsworth.

Visitor, H. H. Baker.

Prayer was offered by Corlis F. Randolph.

The minutes of last regular meeting and special meeting held at Milton, Wis., Aug. 25, 1893, were read.

The Treasurer reported that two or three

members of the Tract Board and an equal number of members of the Missionary Board present at the Annual Session viewed the property bequeathed to the two societies by Orrin Vincent, consisting of land with dwelling and out-buildings, and estimated its value at \$2,000. The property was put in charge of E. P. Clarke to look after and dispose of at the above figure.

The Treasurer reported that the special effort at the Annual Meeting to clear the Society from the debt of \$1,000, resulted in a subscription amounting to \$1,485, to which some additions have since been made.

L. C. Randolph wrote that he had placed Rev. H. H. Hinman in charge of the Western office, temporarily, transferring his salary to him for care of office.

The action was sustained by vote of the Board.

Treasurer reported cash on hand \$586 42. Bills due \$621 52.

Bills to the amount of \$609 92 were ordered paid.

Minutes read and approved.

Board adjourned.

ARTHUR L. TITSWORTH, *Rec. Sec.*

HOME NEWS.

New Jersey.

PLAINFIELD.—Many of our absentees have returned to their accustomed places, and there is a notable and acceptable increase in the size of our congregation, while each week is bringing others from their summer outing, the World's Fair and the General Conference. During the last three weeks, in the absence of Dr. Lewis, our pulpit has been very acceptably and profitably filled by Rev. Mr. Martine, of the Dunellen Presbyterian Church. The next two Sabbaths we hope to be favored with preaching by Rev. Mr. Richardson and Rev. Mr. Herring, of this city.

The County Convention of the Y. P. S. C. E. is to be held in this city Sept. 22d.

On Monday, Sept. 11th, the Hebrews of this city, in common with all of like faith throughout the world, celebrated the Jewish New Year, while religious services and other observances are being continued throughout the week.

On Sunday, August 27th, the German Lutheran Church laid the corner stone of their new house of worship with appropriate and interesting ceremonies. The Rev. Edward Kiouka is pastor of the church. It is said that the money is all subscribed for the completion of the building.

The Ladies' Society of the Trinity Reformed Church are discussing the advisability of constructing a new Sunday-school room, and it is hoped that the project will be carried through. Basement rooms for Bible-schools or prayer-meetings are both unpleasant and unhealthy and should be abolished.

Peach festivals have been having quite a run among the Sunday-schools of the city during the present season of that delicious fruit.

The local W. C. T. U. held their annual all-day meeting and election of officers on Monday, Sept. 11th. The secretary, treasurer, and superintendent made interesting reports for the year and an excellent address was given by the president, Mrs. Dr. Tomlinson. A Bible-reading was conducted by the State president, Mrs. Bourne, of Newark, and at noon a basket lunch was served. After eight years of most efficient service as president of the Union, Mrs. Tomlinson declined to serve longer in that capacity, and the ladies, through a nominating committee, are seeking some one to take her place, which will not be easy to fill.

The Plainfield Street Railroad Co. has extended its line through Somerset street, in North Plainfield, and has cars running to the foot of the Watchung Mountains. There is also a strong probability that the road will also be carried through Front street to Dunellen, and that it will not be many months before the electric cars will be running to that pleasant suburb.

J. D. S.

SEPTEMBER 15, 1893.

YOUNG PEOPLE'S WORK.

"DON'T worry, don't worry." We hear this so often; and yet—and yet about all the successes of the world are the direct result of *worry* on the part of some one.

"It is not work that kills, its worry." Now there are two kinds of worry, necessary worry, and worry that is not necessary; both kinds kill, the former kills the one who worries, the latter kills other people.

WORK without anxious thought and attention, work without *worry* accomplishes but little. A mother who worries about her boy makes a man of him. A pastor who worries about his sermon preaches something worth listening to. A farmer who worries about his corn field keeps out the weeds.

"THERE is such a thing as 'enthusiasm run wild.'" I heard this remark a moment ago spoken by a stranger, a brother of the United Brethren in Christ church. I remembered having heard it spoken at the Conference at Milton. I believe it is true. I am convinced, however, that in Christian work such kind of enthusiasm is quite rare. It is not often seen in very many Seventh-day Baptist churches, at least. I have seen it here in Chicago, in my opinion, in a few instances of street preaching, and yet I would as soon question the sincerity of the motives of these same preachers as to question the character of their enthusiasm. I should prefer to let enthusiasm run for a while than to stop it short by throwing cold water in its face or by steering it into the fence. Just give it a steady rein and let it run. It will "slow up" soon enough of its own accord and will need the whip perhaps to keep it in line.

THE attendance at the Fair is increasing, and yet I venture the following statement: the sum total of intelligence is no larger now than it was in July or August. I came to this conclusion from studying the people. The visitors of July and August were largely teachers, students and other professional people. The greatly reduced rates on the railroads have put it within the power of many to attend the Fair who, through no fault of theirs, have not been blessed with ample means of education and culture. In other words, there is a radical change in the kind of people who are attending the Fair since the close of the summer vacation.

A LARGE number of the "Sabbath Souvenir" are taken from the stand every day. Very few copies of the *Evangel* and tracts in pamphlet form are taken, although three or four times as many people now pass the booth each day as went by in July or August. If the *Reform Library* had a red and blue cover, if the *Evangel* had a glaring chromatic border and was adorned with a few pictures (say those of the associate editor) they would be eagerly snatched up by the "souvenir collector maniac." You may think that my opinion of the visitors is not very flattering. Let that subject drop. I have heard just now the first sound of falling rain on this great roof since July 10th. Perhaps I may feel better now.

THE devil knows just how far to go, and when to stop; if every drinker became a drunkard, a saloon would not be allowed to do business on earth.

OUR INFLUENCE AS YOUNG WOMEN OF THE 19TH CENTURY.

BY ALICE MAUDE MAXSON.

What is influence? If we look at it in the broadest sense of the term, we find it a controlling power quickly or efficaciously exerted; it is a tendency to produce a change whether physically, on matter; or rationally, on the intellect; emotionally, on the feelings; or supernatural, as of God the divine Spirit. Thus when we say we have an influence, we mean we have to some extent a controlling power over those around us, either a power to uplift them or to degrade and lower them. I do not think as young women of to-day that we half realize the responsibilities placed upon us. Just think for one moment! perhaps we may be placed in a position where the whole life of an individual is depending upon us. We may not think this is possible, but let us look a little further, imagine that one of your young gentlemen friends occasionally drinks, do you think that you can exert any influence over him? Perhaps you do not think he needs the influence you could give, and even if he does, you feel that what little you might say would do no good; and you say nothing, he therefore thinks you do not care, or if you do care, considering yourself the weaker remain silent, when one friendly word might have led him from ruin.

Some one may ask, "How can we keep the young men from the social glass?" It is very true, we do not go to the saloon with them, but we can have such an influence over them when with us, that they will not care to frequent those places. As has been many times beautifully illustrated to us how young men expect so much of us in the way of purity and morality, why should we not require as much of them? Can we not always have our lives like the pure sparkling rivulet flowing down the mountain side, cooling and refreshing to the weary traveler wending his way towards the summit, so refreshing that he may drink the water of life and reach that summit victorious?

We are all selfish beings, and often would prefer an easy chair and a story-book to preaching temperance. Then many times we think we cannot influence a person if we are not a constant companion of that person. I do not think this necessary; we can have our lives such that when we do come in contact with them they will feel the power we may have over them. Even if we can do little, it is better to do that little well than not do anything.

The woman of to-day has liberty and power that she did not possess a century ago. She is now on an equality with man, and her influence may be far above that of man. I speak with no disrespect to man; but I believe if this drink crime is exterminated, and many other of the now existing evils, it will be through the influence of the women; therefore should we not endeavor to build up an influence while in our school lives which will help on the extermination of this evil?

Influences have been compared to golden compasses prepared in God's eternal store to circumscribe this universe and all new things create. This is a beautiful comparison, for what is more helpful to the lost pilgrim than a compass with its needle always pointing to the north? We can make our lives like compasses by ever pointing to the one Being above all for help, and in no matter what ways we are turned by the gayeties and follies of the world, have our influence pointing toward God and the right. It was once said that if the intemperance and evils are ever swept from the face of the

earth it will be by the influence and honest work of the women, for woman was the first to sin; when Eve tempted and influenced Adam to sin, thus bringing upon the world the terrible curse for which she has ever since suffered. We are watched by the people of the world, every act is noted; can we not have these acts such that they will cause us no shame in future years? For

No star ever rose
And set, without influence somewhere. Who knows
What earth needs from earth's lowest creatures? No life
Can be pure in its purpose and strong in its strife
And all life not be purer and stronger thereby.

Honest love, honest sorrow,
Honest work for the day, honest hope for the morrow;
Are these worth nothing more than the hand they
make weary,
The heart they have sadden'd, the life they leave dreary?
Hush! the sevenfold heavens to the voice of the Spirit
Echo: he that overcometh shall all things inherit.

IN THE DORE ART COLLECTION.

In the Dore Art Collection, New York as a city, has realized, perhaps more keenly than ever before, the elevating influence of art in its highest forms. One cannot look upon Dore's religious pictures without a feeling of awe, and a true conception of the divine manhood of Christ. There is in them a revelation of the reality of the Saviour.

Upon entering the hall where they are exhibited, we feel that we have gone into a church, so still is the place, and so silent are those who are gazing at the pictures. If any word is spoken it is whispered, and it is like an holy place. The first picture is "Christ leaving the Praetorium." In the center of the picture is the Christ, descending the broad steps leading from the building, with a crown of thorns on his bleeding brow. The face is stern but infinitely loving; firm but sadly forgiving. The tears spring, unbidden, to our eyes, as we look and recall the terrible story. He stands alone, no one approaches him, and the solitude is very eloquent. In the background stand Pontius Pilate and Herod. A gesture of Pilate seems to disclaim any responsibility in the affair. Judas, guilty and self-condemned, is near, unable to look upon the face of the Saviour whom he has betrayed.

The face of the Virgin Mother is exquisitely beautiful, but full of a pain that is terrible to witness; while Mary Magdalene, near her, sinks to the ground, overcome with grief. The mob is full of hatred as each face shows, and we can almost hear the cry of "Crucify him! Crucify him!"

Opposite this picture is the "Triumphal entry into Jerusalem." A picture of the same size as the other, both being twenty by thirty feet. It is an exact contrast in subject. Christ is in the center, while about him are figures of men and women prostrating themselves in the way. Palm branches and happy faces on every side tell of the joy and triumph.

Another of the large canvases shows "Moses before Pharaoh." The noble patriarch stands on a flight of stairs speaking to Pharaoh. The king looks down upon him with a cold, haughty sneer on his broad Egyptian face. Men and women lie fainting on the steps below Moses, and the lifeless forms of babes who could not live through the hardships of their parents' slavery, are thrown carelessly before Pharaoh. He is indifferent, relentless, and Moses pleads in vain.

"Ecce Horns," and "The Ascension" are near each other, and it seems peculiarly fitting that they should be so placed. In the former, Christ stands, as usual, alone in the midst of the crowd. The crowns of thorns and the pur-

ple robe tell the story of derision and abuse. Unheeding the curses of the hateful crowd, he looks upward with an expression of supreme resignation.

From this we look to "The Ascension," a benediction of peace and glory. Christ rises, "and a cloud received him out of their sight." His arms are extended to symbolize the cross, and there is a wonderful grace and lightness about the figure that emphasizes the spirit rather than the body.

"The Triumph of Christianity over Paganism" is wholly a triumph. From the upper part of the picture the Saviour, surrounded by the heavenly Host, looks down upon the earth below. The world floats in darkness, while on it, frightened and trembling, crouch the pagan gods which have been cast down by the coming of the true Christ. Michael leads the host of angels, before which the false gods flee in wild dismay.

From this we go to "The Massacre of the Innocents," a picture almost too horrible to describe. It is in the time when Herod has demanded the death of all the male children in the kingdom. The central group consists of a mother struggling bravely and fiercely with two armed men, one of whom holds her babe aloft. He waits only till she shall cease her struggles to deal the death blow to the child. On the right, another mother begs the slaughterer to spare her child, and the soldier, hardened as he is, seems half inclined to listen and yield to her entreaties. The picture is a horrible one, and no mother can look upon it without feeling its terrible fascination.

The "Brazen Serpent" recalls vividly scenes from the "Inferno," for men and women lie writhing on the ground in every conceivable position of agony. On a knoll above them stands a cross, on which is the brazen serpent, made by Moses in accordance with the Lord's command. Moses points to the cross, and all who have raised their heads to gaze upon it have lost the look of pain that is stamped on the faces of the others. They are healed, and suffer no more.

But we forget the horror of this picture in "The Vale of Tears." The scene is rough and rocky with a sharp cliff at the back. Under this cliff, and at the opening of a dark valley, stands the Christ. He bears the cross and looks toward us with an expression of ineffable tenderness, saying, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." A rainbow of soft light arches over him, while in the foreground are figures, weary and despairing, that gaze eagerly toward him. Some seem to be comforted by his grace and are trying to point the way to others. The Saviour stands tenderly pleading, waiting to forgive.

The pictures are full of help and comfort, One feels holier after having seen them. Life seems more earnest and more hopeful, and the world seems brighter for having such an influence for good.

MARY A. LEWIS.

PLAINFIELD, N. J.

WORLDLY prosperity with a wicked man is only oil on the wheels of the devil's patrol wagon that is carrying him to perdition.

It is because you do not stand high enough to look over the whole field that things sometimes look discouraging to you.

ONE of the greatest mistakes that a Christian can make is to load himself down with cares that he ought to give to Christ.

OUR MIRROR.

PRESIDENT'S LETTER.

There are two very important matters before us to-day. The one is the Religious Congress of the world; the other, the opportunity open before each one of us just now.

I feel individually responsible for the latter and somewhat disappointed at not being well enough to attend the former; but, like the small boy who was so self-sacrificing that he denied himself of the kind of pie which he did not like in order to save and give his mite to help send the gospel to the poor heathen, I conclude to stay home and let others go to the congress. As hard as it is to stay away from this gathering, it would be much harder if Paul was to be present with the other wise men from the East. If he should "pass by and behold their devotion" we can but wonder to how many of them he would still have to "declare the unknown God."

We at once think of China, India and the other nations which sit in darkness; we feel this would be Paul's message to them; but what would be his message to those who stand holding fast to the imaginary lines which divide the communicant who kneels from him who sits when he partakes of the Lord's Supper or holds any other book or creed between man and his Maker than the Bible. We know what God's message was to men who stood and held up party and church lines four thousand years ago. And we can but wonder if this meeting will be as memorable as was the parting at the tower of Babel in the land of Shinar. Men said then, "Let us make us a name," etc.; men say to-day let us make us a name, a city, a church. God was displeased then; how can he be better pleased to-day, with nearly three-fourths of the human race in the bands of sin and ignorance of the gospel through Christ?

May those who stand on anything but the Bible and hold up denominational distinctions be shamed from their positions by the new and overwhelming evidences now before us of the utter darkness in which probably some ten hundred million of our fellow-men are now enveloped. God may yet see fit to again "scatter us abroad."

E. B. SAUNDERS.

—AMONG the names which appear on the programme for the Seventh State Convention of the Y. P. S. C. E. in Wisconsin, to be held in Milwaukee from Nov. 17th to 19th, are Father Endeavor Clarke, Mr. John G. Wooley, and Mr. S. L. Mershon, the apostle of the world wide endeavor. The early and extensive preparations being made by the committees bespeak a successful convention, the great aim of which is deeper spirituality.

—THE week past has been one of pleasant surprises for some of the Milton people. Sabbath-day, Sept. 9th, was our pastor's birthday, a fact which the Junior birthday committee remembered in their report. The superintendent spoke a little of the pastor's helpfulness, of his love for the children and his work for them, asking that several prayers be offered expressing gratitude for this blessing and asking God to prolong his years of usefulness. Before the meeting closed it was suggested that the children remember Rev. Dunn with flowers, to which they eagerly responded, rather getting in advance of the older friends who called unbidden later in the evening to celebrate the event. Since the removal of Mrs. O. U. Whitfrom Milton will make a change of Junior Superintendents an immediate necessity, the

Juniors planned and executed a surprise call on her Monday afternoon, Sept. 11th, from four until five o'clock. Thirty-three children with the teachers were present and by arrangement a photograph of Mrs. Whitford, surrounded by her boys and girls, was taken for her to carry with her to her new home, as a happy reminder of her work here. Mr. Walter Rood, former Superintendent of the North Loup Juniors, will take charge of the Junior work as Mrs. Whitford's successor.

—THE Richburgh Y. P. S. C. E. has not been asleep all the time if not heard from lately. During the past two months five active members and four associates have been added to our membership list. Sabbath evening, Sept. 9th, we had a dime social at Mrs. Prudence Smith's home, and the following programme was rendered to an appreciative, although small, audience. Invocation, the Rev. M. G. Stillman. Duet, "We may not forget," Misses Mabel King and Lelie Stillman. Children's exercises, Y. P. S. C. E. Recitation, Miss Emma Maxson. Song, "Happy," by the children. Recitation, Miss Emma Cartwright. Solo, "In the secret of his presence," Mrs. M. L. Keller. Paper, Mr. Walter Brown. The receipts for the evening were \$1 80.

E. H. M.

OUR YOUNG FOLKS.

DOROTHY'S MISTAKE.

I studied my tables over and over, and backward and forward, too;
But I couldn't remember six times nine, and I didn't know what to do,
Till sister told me to play with my doll and not to bother my head.
"If you call her 'Fifty-four' for a while, you'll learn it by heart," she said.

So I took my favorite Mary Ann (though I thought 'twas a dreadful shame
To give such a perfectly lovely child such a perfectly horrid name),
And I called her my dear little "Fifty-four" a hundred times, till I knew
The answer of six times nine as well as the answer of two times two.

Next day Elizabeth Wigglesworth, who always acts so proud,
Said,—"Six times nine are fifty-two," and I nearly laughed aloud.
But I wished I hadn't when teacher said,—"Now, Dorothy, tell if you can;"
For I thought of my doll, and—sakes alive!—I answered,—"Mary Ann."
—St. Nicholas.

SWEET LAVENDER.

"Mother! mother! we are so hungry; have you dinner to give us to-day?"

It was a plaintive little voice, for Lenny was weak from want of food, and little Charlie's pale face told a sad tale of poverty and want.

The two boys had been wandering about the streets, trying to forget their hunger by looking in the shops, and watching the carts and omnibusses in the busy thoroughfares; but they felt they could hold out no longer, and at last went home to their invalid mother, hoping, though not expecting, that she might have found some means of getting food. Their father was ill in Guy's Hospital, and it had been a sorry time for his poor wife and sons since he had left them.

Mrs. Palmer pressed back the choking sobs that would come at the sight of her starving boys.

"Run away for a little while, my darlings, and by-and-by, perhaps I shall have some for you."

Was it wrong to give that half promise when she knew there was no possible means of buying food for them?

But then, her heavenly Father knew all about it she thought; she would read his promises again and go on praying. Taking a well-thumbed copy book from a shelf, by her bed, she opened it, and read, over and over again, in a low voice, half stifled by that lump in her throat, some

texts which were there, and which looked like little cards, of various shapes, stuck on the pages.

Reverently the words were read. Then she closed the book, and for some moments her head was bowed and her lips moved in prayer.

Again the little voices were heard at the doorway:

"Haven't you got any yet, mother?" And tears were in the bigger boy's soft dark eyes, while little Charlie's cheeks were smeared and begrimed with trying to wipe his away.

"Run away again, children," said the poor mother bravely, "and I will pray to God to send you some dinner."

Blessed faith in mother's love and mother's power! The children obeyed, never doubting the efficacy of her prayer. Blessed trust in the Father-heart of God! She never doubted, that in his own time, the Lord would hear and answer.

Just a little later, before the children had come back, a knock at the street door led her to a small, shabby passage, where a gentleman was standing. He had come on a strange errand, and met her with a strange greeting.

"Something seems to tell me you are in need," he said "and I feel led to leave you five shillings."

Was it strange? Very—unless the woman's prayer had been heard by the Lord she trusted, but quite simple and natural if, as we believe, it was the response of a loving Father to the request of his dear child.

Lenny and Charlie had a good dinner and they did not fail to thank God for it. But what was that book of texts?

Why, they were just the little texts written on cards of different shapes, such as shields, hearts, books, etc., which are fastened on pretty little lavender bags, and given away by the Lavender-bag Mission. This poor woman had received them, from time to time, from the city missionary, and through them had learned to love and trust the Lord Jesus Christ. Can you not understand that she loved and treasured those texts, and pasted them with tenderest care in that old copy book.

We can tell of the many cases of blessing arising from the giving of these little lavender bags, especially among soldiers at the different Military hospitals, where the Army Scripture readers give them.

One man, who was ill, had two bags given him: at his earnest request, the texts upon them were read to him constantly during the day, and he died with a lavender bag clasped in his hand.

His widow had the two bags placed on her husband's breast, in the coffin, for, she said, "Those texts were the means of his conversion."—*Our Own Magazine.*

KILLS A BEAR.

Recently at Turnwood, N. Y., a desperate battle took place between a famishing she bear and the wife of Amos Corey, a woodsman on the Upper Beaverkill. For several days her tracks had been seen in the neighborhood, and once a good-sized bear had been seen crossing the road near Corey's cabin. One day Corey started with rifle and dogs to hunt down the animal, and had been gone about an hour when his wife heard a great commotion in the doorway. Just then a little dog ran into the house yelping with terror and covered with blood. Mrs. Corey, thinking of the bear, seized a keen-bladed ax from the rack, and shutting her baby and little boy in a bed-room, ran into the yard. There she saw a huge she bear rolling and tumbling among the saw dust and chips of the wood pile, while over it hovered a swarm of bees. The bear had upset half a dozen hives of bees, and the little creatures were having their revenge.

Mrs. Corey watched the battle for a while, and then she made a stroke at bruin with the ax, inflicting a severe wound in the animal's side. With a howl the bear rushed upon her, unmindful of the bees. Rising upon its hind legs, it advanced upon the woman and tried to hug her. Mrs. Corey plied the ax with energy, and after several blows struck the animal in the head, killing it instantly. She received during the battle a blow from one of the bear's paws,

which badly lacerated one of her arms. After the bear had been killed the bees swarmed about Mrs. Corey, stinging her severely. They finally rested on the bushes near by, where she succeeded in hiving them. Afterward she was surprised to find that two little cubs had come out of the brush and were smelling about their dead mother. She captured them and after feeding them with warm milk they became quite tame. She will keep the cubs and raise them.

THE CHILD'S IDEA.

A lady who was going into a store dropped a single red rose she held in her hand, and it lay on the floor when a thin-faced, ragged child stopped to look at it.

"You may have it," said the lady, who was returning to her carriage.

But the child did not seem to connect the richly dressed lady with the beautiful flower. She looked from it to the blue sky long and earnestly.

"Well, said the lady, amused at the scene, "Why don't you pick up the rose?"

"I dassn't," answered the child humbly, not offering to touch it.

"But I told you to take it, child. It is mine," said the lady.

"Oh!" responded the child drawing, a long breath, "I thought it was God's rose and that mebbly he dropped it there."

"You poor child," said the lady kindly, "It is God's rose and yours and mine, too." And she picked it up and handed it to the little girl.—*Selected.*

THE TYPE-WRITER'S INFLUENCE.

The modest and attractive lady type-writer has thrown a grace and charm over the office in which she reigns that has banished the profane and suggestive word to the bar-room. For the privilege of sharing her company, resting his eyes on her pretty face and watching her winning ways, the man of the world has surrendered his former prerogative of saying whatever sprang to his lips in moments of impatience, and by an unwritten law he is now obliged to be a gentleman in his office as in his own parlor in the companionship of his wife and children.

All this is as it should be. Places of business are now open at any hour of the day to ladies as well as men. Offices are put on a higher plane. Improper words are going out of fashion as the result, and, though fear of offending a woman may not be the loftiest motive toward virtue, if the race shall be uplifted in consequence, let's accept the blessing and not deride the cause.—*New Haven Palladium.*

CONFUCIANISM OF THE UNITED STATES.

The census bureau has issued a bulletin which shows that there are forty-seven Chinese temples in the United States valued at \$62,000, claiming 100,000 worshippers. Forty of these temples are in California, four in New York, two in Idaho, and one in Oregon. Every Chinese temple is a house of prayer worship, but no sermon is preached, no priest installed, no religious instruction given and no seating accommodations provided. There is always at least one shrine, the more frequented temples having several, so that a number of persons can perform the same ceremony, each for himself, without being obliged to take turns. The worshippers do not meet in a body, nor is any particular time set for devotions. The revenues are derived largely from the privilege, sold at auction to the highest bidder, of selling the articles of worship, which every worshiper must have.—*Work at Home.*

THE BELLS OF JAPAN.

One of the sweetest of them rings out many times every day into the waiting air, in a far away little city. Its tone is intensely thrilling and pathetic. The bells are not sounded by a clapper, but are struck from the outside by a sort of wooden arm. Being withdrawn to the proper distance and released it strikes the bell once; the strokes are allowed to succeed one another only with dignified and stately regularity. Tradition says the finest bells have much

silver in their composition, which may account for their deep and wonderful sweetness. Whether this be so or not, the bells make a profound impression upon all sensitive and musical persons, heretofore accustomed to the more discordant church bells of our Western civilization.—*St. Nicholas.*

SABBATH SCHOOL.

INTERNATIONAL LESSONS, 1893.

FOURTH QUARTER.

Sept. 30.	The Power of the Gospel.....	Rom. 1: 8-17.
Oct. 7.	Redemption in Christ.....	Rom. 3: 19-26.
Oct. 14.	Justification by Faith.....	Rom. 5: 1-11.
Oct. 21.	Christian Living.....	Rom. 12: 1-15.
Oct. 28.	Abstinence for the Sake of others.....	1 Cor. 8: 1-13.
Nov. 4.	The Resurrection.....	1 Cor. 15: 12-26.
Nov. 11.	The Grace of Liberty.....	2 Cor. 8: 1-12.
Nov. 18.	Imitation of Christ.....	Eph. 4: 20-32.
Nov. 25.	The Christian Home.....	Col. 3: 12-25.
Dec. 2.	Grateful Obedience.....	Jas. 1: 16-27.
Dec. 9.	The Heavenly Inheritance.....	1 Pet. 1: 1-12.
Dec. 16.	The Glorified Saviour.....	Rev. 1: 9-20.
Dec. 24.	The Birth of Christ.....	Matt. 2: 1-11.
Dec. 30.	Review.....	

LESSON I.—THE POWER OF THE GOSPEL.

For Sabbath-day, Sept. 30, 1893.

SCRIPTURE LESSON—Rom. 1: 8-17.

GOLDEN TEXT.—I am not ashamed of the gospel of Christ for it is the power of God unto salvation to every one that believeth.—Rom. 1: 16.

INTRODUCTION.—Paul had not visited Rome but had many kinsmen, converts and helpers there (Rom. 16), and desiring to labor among them (Rom. 1: 10-12; 15: 23, 32) he wrote to the saints the Epistle to the Romans. The purpose of the epistle is briefly foreshadowed in the apostle's statement of his desire to visit them. Rom. 1: 11, 12. (1) To impart spiritual gifts, (2) To establish them, (3) For mutual comfort and faith. In the book may be traced Paul's system of theology under the subject of Sin and its Remedy. It consists of I., Introduction. 1: 1-15. II., Sin. 1: 16 to 3: 20. III., The Remedy, 3: 21 to 11: 36. IV., Practical Duties. 12: 1 to 15: 13. V., Personal. 15: 14 to the end.

HELPFUL NOTES.

8. "Through Christ Jesus," the great high priest, the only medium of blessing from God to man, and of thanks from man to God. "Faith," Christian character, faithfulness. 9. "God is my witness." No one else could witness secret prayer. "Serve with my spirit." Profoundest worship of the inmost soul. 10. "Make mention of you." Paul's common practice. Eph. 1: 16, Phil. 1: 1-4, 1 Thes. 1: 2. 11. "Spiritual gifts." 1 Cor. 12: 8-10. Gift of love, faith, truth, the power to teach and help. Paul had helped others, he wanted to help these at Rome. 13. "Ofttimes I purposed," with "a great desire these many years." Rom. 15: 23. "Was let." Was hindered. R. V. "Have some fruit." Make some acquisition to the church; promote growth in grace. 14. "I am debtor." Am under obligation to preach "to the Greeks," the cultured class, "the wise," and to "the barbarian," the uncultured, "the unwise." 15. "Am ready," willing; but wait God's time, and in the meantime write to comfort and establish you. 16. "Not ashamed," amidst the culture and splendor of the world's capital, with its worst element backed by Nero, to preach that a poor Jew, put to death by the most shameful, degrading execution, has been raised from the dead to be king and Saviour of all the world. "The Jews," kinsmen and heirs of the promises. "Greeks," all besides Jews. Christ tasted death for every man. 17. "Therein," in the gospel of Christ. "Righteousness of God," the plan by which it is right for God to forgive the sinner and yet maintain the integrity and majesty of his broken law. "From faith to faith," from the faith of one believer to the faith of another; from one degree of faith to another.

HELPEUL COMMENTS.

THE GOSPEL INSPIRES THANKFULNESS. 8. "First, I thank my God." To express thanks is a "first duty; to express it to others is a duty we owe to God. How often we neglect it! "Were there not ten cleansed? but where are the nine?" The impulse of faith giving thanks saved the stranger. Luke 17: 19. It is a Christian duty to "in everything give thanks." "Spoken of throughout all the world." Genuine religion cannot be concealed; it will be felt far and wide, and it will inspire others to thankfulness and to Christian duty.

THE GOSPEL INSPIRES TO PRAYER. 9, 10. "Make mention of you." The earnest Christian will pray for special persons and objects. Our formal prayers for all the world and for the heathen in general, will scarcely be felt in China, or affect our interests in Sabbath-keepers there. In prayer we should make mention of our workers and missions by name. Special mention in prayer, of cherished objects and friends is Christ-like, and is necessary to move our hearts and hands to help them. "Take everything to God in prayer." "Prosperous journey." Not as Paul expected, but as a prisoner, shipwrecked, and life endangered by "soldiers' counsel and venomous beast" (Acts 27 and 28); yet prosperous still, journeying at public charge, courteously entreated and given liberty, he gained the crew, cheered and saved them in distress, and healed the sick. "By the will of God." Complete submission, blessed inspiration in prayer. "Not as I will." A mother recently bereaved, said, "I prayed that my child might get well; it grew worse, I was in great distress; then I prayed that his will might be done, and I was very happy. He took my child, and I bless his name that it is in his loving care, and I would not have it back to suffer again."

THE GOSPEL INSPIRES A MISSIONARY SPIRIT. 11-15. "Long to . . . impart." To help others is one of the first impulses of the redeemed soul; it is the very spirit of Christianity. That sort of a religion which does not long to impart to others is not Christianity at all. "Ye may be established." New converts need help to become established. We all should aim at Christian steadfastness in ourselves, and will attain it in helping others. "That I may be comforted." Notice that this comfort is the outgrowth of laboring to establish others—the missionary spirit. All spiritual helping is mutual; he that gives receives, and receives the greater blessing. Teachers and ministers are strengthened and comforted by their ministrations to others.

THE GOSPEL INSPIRES COURAGE. 16. "Not ashamed." "Ashamed of Jesus." "Whosoever believeth on him shall not be ashamed." The spirit and example of him who "being reviled, reviled not again," who "endured the cross, despising the shame," inspires true Christian courage. Though the world scoff, kindred accuse, and Nero might behead, Paul could say, "None of these things move me." "I will not fear what men shall do to me." "All things work together for good to those that love God." And the Christian daily bears in meekness the slights, reproaches, and injuries, and persecutions of enemies and inconsiderate friends. Being reviled we bless. "Courage, brother, do not stumble."

THE GOSPEL AN ALL SAVING POWER. 16. "Gospel . . . the power of God." The gospel changes the vilest thoughts to purity, the bitterest hatred into kindness. It lifts the most degraded man or woman to honor and usefulness. It increases the joys of childhood, and solaces declining years. It cheers the saddest life, it overcomes the evils of sickness, sorrow, pain and death. Its influence builds all our churches, establishes our schools, gives us our railroads, telegraphs, printing presses and factories. It sends the missionary, the teacher, the physician to the darkest places on earth. In a few decades it elevates the fiercest cannibal tribes into a civilized people. It is the power of God. "Salvation to every one." There are no bounds to Christian benevolence, no secret orders limiting its efforts to prescribed age, condition, or ability. The Christian mission is to seek and save that which is lost; the drunkard in his degradation, the woman that is a sinner, the thief on the cross, the hungry, the naked, the sick, the imprisoned. The only limit is "every one that believeth."

CHRISTIAN ENDEAVOR TOPIC.

(For week beginning September 24th.)

I AM READY.—Rom. 1: 9-17.

Wherever opportunity was offered, and according to his ability, Paul was ready or prepared to preach among the Romans, and indeed anywhere, and to show the power of the gospel of Jesus Christ. That gospel has power even where temptations most abound and worldliness is most common. We should be ready to plant Sabbath truth in the very heart of a metropolis, and live a shining life among the busy, thronging crowds of Chicago, New York, St. Louis and elsewhere. Paul was not deterred by any worldly fears; nor was he indifferent to the welfare of metropolitan people. He was wholly given up to be directed by the Lord, and thus submissive to his holy will he looked for the opportunities which he knew God would give. At Antioch, Ephesus, Athens, and Corinth he had made known the riches of God's grace, and as he had done there, he was ready now to do at Rome, even under the very eye of the wicked Nero.

Readiness. We need more of that spirit. We may have it. If we are not ashamed of the truth, if we have a firm conviction of its value, if we have already experienced something of its consolations, and seen its efficacy, then so far from ever neglecting our opportunities, we will glory in living and telling and sending it wherever we can. Who can say, "I am ready?"

REFERENCES. Ready for Christ's coming. Matt. 24: 44, Luke 12: 40. For good works. Titus 3: 1, Heb. 13: 21. To give answer. 1 Peter 3: 15. To suffer for Christ. Acts 21: 13; 2 Tim. 4: 6. To hear. Eccl. 5: 1. To share with others. 1 Tim. 6: 18.

THE GOSPEL THE POWER OF GOD.

—TRUTH always should shine forth from the lessons taught, and this will depend much upon its presentation by the teacher.

—BUT how often the truth suffers from its advocates, and from the methods of some in presenting it. Error has gained its greatest power by errorists misusing important truths. A truth is dovetailed into an error and the error by the earnestness of the errorist who makes much of the truth in connection with the error, gains a temporary victory. We say temporary, for though it be a thousand years it is not permanent. Error cannot always triumph.

—AGAIN, when a champion of the truth is himself untrustworthy, those who are sure of his untrustworthiness are apt to deny the inferences which he makes. If he links some error with the truth, he may delude some who see that an unmistakable truth is made the basis of that error. We must not deny a truth which is misused in the direction of the error for that gives an advantage to the errorist. In the conflict between truth and error, there is gain when facts are so set forth that the lines between truth as truth and error as error are made very clear. Let there be no misleading conflicts of truth and error commingled.

PULPIT DON'TS.

1. Don't try to be eloquent; only try to be simple.
2. Don't preach your own doubts or the doubts of others. Your people have doubts enough of their own, and can always pick up more.
3. Don't try to please everybody. The man who does compromises his convictions, mutilates the Scriptures, and offends God.
4. Don't deal in generalities. Alcides shot at the stars and hit nothing.
5. Don't mistake philosophy for Christianity, cant for piety, noise for zeal, or crowds for success.
6. Don't forget that people have hearts. Not every person has a head, but every one has a heart; if you aim at the head you will miss some of your hearers, but if you aim at the heart you will hit them all.
7. Don't be elaboratively imaginative, profoundly learned, or excessively poetical.
8. Don't sacrifice unity of thought for the sake of variety. A certain shop in England displays the sign, "Tea, Tar, Testaments, and Treacle Sold Here!" That would be a suggestive caption for certain kinds of preaching we have heard.
9. Don't get into mannerisms, or repeat stock phrases, or flourish your pocket handkerchief. A congregation is quick to catch peculiarities, and such may almost utterly spoil your influence.
10. Don't harp on one string, or preach on one theme. Congregations tire of one dish. Vary your themes. The number of practical, live, interesting topics is infinite.
11. Don't be afraid of your congregation.

People know right away whether you are afraid of them or not, and men hate a coward. You've got a right to preach the gospel, and don't need to apologize for doing it. There is a judgment seat in every man's heart. Appeal to that judgment seat and you'll make men hear. They know that they are sinners, and whether they like what you say or not they'll come again.

12. Don't be afraid to tell the whole truth. For one who goes five will come. If a man goes off very mad he'll talk about it, and people will come to see if it is so.—Rev. G. B. Hallock.

THE COLUMBIAN EXPOSITION AND THE CONFERENCE.

(Continued from page 595.)

study. Its definitions of terms and outline of the field of Higher Criticism, are indeed remarkable, and will give you a better compass of the subject in a brief space than any piece of literature in my knowledge. Milton College naturally and rightly received special thought, and a movement was started whereby some \$1,200 were raised for its immediate relief in the great financial crisis in which it is laboring.

The Sabbath services were auspiciously introduced by the regular Sixth-day evening prayer-meeting, conducted by Dr. Platts. Dr. Lewis preached on Sabbath morning an eloquent sermon on the needs and demands of the time in which we live. And in the afternoon President Main preached a scholarly and logical sermon on the nature and meaning of law—primarily God's Law. The evening was given to the reports of the Woman's Board, which were full of interest, an important item of which was "In Memoriam of Mary F. Bailey," who had been connected with the Board since its organization, and had been so faithful and untiring in her labors for it. Dr. Swinney also gave an address on some phases of Chinese life.

On Sunday the American Sabbath Tract Society held its Fiftieth Anniversary. The Annual Sermon was preached by your pastor from the theme, "God's Open Door." The day's session was of deepest interest because of the items of history and progress brought out in the reports of the day. No one of our ministers ordained fifty years ago is living to-day, and but five who were licensed ministers at that time. Two of these, Elders H. H. Baker and Joshua Clarke, were present. The Board reported an indebtedness of \$1,000. Before the close of the evening session the enthusiasm for the work of the Society grew so high that this money was all raised and an additional \$300 pledged. The three collections for the Missionary and Tract Societies aggregated over six hundred dollars.

Monday was occupied in the closing business and reports of Conference until afternoon, at which time came the Young People's Hour, Encouraging reports were given, interesting and inspiring papers were given and speeches made, and the session closed with universal thankfulness to God for the interest and work of our young people in denominational and evangelistic work.

A sacred concert in the evening closed the programme.

The general devotional spirit, the 6 o'clock morning prayer-meetings, and all things seemed to contribute to the decided evangelistic tone of the Conference. The net gain for the denomination, as reported this year, is 256. Let us all work and pray that next year may still bring greater results.

The sermon that is all aimed at the back row of seats, generally hits nothing but the back end of the church.

TEMPERANCE.

HUNDREDS of acres of tobacco in Connecticut and Pennsylvania were damaged by hail early in August and will be plowed under as fertilizer.

In the School of Reform at Westborough, Mass., all the boys committed have been tobacco users, and nothing else gave the master so much trouble.

In the Free Church of Scotland between 700 and 800 ministers are personal abstainers, and 92 per cent of the students in the divinity halls are also abstainers.

A CORRESPONDENT of the Christian World, who has made a study of the subject, says there are 51,000 breweries in the world, and that Germany heads the list with 26,240.

PRESIDENT ELIOT, of Harvard, expresses the opinion that there is a marked diminution in drinking in all colleges, which he attributes to a decrease in social drinking.

AMONG the most interesting features of the W. C. T. U. exhibit in the Woman's building at the World's Fair is the original petition to the governments of the world in favor of temperance legislation. It now contains more than 3,000,000 signatures, and opportunity is given to all who attend the Fair to add their names.

THE announcement that Mrs. Mary Clement Leavitt, Honorary President of the World's W. C. T. U., and first round the world missionary, will attend the World's and National Conventions, in October, was an error. A tendency to pneumonia was developed by an acute attack of that disease while Mrs. Leavitt was in China in 1886 and she dares not brave the cold sure to reign in Chicago at that time of the year.

It is a striking fact that the cholera scourge in Hamburg, was said to be in large part confined to men who used alcoholic liquor regularly, and that the deaths came still more largely from the same class. This might be a mere coincidence if it were not a matter of history that during every severe cholera epidemic in this country the mortality was much greater among liquor drinkers than among those who abstained from the use of alcoholic beverages.

THE Wine and Spirit Gazette says: "The Rock Island Railroad Company is enforcing most rigorously its new rule forbidding its employes from indulging in wine, liquor or beer. It has a strong force of detectives employed watching the men, and resorts to every artifice to catch them drinking. One young engineer, who was hauled over the coals, protested his innocence and insisted that he never drank. Thereupon a photograph was promptly produced, showing the young man in the act of drinking a glass of beer. The kodak had done the business, and his head rolled into the basket."

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, and West Edmeston.

Table listing financial contributions for the Western Association, including 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, Hebron Centre, 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, paid, 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, paid, Marion, Tustin, Bethel, Shepherdsville, Big Springs, Jackson Centre, Daneville, Isanti, Dell Rapids, Fouke, Bulcher, DeWitt, Hammond, Delaware, Eagle Lake, Hewitt Springs, Providence, Rose Hill, and Rupee.

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.

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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.

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.

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

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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.

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

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CONDENSED NEWS.

Every line of wholesale trade reports increasing orders, and some note an advance over sales of a year ago.

Savannah, Ga., Sept. 16.—At Brunswick this morning two new cases of fever were reported. It is thought now that the fever will assume an epidemic form.

The Paris correspondent of the London Times says that Edward Warren Bey, the leading American physician in Paris, died there Saturday.

A Kissingen despatch says that Prince Bismarck, while showing signs of improvement, is not making rapid progress toward recovery. He is still confined to his room.

There were thirty-nine new cases of cholera and sixteen deaths from the disease at St. Petersburg Tuesday. The ravages of the epidemic are increasing.

A Chicago special says the World's Fair enterprise is still over \$12,000,000 in debt, and the additional receipts from increased attendance will probably reduce that somewhat.

The Western Union Telegraph Company has declared a quarterly dividend of one and one-fourth per cent. Net revenues for the quarter ending September 30th are estimated at \$1,800,000.

Gross carelessness seems to be the only reasonable explanation of most of the recent terrible railway accidents. Employes are not the only culprits as in some cases the management is clearly in fault.

At New York, Howard Bain, the former cashier of the Home Bank, who, it is charged, embezzled \$16,185 of its funds, besides stealing \$5,500 in securities, belonging to Director Ketchum, was held in \$10,000 bail Saturday.

A Tacoma, Wash., despatch says the first shipment of this year's hop crop has been made to London. It consisted of five carloads from Emeker. It is estimated that the crop of the State will be about 50,000 bales. The hops this year are of remarkably fine quality.

Hartford, Conn., Sept. 16.—Mayor H. Capel Holden, of the Royal Arsenal, Woolwich, England, and Lieutenant Archibald I. Saltren-Willett, of the British Royal Artillery, are in this city for the purpose of inspecting the Sponser rapid firing gun on behalf of the British Army authorities. The guns are being made at the works of the Pratt & Whitney Company.

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

Royal Baking Powder
 ABSOLUTELY PURE

Louisville, Ky., Sept. 9th.—The Lippincott glass works and the Depauw glass works, at Alexandria, Ind., will resume October 1st, and 1,300 men will have employment. It will be but a short time until all the factories in the South will again be in full operation.

St. Louis, Sept. 9.—So far as this city is concerned, the hard times seem to be over. Many factories and shops are again running—works that three months ago were idle. A local newspaper has made a careful computation of the industries that have already or will soon resume operations, and by actual count 11,790 men will by September 20th, be at work in factories and foundries that were frightened into closing by the "hard times" panic.

London, Sept. 16th.—The Marquis of Salisbury's great rally of peers against the Home Rule Bill has accomplished what the Unionists least intended. Instead of discouraging Mr. Gladstone, the action of the Lords has aroused all the old man's pugnacity. He has accepted the gage of battle thrown down by the Upper House, and is now determined to make the fight all along the line. They have invited a life and death struggle, and he has shown his readiness to meet them on their own ground.

Watertown, N.Y., Sept. 9th. A head-end collision between the night White Mountain flyer and a freight train on the Rome, Watertown and Ogdensburg Railroad occurred at 7 o'clock this morning, two miles north of Norwood. Both trains were running at full speed when the engines saw their danger and reversed. The engines were badly smashed, and two persons were slightly injured.

Washington, Sept. 16th.—Details of the great flood in the Western part of China have been received at the State Department from C. D. Tenny, acting Vice Consul in charge of the Tientsin Consulate. The rivers began to rise about the middle of July owing to excessive rains north and north-west of Tientsin, and by successive breaks in the rivers, a large part of the country between Tientsin and Peking, between Tientsin and Paoling Fu, and to a distance of about thirty-five miles south of Tientsin, has been laid under water.

Arkansas City, Sept. 17th.—At 12 o'clock yesterday the bars that have so long enclosed 6,000,000 acres of public land were let down and over 100,000 men and women joined in the mad rush for land. Every precaution has been taken to keep out the "sooner" element, and yet that same element, profiting by former experience, had captured the land. All night the rumble of teams could be heard as they moved out to the strip. At the depots the men stood in line at the ticket office, awaiting the slow movements of the ticket sellers who could not sell over 2,000 an hour.

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 Use Horsford's Acid Phosphate.
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 If your grocer does not keep it, send 20c. (or stamps) for full size package by mail, prepaid.
 MERRILL & SOULE, Syracuse, N. Y.

MARRIED.

LEWIS—WILKINS.—In Union Precinct, Pope Co., Ill., Sept. 7, 1893, at the home of the bride's parents, by the Rev. T. J. VanHorn, assisted by the Rev. Robert Lewis, Mr. John H. Lewis, of Stone Fort, Ill., and Miss Mary Wilkins.

LIVERMORE—LIVERMORE.—In Independence, N. Y., Sept. 12, 1893, by Eld. J. Kenyon, Mr. Devillo E. Livermore and Miss Elida Livermore, all of Independence.

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.

CORRECTION.—In obituary notice of Mrs. Ella Lewis Packard, published in issue of Sept. 14th, read "A devoted and stricken husband spared no pains or cost to battle with the dreaded disease," in place of "no pains or cash."

BULLOCK.—Cornelia F. Bullock, daughter of Avery and Polly Coon, was born in Sharon, Pa., Sept. 14, 1836, and died in Piqua, Ohio, Sept. 5, 1893.

She experienced religion at the age of 13, was baptized by Eld. James Bailey, and united with the First Genesee Church. She remained a member of that church until 1884, when she took a letter to unite with the Richburg Church. She subsequently united with the church at Daytona, Fla., and in March, 1893, at Jackson Centre, Ohio. She was a consistent Christian, loyal to her Master, and steadfast in her adherence to his truth under the most trying circumstances. She was affectionately cared for in her last sickness by her daughters-in-law, Mrs. Charles, and Archie, Bullock (her sons being in business in New York). The body was brought to her old home (Little Genesee), for interment, where she has a brother and sister, and a large circle of relatives. Funeral services were held at the church, Sept. 8th. G. W. B.

The Erie Leads in Patronage To The World's Fair.

The Erie has had unprecedented success in their World's Fair Excursions and which is due to the fact of providing service and equipment unequalled for speed and safety. Each excursion will be personally conducted by passenger representatives. Uniform porters will be in attendance to wait upon passengers, see that the cars are well ventilated and kept clean. Nothing but new, high back coaches will be run, and only 35 to 40 people are allowed to each coach, thus insuring ample room and no crowded cars. The meals on the route are first-class and reasonable in price. The next excursion will leave September 20th, tickets will be limited to ten days, and good to return on any regular train. For detailed information call on Erie Agents, or address H. T. Jaeger, General Agent, Passenger Department, or J. O. Prescott, Excursion Manager, 177 Main St., Buffalo, N. Y.,

THE next Semi-Annual Meeting of the Seventh day Baptist Churches of Minnesota will be held with the church at Dodge Centre, Minn., beginning at 2 o'clock P. M., on the Sixth-day before the second Sabbath in October. Eld. W. H. Ernst is to preach the introductory sermon, with Eld. A. G. Crofoot as alternate. Mrs. Frank Tappan, of Dodge Centre, Mr. Chandler Sweet, of Alden, and Miss Gertrude Campbell, of New Auburn, are requested to furnish essays.

R. H. BABCOCK, Cor. Sec'y.

Butter Cream Crackers.

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.

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.

PATENTS

and Reissues obtained, Caveats filed, Trade Marks registered, Interferences and Appeals prosecuted in the Patent Office, and suits prosecuted and defended in the Courts. FEES MODERATED.

I was for several years Principal Examiner in the Patent Office and since resigning to go into Private business, have given exclusive attention to patent matters. Correspondents may be assured that I will give personal attention to the careful and prompt prosecution of applications and to all other patent business put in my hands.

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