

The Sabbath Recorder.

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THE SABBATH RECORDER.

REV. L. E. LIVERMORE, - - - EDITOR.
REV. L. C. RANDOLPH, Chicago, Ill. CONTRIBUTING EDITOR
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W. C. WHITFORD, D. D., Milton, Wis., History and Biography.
PROF. EDWIN SHAW, Milton, Wis., Young People's Work.
REV. H. D. CLARKE, Dodge Centre, Minn., Sabbath-school.
JNO. P. MOSHER, Business Manager, Alfred Centre, N. Y.

THANK God for friends your life has known,
For every dear departed day.
The blessed past is safe alone—
God gives but does not take away;
He only safely keeps above
For us the treasures that we love.

—Phaëbe Cary.

THE various papers presented by our people at the Religious Parliament and Congress in Chicago will probably appear in the RECORDER as fast as space will admit.

WE learn by a letter from Wisconsin that Rev. B. C. Davis narrowly escaped being killed or injured in the sad railroad disaster, on the Illinois Central R. R., Monday night, Sept. 18th. His friends are profoundly grateful for the favoring Providence.

REV. J. F. HEILNER who, for the sake of regaining his health, turned aside from the active ministry for a few months, now desires us to say that he is no longer connected with The "Outlook" House, number 6124-6126 Wharton Avenue, Chicago, having terminated his connection therewith Sept. 10th.

WE hasten to make apology to the writer of the article on the "Dore Art Collection," appearing in our columns under date of Sept. 21st, for the palpable error appearing therein, "Ecce Horns!" We did behold the horns but not until *too late* to make the types read in accordance with the copy, "Ecce Homo." M.

THE Managers of the World's Fair have decided to close on the 31st of October according to the original plan. This is undoubtedly wise. When the cold weather approaches there will be a great falling off in attendance, as the whole affair is designed for summer only.

THE Minutes of the General Conference are now well under way for publication and would be sent out soon; but we are waiting for the minutes of the Education Society, the Treasurer's report of the Young People's Permanent Committee, and some obituaries not yet on hand. How much longer must we wait?

PLEASE carefully read the statement of Treasurer W. C. Whitford, concerning the apportionment of Conference expenses among the churches. It is greatly to be desired that very prompt remittances be made of these various amounts due, as the money is greatly needed, and some parties that have already hired money to meet the demands will be distressed if the churches

are slow to respond. Though the expenses seem larger than usual, still they are very light compared with the greater good of this most important and successful Conference.

SEVENTH DAY BAPTISTS certainly have no reason to complain that they were not treated with marked courtesy and fairness in the Parliament of Religions and the Religious Congresses in connection with the World's Fair. In our opinion it would have been a great mistake to have declined the opportunity for the presentation which this occasion offered. We believe our people and the truths we represent stand more favorably with the masses of Christian people than either could have done had this opportunity been neglected. There is a grand principle involved in the teaching of Solomon (Prov. 11:24) which has a broader application than simply the giving of material things: "There is that scattereth and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat and he that watereth shall be watered also himself."

THE General Programme for the World's Religious Congress, prepared for general information respecting these remarkable gatherings, is a pamphlet about the size of our Conference Minutes, containing 162 pages. In this programme the various denominations of Christians and bodies of religious beliefs have a specific announcement and equal opportunity for Presentation Services. These various societies held their services in different halls in this large Art Building, at the foot of Adams street, at the same hours of the day, except on Sunday. On Sunday morning our people occupied the large Hall of Washington, no other services being held in the building.

ALL of the leading papers of Chicago made more or less extensive extracts from the speeches of the various speakers at the Religious Congress. Dr. Lewis's speech before the Parliament, Sunday afternoon, was printed in full in the *Chicago Herald*. We clip the following from the *Chicago Record*:

"Practical topics were taken up at yesterday's sessions of the Parliament of Religions. Both in the afternoon and evening the speakers discussed matters of every-day interest—the day of rest, divorce abuses, Christian marriages and the training of children. Although the attendance was not as large as on previous days and the programme did not offer a great number of celebrities, the two sessions were among the most interesting held thus far in the series of seventeen days.

"Dr. John H. Barrows presided at the afternoon session, which began at 2:30 o'clock with the universal prayer, after which the Rev. A. H. Lewis spoke of the 'Divine Element in the Weekly Rest-day,' denying that the Sabbath was a civil institution and showing how it had been given by the Creator to all nations. About 1,500 people were in Columbus Hall, and the various addresses were followed with the closest interest. Prof. Martin J. Wade, of Iowa University, read a concise and vigorous paper on

'The Catholic Church and the Marriage Bond.' He was frequently applauded, Dr. Barrows several times leading the hand clapping. The Rev. Mrs. Annis F. Eastman read a paper on 'The Influence of Religion on Woman.' B. B. Magarkar, of Bombay, told of 'The Brahmo-Somaj of India.' He is in appearance one of the most striking of the foreign delegates. His handsome face is of dark olive color, his features are very regular and both hair and mustache are of light gray, although he cannot be more than thirty-five years of age. He wears fashionable clothes of European pattern, white vest, eye glasses, and parts his hair precisely in the middle. He is scholarly in address and uses excellent English.

"He told what reforms were necessary to bring the Hindoos up to modern forms of civilization and abolish the old customs. These reforms are being advocated in India through the 'Brahmo-Somaj.' One of his declarations was loudly applauded. 'The Christian nations could do more for India,' said he, 'if they would cease sending missionaries to advance dogmas and creeds and send instead teachers to assist in educating the masses.'

"The Rev. A. H. Lewis: 'The weekly rest day is not an accident in human history. It is not a superficial and temporary phenomenon. It sprung from the inherent philosophy of time and from man's relations to God through it. We cannot remove ourselves from continuous living contact with him, even though we refuse to commune with him through love and obedience. When men give the Sabbath to rest because it is God's day, because of reverence to him, and that they may commune with him, all their highest interests are served. Spiritual intercourse and acquaintance with God are the first and supreme result. A great fault in the observance of the Sabbath is that men emphasize and exalt the importance of physical rest as the reason for keeping the day holy. This is done because the divine element is unrecognized and this reverses the true order. It places the lowest highest. It exalts the material and temporal above the spiritual and eternal. When the physical needs are made prominent the spiritual perceptions are benumbed and clouded. This destroys the religious foundation which alone can uphold it. It usually sinks to dissipation and debauchery. No weekly rest day has ever been religiously or sacredly kept under the authority of the civil law alone. When men rightly apprehend the divine element in the weekly rest day they do not need the law of the land, nor the fiat of the church, to induce obedience to this blessed provision of their existence, which answers their crying out for God.'"

SABBATH morning, Sept. 16th, was the opening of our own services in Hall 31 in the Art Building, at 10 o'clock. The President, Prof. Wm. A. Rogers, called the meeting to order, and after a service of song led by G. M. Cottrell, and the appointment of Rev. E. M. Dunn and Prof. Edwin Shaw as secretaries and to look after reports for the press, the President read a few passages of Scripture and L. E. Livermore offered prayer. Then the President presented a well-written address on "The Limitations of Christian Fellowship." This meeting received the accompanying notice in the *Inter-Ocean* of Sunday morning, 17th:

The first address at the Seventh-day Baptist Congress yesterday morning was that of the chairman, Prof. William A. Rogers, of Waterville, Me., whose topic was

"The Limitation of Christian Fellowship." His explanation of the different sects was simple and interesting. He said in part:

Diversity of opinion is so common in the world it must be the result in part of the natural organization of the human mind. It is natural for those who think alike in religious matters to organize into one body. It is no proscription of any to restrict the organization to those of like faith, yet Christian comity should and may prevail among those of different, yet positive, convictions. The proper aim of a religious organization is the application of the fundamental principles of the gospel to our daily life. Seventh-day Baptists can do more good in the world by remaining a separate organization than if they were submerged in the regular Baptist denomination. We believe there are excellent Christians in all evangelical denominations. We ought not to make the mistake of believing that a strict adherence to a single commandment, regardless of moral conduct, will make us any the more accepted of God or respected of men.

Following this was a sermon by Rev. Stephen Burdick, his theme being, "Loyalty to the Truth." He claimed that loyalty to the truth was the one and only common bond between religious people. It was only in a union thus formed that there was strength, "The Sabbath truth," he said, "is the particular item which binds us in our relation to God. By keeping the Sabbath we call the attention of the world to the fact that the Bible is the source of all revealed truth."

Rev. Boothe C. Davis followed with a paper on "Faithfulness to Our Cause." He said in part:

Truth is infinite and eternal. Truth cannot be created by man. It is eternal in God's thought. Man can only discover truth. Science has recognized this and reverted to original investigation. Religion has been lagging behind science and supposing that churches and creeds create truth. It is awakening to its error, and flying to original research for God's revealed truth. Seventh-day Baptists are in the front rank of this research.

In the afternoon of the Sabbath the Hall was well filled, and it was generally admitted that our room was more liberally patronized than most of the others except in the large halls on more grand occasions. This was the Seventh-day Baptist Presentation Day. Large placards were posted at different points to guide strangers to our Hall. There were tables loaded with our tracts, the *Evangel and Sabbath Outlook*, the beautiful World's Fair souvenir of the Tract Society made very attractive by a cut on the first outside page of the Steinheim of Alfred University, and on the last outside page a fine cut of the Seventh-day Baptist church in Plainfield, N. J. On the inside is a very comprehensive statement of our Sabbath views, etc. After singing, and prayer by Rev. Stephen Burdick, L. E. Livermore read a historic sketch of our tract and publishing interests from our beginning in this country in 1664, down to the present. This was discussed by Dr. A. H. Lewis in a grand speech of twenty minutes. Then the Rev. E. M. Dunn preached a very forcible sermon on "Education of the conscience in Christian culture." This sermon was analytical, clear and practical. We hope to give it in full to the readers of the RECORDER at no very distant day.

In the evening the audience was not as large as it was during the day, and yet before the services closed there was a good attendance. Dr. N. Wardner read a carefully written and logical paper on "Contradictions in the Sunday Arguments," in which he pointed out with his usual clearness the medley of contradictions used to maintain the sacredness of Sunday as the Sabbath.

Rev. L. C. Rogers not being present his paper on "The Sabbath of the Future" was read by L. E. Livermore, after which forcible and pertinent remarks were made by Dr. Lewis, Rev. B. C. Davis, and Mr. Ronayne. This, closed the services of the day. Doubtless there were many people who had never heard these Bible truths discussed before. It is really surprising that so much ignorance still exists concerning this question.

SUNDAY evening was devoted to our missionary and evangelistic presentation. The President, Prof. Wm. A. Rogers, was under the necessity of starting for his home to resume his labors in Colby University, and President W. C. Whitford presided. The services were opened by singing and an invocation by Dr. A. H. Lewis.

O. U. Whitford, Missionary Secretary, read a carefully prepared review of our mission work showing in detail its history and growth in our own country and in foreign lands.

L. C. Randolph then opened the symposium in "Practical Evangelism." His theme was, "Where set the battle, in city or country?" He emphasized the importance of city missions and work, though not to the exclusion of the country.

E. A. Witter read a paper on "How to keep the spirit of evangelism among the people." He said that the way was to keep it there as our evangelists are now doing. He further urged that pastors should preach more gospel, less creed, doctrine, etc.

G. M. Cottrell spoke on "How to use students in this work." He mentioned several ways in which students, railroad men, and the young might be induced to become active in Christian service.

F. E. Peterson's theme was "The element of personal work in evangelism." He mentioned the divine method,—the genius of Christianity. God works with individuals and honors individual efforts.

The subject assigned W. H. Ingham was "How can business men help?" (1) By consecrated lives. (2) By having a definite work to do and doing it. Lazy people are very poor helps for the pastor.

These themes were all treated in an earnest, spirited manner. The audience was rather small, services being held in other halls of the building at the same time.

This was the closing session of the two days allotted our people in this presentation. They were days of great value to those in attendance and the far-reaching influence upon those reached directly and through the daily press cannot be estimated. This one open door of opportunity, thrown wide open, was gladly entered by us as a people, and we believe to the honor of God and his holy cause.

HOW SHALL WE DO IT?

BY THE REV. WILLIAM C. DALAND.

In regard to every branch of knowledge which it is worth our while to acquire, it pays us to consider the best method whereby we can master it. Now it is a matter of common experience that what we learn by in-breathing or absorption, as the sponge sucks up the water in which it is immersed, is more readily made a part of our nature than what we learn by the process of cramming, like that which is employed in fattening Strasburg geese. This is especially true in regard to the study of nature or art. To learn well the laws of nature and of life we must surround ourselves with what we study. One cannot learn truly of nature from books. Trees, flowers, plants, animals, insects, men—all must be learned from observation and familiar study, which is best if we are constantly with them. Botany learned in the fields is well learned, but not by occasional excursions; one must rather live in the fields and know the plants as familiar friends. Zoology is best learned by companionship with animals close and familiar. So it is with an art. Music is an atmosphere in which, if one lives day after day, he will acquire the

art in its true spirit better with a little practice than if he spends more time in hard work upon the principles or technique of the art and is without the inspiration of constant surroundings and association.

In early life, too, it is that this method of gaining the mastery of a study is the best. Youth is susceptible. Impressions then made are lasting. Let a child learn all it can of nature by a constant familiarity wisely directed, and it will gain what can never be lost. So with an art—even with so eminently practical an art as that of correct speaking. Let a child grow up to the age of ten years hearing only correct English, and he will never need to pore over the pages of a grammar as a subject of study. It will be to him merely the delightful pastime of tracing that with which he is already familiar.

Now, remembering this, let us also turn our thoughts to the fact that no part of our nature is so real or needful as religion. A religion in some sort every one has. It is so natural that it has been said that man could be defined as "A religious animal." There is nothing so easily taught as religion, especially to the young, and nothing in regard to which early impressions are so easily made—impressions which cannot be effaced. Religion also, besides being a part of nature, is likewise an art. God is an important element of our life, and doing his will is the noblest of arts.

Now, if we would teach our young children religion and morality, would it not be well to remember how best they will learn it? Not merely by being taught it in church or Sabbath-school, not by having doctrines and sermons crammed into their brains, but by taking in the religious atmosphere which surrounds them; and with unflinching certainty it will be followed. Our children will learn the religion in which they are immersed, the religion they breathe, the religion whose influence they feel; not the religion we teach them by our prim and precise precepts. Let us meditate on what sort of religion our children and young friends are learning from us and our lives every day by this subtle and certain method. Perhaps the exercise may prove to be a profitable one.

"THEIR EYES WERE HOLDEN."

BY THEO. L. GARDNER.

We were deeply interested in the wonderful exhibit of ores and various minerals in the Mining Building at the "White City" by the Lake. Gold dust, nuggets of gold, gold and silver ores, gold and silver in quartz; precious metals in all original conditions attracted the attention of multitudes of sight-seers.

How wonderful to contemplate the marvelous manner in which the all-wise Creator has stored away these precious things for the use of man. Then the wonders of human invention and skill, by which these metals are found and liberated, and brought into useful things, were all there; furnishing a world of information for the thoughtful. And the time seemed all too short for one to consider and enjoy the interesting lessons of that department.

It was just at the point where the heaps of gold and silver quartz are on exhibition, that we were jostled out of our musings by a small company, who seemed to be wandering aimlessly about in this world of wonders. There were no signs of appreciation on their part; no intelligent expressions regarding the exhibits; no remark of admiration or surprise escaped their lips. The vacant and aimless stare revealed the fact that they had no conception of the charac-

ter of the exhibits, nor of the wonderful things to be learned therefrom. These people were entire strangers to the feelings that stirred other hearts, and to the satisfaction that beamed from other eyes, as they drew near and moved from stand to stand among these specimens. Finally one of them said to the others, "Oh come, let's get out of this; there is nothing here but these stones." And away they went without seeing a single point of interest in these "stones," so rich in their deposits of gold and silver.

Surely "their eyes were holden." They were moving around rich treasures and knew it not. To them the gold was entirely hidden by "these stones." None of the joys that came to others could be theirs, even though so near at hand. They stood in the presence of a feast of fat things, and yet had to go away hungry. There was beside them a golden opportunity to obtain instruction, and a blessing for future use, but they were entirely unconscious of it, and the chance of a life time was allowed to go by unimproved.

Again, they might have known the nature and interest of these specimens, had they taken a little pains, and observed a little more closely, for "these stones" were all plainly labelled and described. Why didn't they look a little closer? There was no need of their ignorance. But they were so anxious to press on after something else, they hardly knew what, that they lost the blessing that was present and near at hand.

How truthfully did these sight-seers portray the lives of multitudes to-day whose eyes are holden. There are so many who live in God's world of wonders and never see the beauties, nor read the lessons that are all about them.

Here is the farmer boy, surrounded by all of the secrets of nature, walking day by day amidst the flora and fauna of his native clime, unable to analyze a single plant, classify a single animal, read any of God's messages in the rocks, or understand any of the movements of the stary heavens. He knows nothing of the chemistry of soils, nothing of the physical construction of the world, nothing of the elements about him, because his eyes are holden. But let him enter school and join with his fellows in the studies that reveal to him the secrets of nature, and see what a transformation comes to him. How his life is enlarged! What fountains of blessing are opened to his soul. Though in the same world, yet he sees a thousand things that he never saw before, and has a thousand joys now where there were none before, all because his eyes are opened to see them, and he can see the gold and silver where before he saw naught but "these stones."

Again, how many poor souls walk in darkness, groping their way in sorrow, and never comforted, simply because their eyes are holden. Like the two who walked with Christ, and were so absorbed and blinded by their own worriments and disappointment that they could not see him, so too many to-day are blinded to his comforting presence, and get no blessing when it is so near to them and so easy to obtain. Others against whom these dissatisfied ones jostle in their impatience are beholding his beauty, joy beams from their eyes as they discern the golden promises, and precious presence of the Saviour; and they are comforted and helped more than tongue can tell.

How strange it seems that these two classes should be so near together, and surrounded by the same blessings, and the one reap only joys, while the others have nothing but disappoint-

ment. What these need is to sit down in communion with Christ, while he breaks the bread unto them until their eyes are opened to see him in his beauty.

Once again, who knows but what those people at the Fair might have seen the worth of those exhibits, had some of us only had the presence of mind to say to them, "These are not mere stones, don't you see the pure gold in them? Come and see what precious treasures they contain." Thus arrested in their thoughtless search after something interesting, their eyes might have been opened to see what others saw, and the current of their lives might have been started into other channels. May it not be that we are many times to blame for the blind eyes of our fellows regarding both education and religion? It does seem sad that so many walk through life with eyes holden, and live in such a narrow realm, when a little attention to education would open their eyes to more joys and richer blessings than they ever dreamed of before. A little pains-taking would make them citizens of the universe rather than the denizen of some narrow valley. Careful study would enlarge their being and render them capable of untold enjoyment, whereas without it they must ever remain dwarfs, and forego most of life's truest joys.

It is also sad that so many go through life with eyes holden to the peace and sweet rest of the Christian, with no bright hope for the future, when it is so near at hand, and enjoyed by so many with whom the hopeless ones mingle. There is no need of such blindness. Who is to blame for it? Is any one willfully blind? Oh that God would help us to pray, "Open thine eyes, that I may see!"

A QUESTION ANSWERED.

A QUESTION GIVEN.

An esteemed correspondent asks for the liturgical form of thanksgiving in use in the primitive church. ("Congregation" is the word, I humbly submit, to be used by all Bible-loving people, instead of that thoroughly professional, wholly monkish and unscriptural word "church," as to which see Worcester's Dictionary, viz, "church.") That ancient document, "The Teaching of the Twelve Apostles," chapter 9, says: "Now, concerning the thanksgiving, Thus give thanks: First, concerning the cup: 'We thank thee, our Father, for the holy wine of David thy servant; to thee be the glory for ever.' And concerning that which is broken: 'We thank thee, our Father, for the joy and knowledge which thou makest known to us through Jesus, thy servant; to thee be the glory forever. Even as this which is broken was scattered over the hills and was gathered together and became one, so let thy church (congregation) be gathered together from the ends of the earth in thy kingdom; for thine is the glory and the power through Jesus Christ forever.' And the "Teaching" goes on to add: "But let no one eat of your thanksgiving but they who are baptized into the name of the Lord, for indeed concerning this the Lord hath said, 'Give not that which is holy to the dogs.'" Although there appears ground for doubting the authenticity of that part of the teaching in which the quotation occurs, it is just probable that the liturgy here given may have come down from apostolic lips. Of its worth and scripturalness in contrast with the Pharisaic prolixity to which your correspondent objects there can be no two opinions.

And now as a lone Sabbath-keeper, anxious to fellowship with true lovers of the sanctifying

truth, let me ask if Seventh-day Baptists use unleavened bread, and wine mingled with water for the Supper? and if not, why not?

J. BAWDEN.

KINGSTON, Ont., Sept. 14, 1893.

THE SOLITARY WAY.

There is a mystery in human hearts,
And though we be encircled by a host
Of those who love us well and are beloved,
To every one of us, from time to time,
There comes a sense of utter loneliness.
Our dearest friend is "stranger" to our joy,
And cannot realize our bitterness.
"There is not one who really understands,—
Not one to enter into all I feel."
Such is the cry of each of us in turn,
We wander in a "solitary way,"
No matter what or where our lot may be;
Each heart, mysterious, even to itself,
Must live its inner life in solitude.

And would you know the reason why this is?
It is because the Lord desires our love,
In every heart he wishes to be first,
He therefore keeps the secret key himself.
To open all its chambers, and to bless
With perfect sympathy and holy peace
Each solitary soul that comes to him.
So when we feel this loneliness, it is
The Father's still voice saying "Come to me."
And every time we are "not understood,"
It is a call to us to come again,
For Christ alone can satisfy the soul;
And those who walk with him from day to day,
Can never have a "solitary way."

And when beneath some heavy cross you faint,
And say, "I cannot bear this heavy load alone."
You say the truth. God made it purposely
So heavy that you must return to him.
The bitter grief which "no one understands"
Conveys a secret message from the King
Entreating you to come to him again.
The Man of Sorrows understands it well;
In all points tempted, he can feel with you.
You cannot come too often or too near,
The Son of God is infinite in grace;
His presence satisfies the longing soul,
And those who walk with him from day to day
Can never have a "solitary way."

—Selected.

MY OLD HOUSE.

Written by Mrs. Susan Coon on the eighty-five anniversary of her birthday.

I hail once more my natal day,
Still in my tenement of clay,
With many favors blest;
And he who placed the structure here
Can prop it up another year
If he should think it best.

Long has it stood through snows and rains
And braved life's fearful hurricanes,
While many stronger fell;
The reason why we cannot see,
But what to us seems mystery
The builder knows full well.

But now 'tis weatherworn and old,
The summer's heat and winter's cold
Pierce through the walls and roof:
'Tis like a garment so worn out,
To mend there is no whereabouts,
So gone is warp and woof;
The tottering pillars are so weak
The poor old rusty hinges creak.

The windows too are dim;
Those slight discomforts we'll let pass,
For looking darkly through a glass
We catch a hopeful gleam.
Nature and reason tell us all
This shattered frame ere long must fall,
When, where, or how is all unknown,
We'll leave that to the architect,

And trust his wisdom to direct
The taking of it down:
And when you see it prostrate lie,
Let not a tear bedim the eye,
The tenant is not here;
But just beyond time's little space
She finds some quiet resting place,
No more to date her year.

And though she walk with you no more,
The world will move just as before;
'Tis meet it should be so.
Let each his house in order set
That they may leave without regret
Whenever called to go.

If anyone thinks that a black face cannot be beautiful let him take a good look at the solar light in the ebony faces of the Cingalese men in the Ceylon building. "Thou art black and comely" fits the case.

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.

II. PUBLICATIONS

1. *The Sabbath Recorder.*

In the last Annual Report your Executive Board recommended some changes in the management of the subscription list of the RECORDER. These recommendations were adopted and the Board arranged to begin the new volume, Jan. 1, 1893, by discontinuing the paper in all cases where the arrearages were more than one year, except in those instances known to the Business Manager where satisfactory arrangements could be made for their continuance. Accordingly after three months notice had been given to all delinquents it was found necessary to drop 282 names from the list. Only seven months have past since this change went into effect, hence it is too early in the history of the plan to form definite opinions respecting the final effect upon most of the delinquents. About the time decided upon for adopting the new policy concerning delinquent subscribers the former editor, Dr. Platts, having been elected by the Trustees of Alfred University to a professorship in the Theological Department of the University, tendered his resignation as editor, to take effect the first of February last. L. E. Livermore was chosen as the successor of Dr. Platts, removing to Alfred and entering fully upon his duties as editor about the middle of April.

Beginning with last January several of our brethren were asked to make regular contributions of brief articles for the columns of the RECORDER. One or two of these articles have appeared every week in the RECORDER and have been a source of much interest, instruction and help.

Some changes have been made in the make-up of the paper and in the quality of the material, making some additional cost to the Society but keeping the price of the paper the same as hitherto—a price lower than any other similar paper of limited patronage.

Feeling that there was great need of increasing the subscription list of the SABBATH RECORDER the Executive Board asked the Woman's Board to undertake the work of extending its circulation. These sisters entered heartily into the plan and have labored faithfully but with less visible effect than was hoped, as the following report will indicate:

To the American Sabbath Tract Society:

Seven months ago the Tract Society, through its Corresponding Secretary, asked the Woman's Board to undertake the task of placing the RECORDER in every Seventh-day Baptist family where it was not already a regular visitor. Realizing the magnitude of the work, as well as its importance, we undertook it in good faith, and although the results are far from what we could have hoped, we believe in very many churches the canvass has been thoroughly made with much painstaking effort.

The Secretary of the Eastern Association says, "I am much disappointed about the RECORDER canvass. I wrote strong letters to all the societies, fully explaining the matter, but I think with very little result. I have not heard from many of the societies about it, but those I have heard from have reported nothing encouraging. The trouble is not lack of means but indifference."

No report has been received from the South-Eastern Secretary, but she says in a letter under date of February 9th, "I have written to all the Ladies' Societies, to the churches where there are no societies, and to several places where there are isolated families, but no church or organization has reported. Thus I have tried to bring this subject before the sisters of this Association, hoping and praying that the work may receive God's blessing." I would like to say that her duties as teacher have so nearly demanded all her time and strength that it has been impossible for her to be prompt in her work as secretary, or from doing very much she would gladly do, could she have the time to do it.

The Central Secretary reports this, "I have no flattering report on RECORDER work. Five or six copies are reported as secured to individuals. Watson ladies have done the most in that line of any church reported. I do not think there has been thorough work. Wrote every church about the matter."

The Western Secretary says, "In regard to the work given us by the Tract Society would say that I have written to some sister in each church in our Association, and have learned from them that in some of the churches a systematic effort has been made to carry on that line of work, while nearly all have expressed a willingness to make a greater effort than before to help in whatever way they can. The results of these efforts are better known to the Tract Society and the editor of the SABBATH RECORDER than to myself."

I regret that serious illness in the family of our North-Western Secretary has prevented her from making a report, but situated as I am in such close contact with her, I can say she has pressed the work upon the churches and has done the best possible in her overworked condition to make a successful canvass.

The South-Western Secretary wrote to all the churches but failed to get many answers. One sent me, showing the deplorable lack of interest on the part of very many in that Association, was forwarded to your Corresponding Secretary.

From the funds in our hands we have sent the RECORDER to several families who wanted it but could not afford to take it. Mr. L. F. Skaggs wrote that he had visited the brother and sister in Barry Co., Mo., to whom we were sending it, and they seem to appreciate it very much, and that the husband had commenced to keep the Sabbath since the RECORDER was sent to visit them. In response to my request for a list of names, he sent them, and to nearly all of these we send the RECORDER weekly, through those who are willing to do this as soon as they have read it. We do this, hoping and praying these weekly visits may create an interest where it is said none now exists so that they will learn to love it and read it, and be made better Christians under the blessing of God through its helpful ministries.

For the money sent to the RECORDER office we asked the editor to place it where in his judgment it was most needed or would do most good. I have quoted thus largely from the letters of the Secretaries that perhaps you might see more clearly the true condition in our own families and churches, and the necessity on the part of pastors for some plain preaching to their people, as also the necessity of the work given us, being done. It seems a pity it was not begun years ago. The fruits of all this effort may seem small. It must be admitted there seems occasion for discouragement, but

let us not fail to appreciate the little advance step, and pray for God's blessing upon all this labor. The seed sowing may not yet be ready for the harvest. It is our candid judgment this work should be continued and we hope if taken up at the beginning of the year when all the plans for the year's work are inaugurated much more will be accomplished. It is scarcely to be wondered at that when there is such a widespread and lamentable indifference to our own publications, it is so difficult to find those who in all the churches are willing to undertake an earnest, thorough, conscientious canvass. May it be pressed so wisely and well that very soon every Seventh-day Baptist family shall be loyal and progressive, and would that they might be true and faithful servants of the heavenly King.

Yours for the Woman's Board,

E. A. WHITFORD.

2. *The Evangel and Sabbath Outlook.*

Soon after the re-election of the present Executive Board, at the last Conference, a committee was appointed to consider the questions of cutting down the expenses so as to conduct the affairs of the Publishing House upon a safer financial basis, and including any changes in matter or manner of our publications that might be deemed expedient. After much careful investigation it was deemed best first to make certain reductions in expenses, and second to materially change the character of the *Sabbath Outlook* and the frequency and extent of its circulation. It was decided to make it more evangelistic in its mission and to publish an edition of 10,000 or more weekly. To suit its evangelistic character it was decided to devote about one-half of the new issue to bright, crisp, practical, evangelical truths, and a similar space to Sabbath truth. The paper was therefore named *The Evangel and Sabbath Outlook*. At the request of the Tract Board Bro. F. E. Peterson was employed by the Missionary Board to edit the evangelical department, while A. H. Lewis continued to edit the department of Sabbath Reform. At first an edition of 45,000 was printed and sent to those to whom the *Sabbath Outlook* had been regularly addressed. Then regular editions of 10,000 were sent out to *Reform Library* and SABBATH RECORDER subscribers, new subscribers, one thousand to the Chicago Depository, and the balance mainly sent to Baptist clergymen. This paper thus far has proven a very bright and faithful messenger of the gospel truths. It appears to be well received and eagerly read by many. This new paper absorbed both the *Sabbath Outlook* and the *Reform Library*.

3. *The Peculiar People.*

This monthly periodical is still actively at work in its Jewish mission, with Bro. Daland as its able editor. Its average edition is 1,550. It is supported by subscriptions and a special fund.

(To be continued.)

ANTINOMIANISM.

A recent pamphlet by Wm. Eaton, presumably of the Plymouth Brethren, is an attack on Sabbath-keeping, and though specially aimed at our Adventist brethren, strikes at the foundation of Christian morality and thus concerns all believers in Christ. The frankness of his admissions is admirable, but his logic is lame and his conclusions impotent. After making a general indictment of the views of the Adventists he comes to the Sabbath question:

"To turn, then, to the Sabbath. It is not a

question of whether the seventh-day is the Sabbath or not. Unquestionably it is. And here, let me add, unhappily many good men have made grievous mistakes by contending that the seventh day has been changed to the first day of the week; and the Adventist boldly challenges them to show one text from the Scriptures to prove it and they cannot do it. Of course not. There is no such thing. Then, others lecture on 'The Christian Sabbath,' and quote history and the Fathers to show that the first day of the week is the Christian Sabbath, only to be again challenged and overthrown by the Adventist to the surprise of their audiences, the defeat of themselves, and the success of Adventism. It is a total blunder; the seventh day is the Sabbath, and no other. God never changed it and no one else ever can. The Jews still keep it, and the Seventh-day Adventists so far sail in the same boat. But the root of the whole question is not which is the proper day to keep, but, Are Christians under law, or not? This is the real question, which, when settled, settles the Sabbath question. If Christians are under law, then the seventh day, not a seventh day, but the seventh day alone—no other—must be kept, according to the fourth commandment. There is no escape. If, on the other hand, the Christian is not under law, then to command him to keep the Sabbath is to annul the gospel and deny Christianity.

"Moreover, it is not the ceremonial law which Adventists admit has passed away; but it is that which 'was written and engraven in stones'—the ten commandments. Then, as we are occupied with Christ, without being under law and in bondage, the righteous requirements of the 'law are fulfilled in us who walk not after the flesh, but after the Spirit.'" Rom. 8: 4.

"This, then, is the teaching of Scripture and shows conclusively that the believer is 'not under law, but under grace.' Rom. 6: 14. He is dead to law. To insist, therefore, on his keeping the Sabbath as part of God's holy law is to make him debtor to do the whole law, to put him on Jewish ground, to treat him as in Adam, 'in the flesh,' on the ground of responsibility to obtain blessing, and thus bring him again into bondage. The Sabbath had, and still has, its place for those under law; the believer has died and is in Christ; governed by a new power; has a new object; and the grace of God which saved him, teaches him how to live." Titus 2: 11-14."

But surely the great purpose of the gospel was to save men from their sins. The very name Jesus (Saviour), signifies that he "will save his people from their sins;" for "he was manifested to take away our sins and in him is no sin." 1 John 3: 5. But "whosoever committeth sin transgresseth also the law, for *sin is the transgression of the law*" (v. 4). It follows that they who are saved from sin, do not, consciously, violate the commandments of God. So far from faith in Christ releasing us from obligation to obey the law of God it rather increases and intensifies it. We do not make void the law through faith; we rather establish it. The sixth chapter of Romans strikes at this theory of no-lawism so plainly that he who runs may read. After describing the doctrine of salvation through grace in the fifth chapter. Paul exclaims: "What shall we say then? Shall we continue in sin that grace may abound? God forbid. How shall we that are dead to sin live any longer therein?" Death to sin must mean a cessation from the commission of sin and a keeping of the commandments of God.

"For this is the love of God that we keep his commandments." 1 John 5: 3.

But the words of our Lord Jesus Christ are, if possible, still more emphatic, "Think not that I am come to destroy the law or the prophets, . . . but to fulfill. Whosoever therefore shall break one of the least of these commandments, and shall teach men so, shall be called the least in the kingdom of heaven, but he that shall do and teach them the same shall be called great in the kingdom of heaven." Matt. 5: 17-19. The same holy One said to John, "Blessed are they that do his commandments, that they may have a right to the tree of life, and may enter in through the gates into the city." Rev. 22: 14. One of these commandments is the Sabbath law. How dare any man teach others to discard it? But if by the gospel men are released from obligation to obey one of God's commands, they are equally released from all obedience to all law. While men are often better than theories, the tendency of Antinomianism has every where been disastrous to Christian morals.

It is somewhat amazing, as well as amusing, that after such concessions and such argument, the author should put in a plea for keeping the first day of the week; and yet he freely admits there is no obligation to keep it. He claims that the apostles observed the first day of the week in their meeting at Troas to break bread (Acts 20: 7), but admits that Paul discarded its sacred character in his Sunday's walk from Troas to Assos. But Paul did keep the Sabbath. If his example, and that of our divine Lord, is worth anything it becomes us to "Remember the Sabbath day, to keep it holy."

H. H. HINMAN.

CHICAGO, Sept. 14, 1893.

MISSIONS.

THE Regular Meeting of the Board of Managers of the Missionary Society occurs Oct. 18, 1893. This is an important meeting. Then work is arranged, and appropriations are generally made for the ensuing year. It is very much desired that all reports for the quarter, closing Sept 30th, from missionaries and missionary pastors, all applications and all communications from individuals and churches be sent in to this meeting. It is requested that communications sent before Sept. 27th be sent to me at Milton, Wis., and all *thereafter* be directed to me at Westerly, R. I., in care of A. C. Whitford, who will look after them until I reach that place. We are now in the process of moving and expect to arrive in Westerly soon after October 5th.

O. U. WHITFORD, *Cor. Sec.*

FIFTY-FIRST ANNUAL REPORT

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

CHINA.

Schools—Continued.

The first part of the year we had no native helpers save the teacher. This spring, the larger girls were so reduced in number we found it better to employ a woman to assist in the cooking and washing, she has also done the greater part of the boys' mending. Since April Dr. Swinney has kindly allowed Lucy Taung to come for one afternoon in the week to instruct the girls in embroidery. This has been a great help, and her influence in the school is very good. It is worthy of mention that the money

due her for this work, she has promptly added to the building fund.

We are glad to report that the building fund has been very materially increased by the money brought by Mr. Davis from the kind friends at home, and we are looking hopefully toward being able to make the repairs, which are so sadly needed, during the coming year.

Upon Mr. and Mrs. Randolph's return to America in March, I also undertook the care of the Boys' Boarding-school. There are fifteen boarders and one day pupil. The boys had been under good discipline and the clothing was in such good order that the burden has been less heavy than it would otherwise have been.

Mr. Davis has taught a class of boys one afternoon each week, and Mrs. Davis, for several weeks, has spent Friday morning in the school examining them in their Christian books. This has been a great assistance and relief.

Fortunately we were able to rent a building more conveniently located, and one which we have found, thus far, exceedingly well suited to our purpose.

The helpers have been a native teacher and an old man who does the daily marketing, and brings the water from the canals for both schools, also washes and cooks for the boys. The boys get their own breakfast and the dinner on wash day, and do the general house-work.

The day school in the city has continued throughout the year, only closing for the vacation at Chinese New Year. The record for the last one hundred and eighteen days is before me, and shows nineteen names on the list, with an average attendance of fourteen. Three children have missed a very great number of days, thus making the average much lower. One bright little boy has missed only five days, while several have made good records, particularly so considering attendance is purely voluntary. It has been my plan to visit the school one afternoon during the week, when I hear the children recite their Christian books, and on Sabbath morning, when we have a little service. Dzau Sing Chung has usually been with us on Sabbath morning. Mr. Davis, since his return, has come in frequently; and Dzau Tsung Lan has been there several times. Whenever present they have taken part in the exercises. An examination during the year showed that the children had made fairly good progress in their books.

What has been the spiritual result of this school work, we can not know. One girl in the boarding-school, and six of the boys, have asked for baptism. We not only desire that these may become fully consecrated, but that the Holy Spirit may possess the hearts and dominate in the lives of all these young people and children.

It has indeed been a year of changes in our mission circle, here. We have rejoiced over Mr. Davis' return to the work; again we have been greatly saddened by Mr. and Mrs. Randolph's withdrawal from China. Realizing our great need of workers it has been exceedingly depressing to have the number decreased instead of augmented. We can only leave it all in the hands of One who is not only omniscient but also omnipotent, and whose work this is.

We have rejoiced with Dr. Swinney that, after years of waiting, she has been enabled to open a hospital, where she can have patients under her own immediate care. There has been especial cause for thankfulness that, during the months the buildings were being repaired and put in order, the promise "as thy day so shall thy strength be" was fulfilled to her. We are

glad, too, that the way has been opened for her return to America for needed rest, and it was very gratifying to think that, whenever she shall return, the buildings are ready, and her renewed strength can be given at once to the medical work without further expenditure in preparation for it.

The native membership of the church remains unbroken by death. Two women have been added to the church and there are others desiring baptism.

In November Dzau Sing Chung greatly desired to open the city chapel three evenings in the week for the sale of books and tracts. He expressed himself as finding it difficult to preach; that his courage and confidence were not sufficient, but if he had some scriptures, men dropping in to examine them, would afford opportunities for quiet talks with a few persons at a time. A quantity of books were furnished him also a lamp, and many evenings he has been at his post. The sale of books has not been large, still it has seemed a good way to work, and we have been glad that this young man had it in his heart to undertake it. Previous to Mr. Davis' return Dzau Sien Sang conducted the Sabbath services in the city chapel.

Since Mrs. Davis' return she has had a class for Christian women one afternoon in the week. The women have been much interested and the attendance fairly good until the weather became too hot. Mrs. Davis has also had charge of the day school, formerly under Mrs. Randolph's care.

The church prayer-meeting, established since Mr. Davis came back, have been a help to all who have been able to attend.

We are devoutly thankful that, for another year, we have been permitted to be workers together with Christ. For all failure and mistakes we crave forgiveness, and we pray that the Holy Spirit may so fill our hearts and abide with us that far greater things may be accomplished in the year that is before us. May God's blessing rest upon the work and the workers both at home and abroad.

With Christian greetings I am very sincerely yours,
SUSIE M. BURDICK, *Cor. Sec.*
SHANGHAI, China, July 7, 1893.

THE RETURN OF THE REV. D. H. DAVIS AND FAMILY TO CHINA.

Our returned missionaries spent nearly eight months of this year in this country, with benefit to our missionary interests and to themselves. It was expected that Mr. Davis would return to China in the autumn or early winter, and Mrs. Davis with the children would remain in America another year. After reconsideration of the matter Mrs. Davis concluded to return with her husband, if he could remain a few months longer in this country. The Board readily granted to him a few months longer stay. After a tour among the churches in the West and North-west, and other portions of our beloved Zion, lecturing upon China in connection with his stereopticon views, and presenting the claim, needs, and prospects of our China Mission, and after farewell visits with parents, relatives, and friends, Mr. Davis and his family set sail for China from San Francisco, Cal., Feb. 14, 1893, at 3 P. M., on the steamship China. We deeply sympathize with them in the sorrow and loneliness they must have felt in not taking with them all of the dear family that returned with them to the home land. We are glad that there were a few friends at the pier when they set sail to say "good bye" for the whole denomination, wish them a safe voyage, and bid

them "God speed." In a letter of March 5, 1893, Mr. Davis reported a pleasant voyage and their safe arrival at Yokohama, Japan, Friday, March 31, at 4 30 P. M.

Of his safe arrival at Shanghai he writes: "We were favored with an extremely smooth and pleasant passage from Yokohama to Shanghai. We arrived Tuesday, March 14th, at about 12 M. All the members of our mission, together with a few other friends, were at the wharf to welcome us as we landed. We were very glad to meet all again, and to feel that our long journey is now completed, and rejoice that it has been attended with such signal blessing from our heavenly Father. It seemed to me that God was answering the many prayers that were being offered on our behalf, and so we were brought in peace to the haven whither we would go. We hope to be settled very soon and actively engaged in the work." We wish them health, strength, long life, and great joy and success in the work to which they have consecrated their lives.

THE RETURN HOME OF THE REV. G. H. F. RANDOLPH AND FAMILY.

As seen in the last Annual Report of this Society, arrangements were made with Mr. Randolph and family to return to America, leaving permanently the China Mission, as soon as it would be practicable after the arrival of Mr. Davis at Shanghai. Accordingly they set sail from Shanghai on the steamship Empress of Japan, March 25, 1893, and arrived at Victoria, B. C., April 11th, were quarantined three days, then left and arrived home April 20, 1893. We are glad they have reached their home and friends in safety. We extend to Mr. Randolph and family our hearty good will and wishes, and hope they will have abundant success in whatever fields of work for the Master they may labor.

THE VISIT OF DR. ELLEN F. SWINNEY TO AMERICA.

Dr. Swinney having asked permission to return home to visit her aged mother, her relatives and friends, and receive the benefits of a short rest and change, to be gone from her duties three months, the request was heartily granted by the Board. Dr. Swinney took passage on the "Empress of Japan," which left Shanghai, May 27, 1893, reaching, after a pleasant voyage, Vancouver, B. C., June 13th, and arrived at the home of her brother, Dr. C. O. Swinney, Smyrna, Del., June 21, 1893, at 1.30 A. M., where she met her aged mother. We bid her a hearty welcome to the home land, and hope she will find the rest and recuperation she so much needs, and sweet communion with her dear mother and own family friends. As her time to remain in this country is extended by the Board that she may visit hospitals, see our people, and for other purposes bearing upon her work, we believe that her visit will be not only a great benefit to herself in many ways, but will prove a blessing to our mission in China. She is to set sail for China, Providence permitting, not later than Dec. 31, 1893. We are delighted to have her with us at this anniversary of our Society and at the Conference. We give her our warm personal greetings, and shall be glad to hear from her of her work.

(To be Continued.)

BLESSED is the man who has the gift of making friends, for it is one of God's best gifts. It involves many things, but above all, the power of going out of one's self and seeing and appreciating whatever is noble and loving in another man.—*Thomas Hughes.*

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.
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Secretary, North-Western Association, Miss Phebe Coon, Walworth, Wis.
Secretary, South-Western Association, Mrs. A. H. Booth, Hammond, La.

A NOBLE WORK.

BY MRS. C. M. LEWIS.

On my last visit to the city of New York, I had the great pleasure of visiting the New York W. C. T. U. Flower Mission, at 241 W. 14th street, where I witnessed the beautiful sight of the reception, and the arranging and placing in baskets of the lovely flowers, so fresh and fragrant, as they came to the White Ribbon workers from many country towns, as well as from city gardens and conservatories. It was indeed a beautiful sight, and one which must make the angels in heaven rejoice.

Many little girls with sweet bright faces, as well as their elders, were employed in carrying the baskets of bright fragrant bloom to hospitals and other places where unfortunate people are cared for, as well as to the sick and helpless in low tenement houses. Many of these bright little girls and women belonged to foreign nationalities and could speak the language of the sick—and often homesick—foreigners to whom they were to minister, and thus give added value to their offerings of love.

The work of the mission is not confined to the distribution of flowers alone. They are in constant receipt of boxes and barrels of fruits, jellies and delicacies for the sick; of pictures, picture books and fancy articles to please the eye and make the weary sufferers forget their pain; and of clothing also, for many of the poor to whom flowers are taken are found to be in need of nourishing food, and delicacies which they cannot buy, and of suitable clothing. So this line of work, so Christ-like and helpful, is taken up by the Flower Mission.

The following account of one day's work of this mission in distributing flowers will, I am sure, interest all who have not already read it. It is taken from the New York W. C. T. U. State paper, *Woman's Temperance Work*:

"All the morning the bell kept ringing, and the expressman's cheery voice kept sounding out, 'Box of flowers, Miss!' The exclamations coming from inside were quite as frequent. 'Oh, girls, here's another box; these are beauties!' The work of arranging and bunching stops for a minute, while all eagerly examine and admire during the unpacking of the new box. 'Oh, here's a rose! I must have that for my sick women down town, and a bunch of sweet peas, that must go to the little lame boy.'

"Thus the hours of the forenoon pass very rapidly and pleasantly at the Flower Mission of the W. C. T. U.

"As soon as they are arranged the distributors, with well-filled baskets of beautiful, bright bouquets, start out, each to her separate district, to distribute God's messengers and tell of his

love. One, as she mounts the stairway and lingers a moment for the elevated train, places a bright flower in the hand of the ticket receiver. A gentleman looking on approaches to admire, and as the train moves off she catches the voices repeating the words on the text attached, 'We love God because he first loved us.'

"The hospital is soon reached, and many are the bright smiles and apparently gladdened hearts as each receives a bunch of flowers. 'Will you please read the words for me? I cannot see,' says one, as she examines the dainty card tied on her bunch. The sweet message is again told, 'Behold! I am with thee. I will never leave thee, nor forsake thee.'

"Into the wards of the incurable we pass, leaving comforting words, and fragrant blossoms, for the eyes that will never again behold the things of beauty in the outside world.

"In passing out a sad-faced patient sitting outside is offered a bouquet. 'No, they are very pretty, but I cannot get one.' On being assured that they, like the gospel, were free, she gladly receives one, saying, 'Why, how kind you are. I expect to undergo an operation tomorrow, and will be so glad to have them to look at afterwards if I live.' One with a comforting text was selected and left with her.

"A ragged newsboy was the next to be gladdened by the flowers. 'Won't you please give me a flower to take home to my little sister?' The request is granted, and almost immediately a crowd is gathered, and a number of little hands are out-stretched. 'Oh, please give me one,' 'and me,' but the basket is empty, and the crowd closes about the one more fortunate of their number, begging for just one smell.

"At their next meeting many are the touching incidents related by the happy workers. One basket had been carried to an infirmary, a poor blind woman had poured forth blessings on the giver, which recalled to mind so forcibly the beauties of nature now hidden from her sight.

"Another basket called forth exclamations of delight from a number of little cash girls in a large dry goods store, and still others brought joy to the hearts of the sick and suffering ones of the tenement houses. One woman, on being given a bunch of sweet peas, exclaimed, 'Oh, how beautiful! I have not seen any since I was a little girl, and tender memories of the past were recalled and related and an opportunity given to sow the seed of truth.

"Methinks, could the kind friends who send the flowers spend one day with the givers in the great city they would thank God for the privilege of sending them, for 'inasmuch as ye do it unto one of the least of these, ye do it unto me.'

"During the summer over seventy-six boxes have been received at the Mission, and some days over two hundred bouquets have been distributed, and who can say what the result may be of even a bunch of flowers given in 'His name.'

THE armies of Europe cost the nations that support them four billions of dollars annually—an inconceivable sum—yet it has to be paid, and largely by men who toil to keep twenty-two million of their fellow-men to guard them from fighting one another. Is it any wonder that socialism is gaining ground in Europe?

It is a significant fact shown by the latest census reports, that the only States in the Union where crime is not increasing in greater proportion than the population are those where prohibitory laws are in force.

A PAPER.*

BY MRS. WM. A. ROGERS.

"Freely ye have received, freely give." These words were spoken by our blessed Master many hundred years ago, but they are just as much ours to-day, as when they were spoken to his disciples. Let us consider a few of the blessings we have received without the slightest trouble on our part, even without the asking. First and best, God loved us so well that he gave his only beloved son—our Saviour to save us from eternal death. We have the Bible, his own words to us, a message of his love which is able to make us wise unto salvation, through faith in Christ Jesus. He has given us our homes with all their comforts in a Christian land. He has placed us in a land of glorious beauty and has given us faculties to appreciate all its loveliness.

All these things have been *freely* given unto us. He not only gives us these great gifts *once* but he *keeps a giving* "his mercies are new every morning." The Psalmist says of God's mercies, "How great is the sum of them. If I should count them they are more in number than the sand." Jesus wanted his disciples to remember that unless he had thus blessed them they would have continued as sinful and ignorant and needy as those to whom he was sending them, and they were not only to heal the sick, cleanse the lepers, raise the dead, but to tell of the coming of the kingdom of heaven, of Jesus and his love.

How much more freely ought we to give than we do. "The earth is the Lord's and the fullness thereof," yet he is pleased to accept our gifts. His own from his creatures when, out of the very mercies and blessings he has given us, we try to show our gratitude by returning something to him. "He has given us richly all things to enjoy," and we are assured that in every effort we put forth to spread abroad the news of this glorious salvation, we are doing that which pleases him.

Not only do our temporal blessings show us the duty of helping others, but we cannot fail to see through our intellectual and our spiritual blessings, the needs of the world, the ignorance and depravity of many of the nations, and we cannot live for ourselves alone. We call upon the God of heaven and he hears and answers even before we call, while millions still bow to gods of wood and stone. We have the bread of life for our sustenance, shall we forget those who hunger and thirst for it? Are we not wilfully withholding the message Christ has entrusted to us? Having been bought by the precious blood of Christ, do we not belong to him with all that we have? Yet how common the question, How much ought I to give? Shall we not reverse the question and ask, How little do I need? and give all we can to the Master, remembering that the smallest tithe is blest by him if given "In his name."

If we could only realize that the pennies are as acceptable to him as the dollars, when we have only pennies to give, and how they would swell the gifts in the Lord's treasury if all in our denomination would listen to the call of the Master—and through him—to the call of our workers at home and in the far away fields. Our bodies require food every day to sustain us that we may live and grow. Will the gifts for this day, this week, this month, or this year satisfy the demands for all the weeks, months and years of our lives? Will the money given for the home work satisfy—meet the obligations

*Read at the Woman's Meeting at the General Conference at Milton, Wis., August, 1893.

we owe to the foreign work—the tract and Sabbath Reform work? "Go ye into *all the world*." How much we need to know the blessedness of self-denial for Christ. How many of us have so much of the spirit of him who "though he was rich, yet for our sakes became poor," that we are ready and willing to double our gifts, and so blot out from our record of service that dreadful word "Retrench" that so often meets our gaze as we read the reports of our societies? O! what a rich return of blessing we would bring to ourselves in thus honoring him from whom all our blessings flow. Christ's love was a universal love, not merely for a select few. If we have the real love of Christ, we will possess the Christ-like love for all men.

Dr. J. Hudson Taylor, in speaking of the delight of God as a Father in the loving offerings of his willing people, says:

"His delight and satisfaction were not only in the offerings but in the *offerer* who had a heart to give." "It reminded him of a coming day when God will bring to light every little hidden service of his children, and will let the assembled worlds see the delight he has had in that which has met no eye, but which has gladdened the heart of our Father in heaven." And in concluding his remarks he speaks "of the *first* offering of the twelve princes at the dedication of the altar, six covered wagons and twelve oxen." He says: "Those who have been in India or China and have ridden in these rude carriages know very well what they are; yet rude as they were God's word was to take it of them and use it for the service of the tabernacle. God accepts what his people are able and willing to give and puts to high and holy uses that which we put in his hands for his service."

What a lesson we may learn in giving, from the stories told by missionaries about the converted heathen. After they know how freely Jesus has given them salvation they are ready, even in the deepest poverty, to give that others may hear of this Saviour, and will do any kind of work to obtain the means to help spread this truth. The five hundred million women and girls who have never heard of Jesus may well ask, "If it is for the white women alone that hope and salvation have been made possible?"

"Oh! if the Word of God had only come to us long ago." Such was the utterance of a native Christian boy when he received the message that three of his sisters had been killed by lightning. They did not know of the blessed Saviour whom he had learned to love.

Young sisters, amid the joy and light and love of Christian homes, where you are the delight of parents and brothers and friends, bring forth from the many comforts and luxuries that crown your lives a noble thank-offering to rescue your heathen sisters from the darkness and dread of their lives in what cannot be called home.

"Mothers, as you remember the heathen mothers whose hearts break with sorrow over daughters snatched from their arms, see if you cannot save a thank-offering that some poor mother may learn that she may love and cherish her baby girl as tenderly as you do yours.

"Mothers in Israel, as the evening of life grows brighter and its light gilds the clouds of other days as they roll away, showing how God hath led you, remember those aged sisters whose best hope is to die in the chilling waters of some sacred river, and bring forth of your treasures a thank-offering that shall send to them the light and hope that cheers you."

In Paul's letter to the Romans, he says: "I

beseech you by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." I would not forget that there are many ways in which we may serve our Master, and through him those who need our help, besides giving of our money. Dear sisters, are you not withholding that which he hath given you? You may be poor in this world's good, your health may be such that you cannot give of your strength, and yet what of the talents which God has bestowed upon you? some word of cheer, some word of council, some suggestion as to better plans of work, some neglected service for your weaker sister, some unspoken prayer, have they been offered upon God's altar? Can you not find some one more needy than yourself whom you can serve "in his name." Oh! how many discouraged, tempted ones need just such help as you can give them, those who have seen better days, who have been trained in Christian homes, but through misfortune of some kind have fallen so low, they have no thought of ever rising above their present condition, a smile, a clasp of the hand, a word from your lips may kindle the spark which has so nearly died out as to be seemingly lost, into new resolves. How little we realize the many avenues for service that are open to us on every side. May God open our eyes to them and may those of us who cannot go into the darkened homes of our heathen sisters seek out these homes all about us, and so lift up the fallen, cheer the broken-hearted and receive from our Master's lips, "Inasmuch as ye have done it unto one of the least of these ye have done it unto me."

"May some toiling, striving, suffering one catch from each of us some touch of tender, helpful comfort which shall brighten all their future."

"The loving voice of him who gives his friends his errands to do, whispers through them constantly, 'Ye are not your own.'"

God in his wisdom could do all the work that needs to be done to save the world without our help, but he chooses to work with us. He condescends to use us in this work, and our true work gives tone and steadiness to our own growth. We cannot afford to neglect these grand opportunities for service, and it is when we thus study to know God and to know his will concerning us, that we are led to look about us and long to tell others of what he offers to do for them. He will thus become to us a present personal Saviour, and this relation will ripen into a close and tender friendship with him. In thus helping others we will grow more and more into his likeness and the nearer we live to him, the more we will recognize that he has a rightful claim to all we have and all we are.

LOU'S FIVE CENT INVESTMENT.

Lou had had five cents given her to invest for the heathen, at the same time the other members of the Band had theirs, and it had been in her blue dress pocket a whole week. She had forgotten about it until she felt for her "collection money" one Sunday morning in church. First she pulled out a tiny handkerchief with a "sweet brier" perfume, then the pennies for collection, and then "the nickel." "Here's my 'vestment money," said she, in a soft whisper, and she held it in her hand, trying to think what to do with it.

Good old Mr. Pettibone was coming with the box, and all at once Lou heard the minister say, "Remember that our collections to-day are for missions," and then he urged upon the people to give generously to make up a certain amount which was pledged. Now, just in front of Lou sat an old gentleman who was always alone. He had a queer Roman nose, a bald head, and gold eye-glasses. Lou watched him a great deal,

and used to wonder why he always shook his head when "benevolent collections" were taken. That was the strange thing. She had had her pennies to give ever since she could remember, and here was an old man who never had one for missions, nor Bibles, nor tracts, nor anything of that kind. Her little heart was full of sympathy for him, and suddenly she thought how she could help him out of trouble. She would give him her nickel, and for once he would have something to give. Leaning forward she dropped it softly on the cushion in his pew. He saw it and looked around. She nodded sweetly, and tipping her head toward him, whispered, "Put it in for the poor heathen." He gave her a keen glance, and Ned, who sat at the other end of the pew, shook his head at her. Then Lou shrank back under her hat, and sat as still as a mouse until Mr. Pettibone reached her neighbor. Much to her surprise he put in paper money. Now, what would Miss Gay do to her, she wondered, because that nickel was to go for missions and nothing else.

After the benediction the good old gentleman looked at Lou as though he had just discovered that such a little girl sat behind him. "What did you do that for?" he asked. Lou was frightened. "It's my 'vestment money," she stammered. "Miss Gay said we should see how much we could make out of it for heathen children. The big girls buy cotton and knit dish-cloths, but—I thought"—"You thought you'd invest in me, did you?" and the old gentleman's face wrinkled into an actual smile. But Ned saw that his little sister was in trouble, and stepped back to take her hand, which he kept in his own till they were out of the crowd. "You squeeze my hand too hard, Ned Leslie," said Lou. "Well, I'd like to know what you've been saying to Mr. Fisk, and what made you cry?" said Ned.

Of course, Lou told him, and Ned was not pleased. He walked her home very fast. "Mother," he cried, "what do you think Lou's done now? She gave her five cents to that rich Mr. Fisk that sits in front of us, so he'd have something for missions. My! I don't know what she'll do next."

Lou's father was suffering with headache, but when he heard that, he laughed heartily, and exclaimed:

"Dear me, that's pretty good! If you got Mr. Fisk to give five cents for the heathen, you've done more than all the ministers can do. He just hates missions."

"He never put it in," said Lou, with a fresh burst of tears, "he kepted it and put in paper money."

"Better still," said her father. "Come here, my little missionary."

And Lou was glad to take off her big hat and lay her hot cheek against papa's arm, while she told him all about it.

But Ned thought she ought to be punished for "doing things," as he called it; so when Lou begged her mother for another nickel to invest, she said, "No, dear, you gave yours to Mr. Fisk, and now you must earn five pennies for yourself before you can invest it." This was slow work, and when the time came to make reports Lou had but fifteen cents. Of course, she had her mite-box well filled, as usual, but she did not like to hear her friend Daisy, and the other girls tell about dish-cloths, towels, dust-bags and tidies, and how much money they had earned, while she had so little.

But after all were through, Miss Gay said, "I have had ten dollars sent me with a receipt which reads as follows:

David Fisk, Dr. To investment for a little heathen	\$0 05
To increase on same for four months	9 95
Total	\$10 00

Received payment.

If a little girl named Lou Leslie will sign the above, and return, it will greatly oblige your humble servant,

DAVID FISK.

People were so astonished that there was perfect silence for an instant. Then they cheered; and when Lou was taken to the platform to sign the receipt they cheered again. It was because they were so glad that God had used her little hand to unlock the selfish heart of a rich old man.—*L. A. S. in Heathen Children's Friend.*

FEET WASHING.

BY REV. C. A. BURDICK.

Are the words in John 13:14 to be understood literally or metaphorically?

The words are, "Ye also ought to wash one another's feet." Did Jesus use them in their literal sense or as a metaphor, signifying mutual service in its broadest extent?

We know that Oriental speech abounded in bold and striking metaphors, which give liveliness and force to the thought expressed. Examples: The people said to Rehoboam, "Make the yoke which thy father put upon us lighter." He answered, "My little finger shall be thicker than my father's loins." "My father chastised you with whips; but I will chastise you with scorpions." "He" (God) "shall cover thee with his feathers, and under his wings shalt thou trust." "The name of the Lord is a strong tower; the righteous runneth into it and are safe." No one understands these words as being used in their literal sense. They have a broader meaning. Scores of examples of like character could be given.

Jesus often used this style of speech. Of the bread at the supper he said, "This is my body which is broken for you." Of the wine he said, "This is my blood." "Except ye eat the flesh of the Son of man and drink his blood ye have no life in you." To Saul he said, "It is hard for thee to kick against the goads." These expressions are metaphors in which the words are used to express important truths, of which the literal meanings are suggestive.

The use of the words "wash one another's feet," to mean "serve one another," is no wider departure from their literal meaning than the use of the language above quoted. Now, by which meaning, the literal or the figurative, is the intended lesson best interpreted? What is the lesson he intended to teach, is the question. I will quote two more examples which may help us to answer this question. "When thou prayest, enter into thy closet, and when thou hast shut thy door pray to thy Father which is in secret." He cannot mean by these words that one must literally go into a closet and shut the door in order to comply with the injunction intended. For if so, many would be cut off from the privilege of secret prayer. What is the intended lesson? Manifestly, retirement from public notice, in opposition to the custom of the "hypocrites" who prayed in public places to be seen of men. The closet is used as a symbol of privacy. "Whosoever shall smite thee upon thy right cheek turn to him the other also." If these words were spoken literally Jesus did not follow his own teaching. See John 18:22, 23. Neither did Paul obey the injunction if meant literally. See Acts 23:2, 3. What is the lesson intended? It is one of very narrow application if the words are to be taken literally; that is, to apply only to those who are literally smitten on the cheek, but of very broad application if it is a lesson against retaliation for injuries received. Which is the best interpretation, especially in view of the fact that "smiting the cheek" was a proverbial figure for injuries received. "For thou hast smitten all mine enemies upon the cheek bone." Ps. 3:7. "They have smitten me upon the cheek reproachfully." Job 16:10. "They shall smite the judge of Israel with rods upon the cheek." Micah 5:1.

Returning now to the question:—Did Jesus mean to have the words "wash one another's feet" taken in a literal or in a figurative sense? What is the lesson he intended to teach? The topic of conversation at the table was that of

service. It was introduced by the strife that arose among the disciples, as to who of them should be greatest. See the parallel passage, Luke 22: 19-24. Jesus said to them, "But he that is the greatest among you, let him be as the younger, and he that is chief, as he that doth serve. For whether is greater, he that sitteth at meat or he that serveth? is not he that sitteth at meat? But I am among you as he that serveth." It was at this point, as I think that Jesus rose from the table, girded himself, and proceeded to wash their feet. It was not because their feet needed washing, but because it was the attitude and act of a servant. By this symbolic act he would impress upon them more vividly the lesson he was teaching. "Ye call me Master, and Lord; and ye say well; for so I am. If I, then, your Lord and Master, have acted as your servant, ye also ought to serve one another. For I have given you an example, that ye should do as I have done to you. Verily, verily, I say unto you, the servant is not greater than his lord."

So, then, if the lesson be that of mutual, humble, helpful service, the words "wash one another's feet" must be taken, not in their literal, but in a metaphorical sense. For, otherwise the lesson has utterly lost its significance, except in some private circumstance, as where a sick person needs such a service as the words literally denote. In public feet washing as a Christian rite, no service is rendered; for it is to be presumed that persons having any delicacy of feeling will not expose dirty feet in public.

If it is claimed that the act was to become a Christian ordinance for the public exercise of humility, it may be replied that the characteristic purpose of a true Christian ordinance is to set forth Christ, and not to make a public exhibition of Christian humility.

FARINA, Ill., Sept. 19, 1893.

HOME NEWS.

New York.

ALFRED CENTRE.—On Sabbath-day, Sept. 16th, a large congregation assembled at the First Alfred Church. It had been announced that Dr. Ella F. Swinney would address the people at the morning service and all wanted to hear her speak. President Main conducted the services and referred with much feeling to the time when Dr. Swinney was set apart to the China Mission work, and of the part which fell to him, as Missionary Secretary, to perform on that occasion; of the abundant success which, by the blessing of God, had crowned her work; of his joy in being able to welcome her again to the home land after all these years of toil, and his pleasure in presenting her to the friends who were so eager to hear something of her work in China.

The rapt attention of the large audience as the Doctor rehearsed some of her experiences in that far off land gave evidence of the interest felt in her work. As she painted in vivid word-pictures the scenes in the Dispensary, where the seeming multitudes come seeking relief from physical suffering, how the blessed gospel of Jesus is preached to them as they await their turn to be served; the work in the hospital, aided by efficient native helpers who, out of love and gratitude to their divine Redeemer, have given themselves to the work of ministering to those for whom he died; the journeys into the country, the visits to the homes of the Chinese, the immense amount of work crowded into each

day, we were impressed as never before with its magnitude. It seems marvelous that after all these years of constant toil the Doctor can come back to us looking so fresh and bright. It is no wonder she is called "the happy Doctor" by the Chinese. The secret of it all is that she is thoroughly consecrated to the work and enjoys it, performing it all as unto the Lord and that the peace of God reigns in her heart.

The Doctor spoke of the encouraging results of the school work under the efficient management and thoroughly Christian influence of Miss Susie Burdick; of the faithful earnest help rendered by Mr. and Mrs. Randolph, and the development of Christian character among the pupils; of the work of Mr. and Mrs. Davis, and how the missionaries all work together as one family and help each other whenever and wherever they can; of the great encouragement given by the offering of native Christian helpers to the work who have been educated in the mission, and of some of the present needs in order to the greater efficiency of the work in China.

The evening after the Sabbath a reception was given in honor of Doctor Swinney by Mr. and Mrs. Wm. C. Burdick. Some of the ladies of the Evangelical Society, and of the Woman's Christian Temperance Union assisted Mrs. Burdick in receiving. The spacious parlors were filled with guests, refreshments were served, and a pleasant social time enjoyed, but, much to the sorrow and disappointment of Dr. Swinney and her friends she was too much indisposed to see them, and was obliged to keep her room. She was better the next day, however, and continued to improve, being able to give and receive calls, and to visit with friends, some of whom came from Independence and Nile to see her, as it was thought unwise for her to take the extra fatigue of visiting those places as she at first intended to do.

On Wednesday afternoon Mrs. Burdick gave another reception for the Doctor, which proved a rare treat to all who attended. Photos of buildings and persons of the mission, beautiful embroideries done by girls in the Boarding-school, models of Chinese and Japanese carriages and many curious and beautiful articles, together with styles of clothing for children of different ages, were exhibited by the Doctor to the large company present, and a rich fund of information given regarding the people of the flowery kingdom which greatly increased our fund of knowledge and our interest in the China Mission.

The Doctor's niece, Maggie E., daughter of Rev. L. R. Swinney, of DeRuyter, accompanied her, and made many pleasant acquaintances here, and had the pleasure of visiting with her cousins, the daughters of Dr. Curtis Swinney, of Smyrna, Del., who are students here in the University.

On Thursday morning, the 21st, the Doctor left for the home of her brother, Rev. L. R. Swinney, where we hope she will rest and recover from the fatigue of travel and of speaking so constantly in public. We must not kill our foreign missionaries by over work in the home land when they come to us for needed rest.

L.

Nebraska.

HUMBOLDT.—The weather is dry and has been very warm up to the present date, but this morning, the 16th, there was a light frost. Yesterday was as dusty a day as ever was in this part of the country, the air was filled with dust from morning until night. It is so very dry that it is almost impossible to put in wheat.

We have had but one real good rain for about fifteen months.

There is a tent in town now of "Gospel Union" workers, but although they have been here nearly two weeks there is no great work of saving souls manifest as yet. It was said to be a union effort but there is a general holding back of the different churches. Humboldt needs a general shaking up, such as never has as yet been seen in it. We who keep the Sabbath, although few, let our light shine, and make ourselves felt every day, and especially on the Sabbath when some agent comes to our door. We then take especial pains to explain to him or her that the seventh-day is the Sabbath, and strange to say if they are not especially religious they admit everything with reference to the claims of the Sabbath. In this way we have preached many a Sabbath sermon as well as living out the truth in every way. We intend to make our presence known and felt everywhere. We find very many who are honest and not "well-informed," ready to admit all that is said about the Sabbath. We dispose of our SABBATH RECORDER and *Evangelical and Sabbath Outlook* to them and they take them eagerly. We could use more tracts than we have. Among the professors there is generally too much prejudice to the Sabbath truth. We hope to be faithful in our humble way in the midst of careless and Sabbathless people.

U. M. BABCOCK.

NORTH LOUP.—We have been holding extra meetings since Conference. Five were baptized last Sabbath and four joined the church by letter. Meetings were continued this week with growing interest; several others are seeking Christ.

J. H. H.

SEPT. 21, 1893.

Alabama.

ATTALLA.—Thinking it might be of interest to the readers of the RECORDER to hear from this place, I thought I would send in a few lines. We are on good solid basis though few in number. We have a splendid Sabbath-school of twenty-one scholars, with Mr. J. T. Green, from Minnesota, for our Superintendent. We also have preaching services the 2d and 4th Sabbath of each month, by our pastor, Rev. R. S. Wilson. We greatly rejoice that the time is not far distant when we will have the Rev. Mr. Hills with us. We feel thankful to the Board, and hope this will be a good field, too.

One of the novel events of this place was the marriage of Mr. Matthew White and Mrs. Mary Wilson, last Thursday night, the 14th, at the home of the bride's son, W. L. Wilson, aged respectively 69 and 66. Mrs. Wilson is a Seventh-day Baptist, and we hope Mr. White will be converted to the Sabbath in the near future.

LELA WILSON.

FORGIVENESS.

My heart was heavy, for its trust had been
Abused, its kindness answered with foul wrong;
So turning gloomily from my fellowmen,
One summer Sabbath-day, I strolled among
The green mounds of the village burial place,
Where, pondering how all human love and hate
Find one sad level, and how soon or late
Wronged and wrong doer, each with meekened face
And cold hand folded over a still heart,
Pass the green threshold of our common grave,
Whither all footsteps tend, whence none depart;
Awed for myself, and pitying my race,
Our common sorrow, like a mighty wave,
Swept all my pride away, and, trembling, I forgave.
—Whittier

Dutchess Eugene Litta Boloquine, of Milan, Italy, has sold her jewels, fans and laces, for \$600,000, and is erecting a childrens' hospital in the suburbs of the city.

YOUNG PEOPLE'S WORK.

KNOW how to do something well.

IT is better to climb up than to be pushed up.

WOE unto you when all men shall speak well of you.

YOU can't always tell where a man will bring up simply from the direction he is going.

"FOLLOW the crowd" may do as a general rule at the World's Fair, but even there it is not always the safest way.

BEFORE jumping on some passing car of a popular movement, just find out its destination. The direction it is moving at the time may be as deceitful as a Chicago street car.

IT is well enough to have long skirts on your best coat, or large puffed sleeves in your gown because "the rest do," but even in fashions of dress it is not wisest always to "do as others do."

IT is quite the thing of late for irreligious people to praise the virtues of Buddha and Confucius, and applaud the morals of Eastern religions, with the intention of drawing a comparison which shall bring disparagement upon the Christian religion and cast a doubt upon its genuineness.

WARNING: (a) Do not blindly fall in with such movements until you see what is to be the outcome. (b) Do not be alarmed as to the final effect upon Christianity. The Christian religion cannot possibly be injured by a comparison with any other religion or form of ethical philosophy. (c) Do not lose faith in Christianity because you discover that other religions have something of good in them; because you discover that in many respects their moral teachings are not only similar but identical with those of Christianity.

THOSE of us who attended the Parliament of Religions on Tuesday evening, Sept. 19th, had the pleasure of seeing the Rev. A. H. Lewis presiding over that body, in the chair usually occupied by Dr. Barrows. Dr. Barrows was himself present the first half hour of the session but not as presiding officer. This is an honor Dr. Barrows has extended to but few persons, and while it was of course given to Dr. Lewis as an individual and not as a representative of a denomination, still a few of us Seventh-day Baptists who were present took pardonable pride in the grace and dignity of the presiding officer, and could not help but feel a small share of the honors of the evening.

THE DEMAND OF THE HOUR.

Paper read by Miss Alice Maxson at the Young People's Hour at the General Conference, at Milton, Wis., August 28, 1893.

What is the demand of the hour upon us as young people? has of late been a question in the minds of many. Treating this question from a religious stand-point we would say: First, in the realm of religion the demand is that every young Christian believe with his whole soul that the religion of Christ is designed for every man in every age and clime. Second, that every young Christian be filled with the thought of his or her personal part in the application of Christianity to every lost man, and with soul so

stirred into activity, that heroism and self-sacrifice shall enter into their service for Christ.

There are opportunities open to us on all sides. Opportunities should be an incentive. The hour is mighty in the opportunities it offers to the brave and courageous man. Should not the thought that perhaps the improvement of these opportunities will not only call for our highest and best service, but will redound to the broadening and deepening of our own Christian experience as no other service ever could, move us to instant and earnest thought of missionary service, as a possibility for us personally? Human need is God's call to service. Other's need is our opportunity. The Lord's service appeals to the young, to the activity that seeks ways of being busy, to the courage that is not afraid of sneers or of danger. Responsiveness to this influence ought to aid in the growth of the work among us and to the building up of Christ's kingdom in the world.

This question comes to the young people of this denomination, What is our work in the world? Are we of service? If we only think to be useful in our own church and leave what is usually termed missionary work to those especially interested in it, then we are not doing our part of Christ's work in the world. We must be especially interested if we would interest others, and do what it is our privilege as young people to do. All good things are better when shared. So if we are interested we will interest others. We live in a fast age, an age in which the prevailing idea seems to be, Every man for himself. This will do when it means to bring that self into a condition to better glorify God in the work he has committed to us, for the sake of the love we have for him. We ought to work harder for our own young people, aid, comfort and strengthen ourselves that we can hold fast what we have and at least grow strong and influential within ourselves. Any neglect on our part in this matter retards our growth as a people.

We have no right to be selfish. We are willing to accept Christ as our Saviour, but are we willing as young people to devote our time and talents to the service of others. We may not all have talents alike, and feel that we cannot do much, but is this an excuse for indifference? Shall we sit with folded hands and do nothing? It is fitting that work for Christ be undertaken by young people. In this age of the world especially are we beginning to recognize the fact. We rejoice to-day that a change has come upon the church. Hitherto religious work had no special interest for youth, but now there is prevalent a kind of Christianity which is attractive. While there are many young people won for Christ through the zeal, enthusiasm, and methods of young people's societies, there are many more to be won.

Those who are away from any Christian influence, who are kept aloof from good society and care nothing for stirring hymns and religious gatherings, What is expected of us in this matter? is a question that we must meet. The consecration of young life to the Master is the most hopeful feature of young people's work to-day. This does not simply mean a pledge to read the Bible every day or attend meeting and take some part each time in them. It means a true devotion of one's self to his Master. If we would individually work at our best we must do it by fitting personal service to its best place within the large field of the united service of the rank and file. It must be both, each and all for Christ.

At the unvailing of the bronze statue of John Bright in the town of Rochdale, England, not long ago, it was remarked that Mr. Bright's eloquence was character, conviction, sincerity, purpose and service; it was the moment and the man. The great Englishman is a high example to all mankind, because he was equal to his moment.

The field of opportunity now open to us as Seventh-day Baptist people is our moment. Are we ready to meet it? Would that we could realize the true meaning of the words uttered by Ruskin, and apply them to our own lives: "There is a work for us all, and there is a work for each, work which I cannot do in a crowd or as one of a mass, but as one man acting singly, according to my own gifts and under a sense of my personal responsibility. There is no doubt associated work for me to do. I must do my work as part of the world's great whole, or as a member of some great body, but I have a special work as one individual who by God's plan and appointment has a separate position, separate responsibilities and a separate work. If I do not do it, it must be left undone. No one of my fellows can do that special work for me which I have come into the world to do; he may do a higher work, a greater work, but he cannot do my work. I may do little or I may do much. That matters not. It must be my own work."

Let us, then, as young people meet the demand now resting upon us for work, doing our special part as best we can, then we shall fulfill God's will in making us a power in the world for the building up of his kingdom.

ACTIVITY.

"Wist ye not that I must be about my Father's business?"

There may be the appearance of life, but certainly not its presence, where there is no activity. Courage maintains itself by its ardent action. Energy often gives a person a fortitude which he might not otherwise have possessed. There is much in our obeying, as did our Lord, "straightway."

The Lord gives his servants grace, and when they follow out their convictions as soon as they feel them, they act courageously, yet wisely.

The duties of life, as they are ordinarily distributed, both in the household and out of it, are indispensable to the best development of the whole nature of man. They are of prime importance and are the instruments of grace.

The church, the Sabbath-school, the prayer and conference meetings, are means of grace and will help one to "grow in grace." It would seem to some that the use of them was meant to exclude common life, common duties, and common occupation; whereas, in the divine economy, everything which pertains to the well being of the individual, the prosperity of the household and the welfare of the community tends to that accumulation of force which results in civilization.

The individual who works at his bench may be as truly worshiping God, fulfilling his will and doing his service as one who studies and expounds the gospel. He who rightly performs the duties of life is worshiping God if to worship means "rendering acceptable service to God."

One who gives the full activity of his nature to the work in the sphere where God has placed him, has his mind in that condition in which he will ever be in communion with God.

Activity in business gives that vitality, that

wholesome, fresh condition of mind which is the very prime ingredient of fervency of spirit; and this fervency, this life which is increased by activity, is to a very great extent the source of our strength, the source of our good, moral judgment, the source of all those virtues which are to be developed in us.

How many go through life filling no greater sphere than the swine; simply floating with the majority, having no ideas of their own, they bury their talents in the earth.

Certainly every person has some mission in life. Men are all around us lost in sin. Shall we fold our hands and say, "I am safe and I wish everybody else was," or take up the duty nearest us and let others say of us, "they did what they could?" Now for the work, and hereafter for the wages. Earth for the Cross, Heaven for the Crown.

CASTELLO EMERSON.

OUR MIRROR.

PRESIDENT'S LETTER.

The heat of summer, together with the drought which has made some of us sick, is, we hope, nearly over. Vacations have ended. The time has come to enter upon the year's work. We are, as yet, afflicted very little with the popular idea of hanging up the gospel during the extremely hot and cold weather. The devil takes no vacations. The people are expecting something will be done in the way of reaching the unconverted. There was no uncertain sound on this question at Conference. The pastors of our churches are awake to this work. In a letter from one of them this week he says, "We are holding several extra meetings each week preparing for an outpouring of God's blessing in our midst." I thank God that our leaders are taking this stand. Who thinks God will turn away such a pastor and a people who are willing to thus carry on an effort of this kind?

The fear has been expressed by some that there was an under current against this special line of work; my observation is that no people, neither the leaders of any people, are so alive to this great question as are ours. The testimonials on this question are the numerous letters received by all of our Christian workers who are permitted to do evangelical work, while both pastors and people are asking assistance and offering their services, expressing a willingness to take any position best in order to carry this work forward, to rescue those who are yet unsaved. Many of them are our brightest boys. Most of us are in very moderate circumstances and have about all we can carry of burdens.

A man said to me a few weeks ago, this religious or revival work which you are doing is all right but I am in great trouble, am so busy, we all have now more obligations than we can meet, more to do than we have time for, and you must not expect us to give this matter our support and time. I said settle this question for this is the direct road to the right settlement of most of the mooted questions in your life, your church, your town and our nation. This man was one of a very few who in his town did not give his influence to this movement and who did not get the blessing. It came to hundreds, but their attitude to it determined the depth of blessing they received. Thank God most of our pastors and people know their attitude to this work determines not

alone the blessing they receive but also the blessing they carry to others.

E. B. SAUNDERS.

—THE Christian Endeavor meetings at Hammond, La., have been sustained during the hot summer months with a fair attendance. Our pastor and his wife have been greatly missed, yet we were thankful that they could have the change and enjoy so many extra opportunities afforded by a trip north this summer. We are glad the time is near for their return, doubtless they will be with us before another Sabbath. Three of our members are away. One has gone to brighten a home and be a shining light in one of our other churches and Endeavor Societies. The others are away for a season, and though they may never return, we expect them some day, and best of all we know they will be faithful wherever found. Two new names have been lately added to our active membership list, and still there are others we long to have join us in this great work for Christ and the Church.

L. Q. H.

—OUR ninth Junior Society is soon to be organized at Milton Junction, with Mrs. West as Superintendent. Where will be the next?

OUR YOUNG FOLKS.

AN AWFUL STORY.

There is a little maiden
Who has an awful time;
She has to hurry awfully
To get to school at nine.
She has an awful teacher;
Her tasks are awful hard;
Her playmates all are awful rough
When playing in the yard.
She has an awful kitty,
Who often shows her claws;
A dog who jumps upon her dress
With awful muddy paws;
She has a baby sister
With an awful little nose,
With awful cunning dimples,
And such awful little toes!
She has two little brothers,
And they are awful boys;
With their awful drums and trumpets,
That make an awful noise.
Do come, I pray thee, common sense;
Come and this maid defend;
Or else, I fear, her awful life
Will have an awful end.

—Selected.

DR. CUYLER ON THE THEATER.

You must take the average stage as it is, and not as you would like to have it. It is an institution which, if you patronize, you become morally for, as much as if you were to patronize a public library, or a public drinking saloon. As an institution it habitually unsexes woman by parading her before a mixed audience in man's attire. Too often it exposes her in such a pitiable scantiness of any attire at all, that if you saw your own sister in such a plight, you would turn your eyes in horror. Yet you propose to pay your money (through the box office) to somebody else's sisters and daughters to violate womanly delicacy for your entertainment. If the daughter of Herodias dances to please you, then you are responsible for the dance, both in its influence on the dancer and on your own moral sense. There is no evading before God, your accountability for the theater, if you habitually support it.

Another peril of the theater arises from the fascination which it too often engenders. Like wine drinking, it becomes an appetite. To gratify this growing passion for the play-house, tens of thousands of young people squander their money and their time. Other and purer recreations become tame and insipid. Wholesome pleasures cease to please, just as a brandy drinker ceases to be satisfied with cold water. It is not recreation, but stimulation, too, that you will be after when you become enslaved by the fascination of the stage.

My young friends, be assured that no sagacious employer ever chooses a clerk or accountant, or any other employee, the sooner because he is a theater goer. No sensible man is apt to select the companion of his heart and home because she is a frequenter of a play-house. No good woman wants her sons and daughters there. No pastor expects that his youthful church members can go into that impure atmosphere without a terrible damage to their piety. I don't believe that the theater has ever helped many souls toward heaven. I know that it has sent thousands to perdition. Now that I have, in kind and candid plainness of speech, pointed out some of the inevitable perils of the play-house, do you feel like taking the risk?—*Mail and Express.*

JUST BE GLAD.

O heart of mine, we shouldn't
Worry so!
What we've missed of calm we couldn't
Have, you know!
What we've met of stormy pain
And of sorrow's driving rain
We can better meet again
If it blow.

We have erred in that dark hour,
We have known.
When the tears fell with the shower,
All alone—
Were not shine and shower blent
As the gracious Master meant?
Let us temper our content
With his own.

For we know not every morrow
Can be sad:
So, forgetting all the sorrow
We have had,
Let us fold away our fears,
And put by our foolish tears,
And through all the coming years
Just be glad.

—James Whitcomb Riley.

JUVENILE SMOKING.

It is time that the attention of all responsible persons should be seriously directed to the prevalence and increase of tobacco smoking among boys. Here and there, as we have recently shown, there have been observed expressions of a strong repugnance existing in the public mind against this form of juvenile perversity; but we still lack the support of a general and outspoken objection to its continuance. At the same time we feel assured that no man who has really given any thought to the matter would hesitate in condemning the injurious folly of this practice. Stunted growth, impaired digestion, palpitation, and the other evidences of nerve exhaustion and irritability have again and again impressed a lesson of abstinence which has hitherto been far too little regarded. A further stage of warning has been reached in a case which recently came before the coroner for Liverpool. A lad was in the habit of smoking cigarettes and cigar ends, and after an attack of sickness died somewhat suddenly. The post mortem examination revealed fatty changes in the heart, which there was little doubt as the verdict held, had been fatally supplemented in their influence by the habit referred to. This, of course, is an extreme example. It is also, however, after all, only the strongly colored illustration of effects upon health which are daily realized in thousands of instances. Not even in manhood is the pipe or cigar invariably safe. Much less can it be so regarded when it ministers to the unbounded whims and cravings of every heedless urchin. Clearly there is need of some controlling power here. The parent, in certain cases, is almost as ignorant of consequences, and probably quite as apathetic as his boy. When he can be roused to the active exercise of his authority in repression, he should be. In very many cases he cannot, and we have no hesitation in asserting our conviction that it is incumbent upon the legislature to restrict this habit by an age-limit which will fall outside this limit.—*Lancet.*

CATCHING CRABS.

The little son of a sea captain who accompanies his father on his voyages tells of the amusement he had at Terre del Fuego in watching dogs catch crabs. The dogs on board the ship

are not up to the trick but the native canines are very expert in securing their crab dinners. The beach there is stony and when the tide is out the crabs hide themselves in the sand under the stones, waiting for it to return. At low tide the dogs come to the beach and with one fore paw turn over a stone to which a crab is clinging and knock him off with the other paw. They have to be spry or else the crab will get so tight a hold on the stone that he cannot be dislodged. A green dog is likely to get a nip from a crab's claw when he undertakes this feat and then how he yelps! The captain says he never has seen this performance except at Terre del Fuego. But we know of a Maine dog who digs clams with his paws though we cannot certify that he ever attempts to open the shells.—*The Congregationalist*.

ROOM AT THE TOP.

Never you mind the crowd, lad,
Or fancy your life won't tell;
The work is the work for a' that
To him that doeth it well.
Fancy the world a hill, lad;
Look where the millions stop;
You'll find the crowd at the base, lad;
There's always room at the top.

Courage and faith and patience,
There's space in the old world yet;
The better the chance you stand, lad,
The farther along you'll get.
Keep your eye on the goal, lad,
Never despair or drop;
Be sure that your path leads upward;
There's always room at the top.

—Selected.

"LOOK UP:" A FLOWER FABLE.

"I wish I could be of some use," said a newly-opened daisy which grew in a pleasant field; "but I am so small, I wonder why I was made." The little flower looked timidly around, and as a soft wind played over the field, waving the long grass, it kissed the little daisy, and said, "God has made nothing in vain; only look up."

As the trembling flower raised its head, a bright sunbeam glanced by and dried the tear-drop that dimmed its eye. The daisy felt grateful, and looked up with a smile.

Just then a little girl was passing, and she sank down wearily on the grass, close by the daisy, and wept, for sorrow had darkened her home, and her spirits were cast down. Presently she raised her head and caught sight of the daisy at her feet, and as she gazed at its simple beauty, she thought of some words she had once learned: "If God so clothe the grass of the field, * * * shall he not much more clothe you, O ye of little faith?"

"Oh, yes," thought she, "I shall not be forsaken. I, too, will look up, even as the daisy." So with a bright smile she gathered the daisy and sang:

"He who careth for the flowers
Will much more care for me."

—Work at Home.

FORTY FEET BY A ROPE.

The *Journal's* item regarding a shepherd dog who was saved from a dry well by clinging with his teeth to a rope lowered him leads a correspondent to send the following story: A kitten had fallen into one of the ventilating flues in the walls of the large sub-treasury apartment in the post-office building of this city, and had been incarcerated five days without food or water. The flue referred to is forty feet in depth, from the ceiling level of the apartment. Notice of the kitten's misfortune was brought to Architect G. J. F. Bryant late of a Saturday afternoon. The cries of the kitten could be faintly heard, and Mr. Bryant's first impulse was to cut in through the marble facing of the apartment in which the flue was located; but a suggestion being made that perhaps the prisoner, in its desperation, might seize the end of a line weighed and of bulky shape at its lower end, this experiment was tried. Strange to say, the nearly starved creature almost instantly took fast hold with its claws, when it was very carefully and slowly drawn safely up the entire height of 40 feet and safely delivered. No Southern razor-back pig was ever thinner than this liberated little kitten; yet, with warm milk administered

at intervals, restoration soon took place.—*Boston Journal*.

HONOR THE DEAR OLD MOTHER.

Time has scattered the snowy flakes on her brow, plowed deep furrows on her cheek—but is she not sweet and beautiful now? The lips which have kissed many a hot tear from the childish cheek are the sweetest lips in all the world.

The eye is dim, yet it glows with the rapt radiance of a holy love which can never fade.

Oh, yes, she is a dear old mother.

Her sands of time are nearly run out, but feeble as she is they will go further and reach down lower for you than any other on earth.

You cannot walk into midnight where she cannot see you: you cannot enter a prison whose bars shall keep her out: you can never mount a scaffold too high for her to reach that she may kiss and bless you.

In evidence of her deathless love, when the world shall despise and forsake you—when it leaves you by the wayside to die unnoticed, *the dear old mother will gather you up in her feeble arms, carry you home and tell you of all your virtues until you almost forget that your soul is disfigured by vices.*

Love her tenderly, and cheer her declining years with holy devotion.—*The Bugle Call*.

"I CAN'T."

One of General Grant's early playmates says of him: "I never saw him show any resentment. He was not rude or disagreeable to other children. Once, when he was young, he was troubled by one of his lessons. A schoolmate noticing his perplexity, said, 'You can't master that.' Ulysses (his Christian name) replied, 'Can't! What does it mean?' 'Why,' replied, the boy, 'it means—that you can't. There!' Ulysses went to the dictionary and tried unsuccessfully to find the word there. Then he went to his teacher, and asked him what was the meaning of the word 'can't,' telling him that he had searched for it in vain in the dictionary. The teacher gave him a proper explanation, and added, 'Ulysses, if in the struggle of life any person should assert that you can't do a thing you desire to accomplish, let your answer be, 'The word can't is not in the dictionary.'—*Work at Home*.

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. 23.	The Birth of Christ.....	Matt. 2: 1-11.
Dec. 30.	Review.....	

LESSON II.—REDEMPTION IN CHRIST.

For Sabbath-day, Oct. 7, 1893.

SCRIPTURE LESSON—Rom. 3: 19-26.

GOLDEN TEXT.—Being justified freely by his grace through the redemption that is in Christ Jesus.—Rom. 3: 24.

HELPS TO STUDY.

INTRODUCTION.—In the last lesson Paul simply made the broad statement that the gospel of Christ is the power of God unto salvation to every one that believeth. He then goes back to show the wrath of God upon all men because he reveals himself to them sufficiently in nature so that they have no excuse for their ungodliness. But as they were unthankful and did not glorify him, he gave them over to the most fearful "corruptions. Lust became religious duty, prostitution honorable, cruelty excessive, and industry dishonorable. Read Rom. 1: 18-32. Thus it was with the Gentiles under the

law of conscience and of nature; but as to the favored Jew with the oracles of God Paul asks, "Are we better than they?" No, in no wise; for their own Scriptures say, "There is none righteous, no, not one. There is no fear of God before their eyes." Here our lesson opens with all mankind fully convicted of sin. 19. "The law." God's will toward men expressed in the Old Testament, conscience, and nature. "To them," the Jews under a revealed law, to all under the laws of conscience and nature, "that every mouth may be stopped" from denying their guilt. "Guilty before God." Need redemption. 20. "Deeds." Works in obedience to "the law," the universal rule of duty. "No flesh." No human being in his natural state. As all have sinned, none by obedience henceforward can ever be "justified" from past transgression. A way of redemption must be provided, or none can be saved. "By the law is the knowledge of sin." It holds up the mirror and shows man a sinner.

REDEMPTION PROVIDED. 21-26. "Righteousness of God." The plan by which it is right for God to forgive sin; or the righteousness which God has provided for man to possess. "Without the law." Apart from the law. R. V. Since the law has no way to justify a sinner it must be done apart from the law, not against it, but by God's righteous plan. "Is manifested in the coming" of Christ. "Being witnessed by the law." Every sacrifice foretold of Christ's coming and his sacrifice for sin. "And the prophets." The coming of Christ is the one theme from Genesis (3: 15) to Malachi's last chapter. 22. "Faith in Christ." This faith includes the whole man, mind, heart, will, in a complete self-surrender. "Unto all and upon all." Offered to all "that believe." "No difference between" Jew and Greek, all mankind alike are provided for in this plan of redemption. The last clause of this verse and the next verse are parenthetical. 23. "Short of the glory of God." As man was created for the glory of God (Isa. 43: 7), to sin is certainly to fall short of that. 24. Read this verse consecutively with "them that believe." v. 22. "Justified." Recognized as righteous. "Freely," willingly and plentifully; not of merit, but of abundant "grace," loving favor of God. 25. "Set forth" on the cross in the presence of the world. "Propitiation." A making favorable "by his blood," his death instead of the sinner's satisfying offended law. "Remission." Passing over. R. V. This passage shows how mankind was saved before Christ died. It was "through the forbearance" until Christ died that "God" passed over sin for the sake of a redemption then wrought. 26. "Be just and a justifier." A difficult problem of law. If a judge remit sentence he encourages crime. If he punish the guilty must suffer. Only by God's plan through Christ can sinful man be forgiven, and God be just. No philosophy can explain the atonement, yet as a fact we see it all through the Scripture, a "mystery of godliness."

HELPFUL COMMENTS.

REDEMPTION NEEDED. 19, 30. "Every mouth be stopped . . . guilty." Guilt is a great mouth stopper. It is that which so often keeps us still in conference meeting. Did we live as we should our mouths would be open with a new song each week; but, guilty as we are, we need redeeming grace that our mouths may be open to speak his praise. Again, we often complain of others when if we looked at our own guilt our mouths would be stopped. "Speak not evil one of another, brethren."

"No flesh be justified." Morality can never save one soul. Perfect obedience in the future cannot atone for one past wrong. A debtor goes to his store-keeper and says, "I will hereafter pay you for everything I get." Will that pay what he now owes? So, as all have sinned, future obedience cannot change that fact, and the best moralist remains sinful. Besides, if his disposition is not changed he will sin again. To save a soul from past sin and from sinning in the future is the most difficult problem in the universe. A divine plan of redemption is needed. "By the law is the knowledge of sin." The law must be understood that we may know what sin is. If we are not taught that it is wrong to seek our own pleasure, or to visit, or go to the post office upon the Sabbath, we do not feel condemned in these practices. The minister who preaches consolation to a people in neglect of duty confirms them in that neglect. If a pastor would reform his people in any practice he shows them a law wherein they err, not once nor twice, it may be, but line upon line, repeated again and again, as long as there is a sin of neglect or practice. There is a need of a better knowledge of the law.

REDEMPTION PROVIDED. 21-26. The believer is to be redeemed (1) soul (Psa. 34: 22; 31: 23) and body (Rom. 8: 23), from sin (Matt. 1: 21); *i. e.*, (a) sin passed (Heb. 8: 12, Rom. 3: 25); (b) the disposition to sin (Jer. 24: 7, Ezek. 11: 19); (2) from the curse of the law (Gal. 3: 13);

from death (Hosea 13:14); (4) from the present evil state to one of glory. Luke 21:28, Rom. 8:23.

"Forbearance" is a divine trait and a Christian duty. Charity beareth all things. We then that are strong ought to bear the infirmities of the weak. Notice together these two Christian characteristics, forbearing and forgiving, suffering wrong upon self and doing good to others. That is Christ-like, it is Christian duty. Enduring all things, "let us do good to all men, especially to them that are of the household of faith."

This whole topic, Redemption Needed and Provided, is summed up in this: We are great sinners; we have a great Saviour; a great salvation.

CHRISTIAN ENDEAVOR TOPIC.

(For week beginning October 1st.)

FAITH IN JESUS CHRIST.—What is it? Rom. 3:22. Eph. 3:17-21

"The substance of things hoped for," says one great writer. The substance of what we hope for in Christ, what we expect from him. It is a great question, a great thing and we would have said the *greatest thing* if Paul had not written, "The greatest of these is love." We can just say a little about it. There is an inferior kind of faith that has its origin and strength in external signs. That does not have as much influence on the life and character as the highest faith, and that faith grows out of a receptive nature, that longs for, hungers after righteousness, that accepts the teachings of Christ as divine, so that they feed the soul and meet the spiritual needs. Let us illustrate in this way: There is a rope which is to lower us into a deep ravine. One says, "I have faith in that rope." That is an opinion, but now he grasps the rope and swings by it into the air. He is truly believing, then, in the rope, or *on* the rope. His belief is more than an opinion, it is an actual transaction. He trusts himself, his weight, his life to the rope. So when the believer gives up all other reliances and trusts to what Christ has done and can do for him, he believes on Christ. He entrusts himself for pardon, strength, guidance, and final admission to glory, to Christ. Again faith in Christ is the source and spring of good works, or works pleasing to God. It is the *principle* producing them, the *tree* on which they grow, the *fountain* from which they flow. Acts of morality to be of worth must have a virtuous heart prevailing them. Faith only does the works of God. The real things of life to us, the "things hoped for" are the teachings and truths of Jesus Christ.

REFERENCES.—Heb. 11:1-6, John 3:16-19, Gal. 3:22-29, Matt. 9:22-29, Rom. 1:17-19, Eph. 2:1-8.

—ONE school heard from. The Secretary of the Walworth Sabbath-school writes, after asking pastor, teachers, and older members of the school, that they are satisfied that the International Lesson Helps, as a rule, give better satisfaction for all classes in school. Who agrees or thinks differently? Send results of your canvass.

—THOSE who have no confidence in themselves, or in their own capabilities and powers, those who are afraid to attempt any new methods or introduce original features in class work because they fear criticism, or fear they will not succeed, such do not succeed. It is the teacher with a measure of confidence in personal powers who will succeed. And this is not conceit as some good folks persist in terming it. To do anything well one must have self-confidence that knows what can be done and what cannot be done, and an humble, teachable person can have, must have that self-confidence born of faith in God and belief that he made us to be somebody and do something and fulfill some very important mission in this world.

—"I CAN do all things through Christ which strengtheneth me." All our attainments in work are due to the fact that Christ is living in us. Paul could adapt himself to all classes of people and do all kinds of Christian work because of the life, new-born, within. Now is it not a fact that if Christ be truly in us, if we are full of his spirit and purpose, we can adapt ourselves to many more situations than we think we can, and do a thousand and one things that

our carnal nature rebels against? Christ goes before us to provide and direct. What though difficulties are very many? What though some opposition be encountered? What though we are weak and unworthy? Has not enthusiasm and help come at many critical moments and mountains of difficulty vanished? When flesh and heart is about to fail us we may say, "God is the strength of my heart and my portion forever." Let superintendents and all workers in the Sabbath-school have the "do all things through Christ" spirit.

WASHINGTON LETTER.

From our Regular Correspondent.

WASHINGTON, D. C., Sept. 22, 1893.

The centennial celebration of the laying of the corner stone of the Capitol last Monday recalls past history. The procession followed the route over which Washington was borne to the original ceremony. Prior to the selection of the District of Columbia the seat of government had wandered to a dozen places, including New York, Philadelphia, Annapolis and Trenton. Upon its location here a commission was appointed by Congress to provide suitable buildings which offered a prize of \$500 and a city lot for a plan for the main government buildings. The Capitol was originally small but was subsequently altered and enlarged. It stands on the hill selected for it by the one who planned the city, and on the spot where Indian tribes had burned council fires and prehistoric man has trod.

The British under General Ross and Admiral Cockburn, after the battle of Bladensburg, in 1814, entered the Capital, then a city of 8,000 inhabitants. Some foolish man fired at General Ross and killed his horse. This enraged Cockburn, who said burn "this harbor of Yankee democracy." The soldiers piled up and set on fire the books and papers of the Capitol library and the interior was ruined, but the fire was checked and the walls saved by a heavy rain.

In 1850, the city then having a population of 40,000, the enlargement of the Capitol was begun and the corner stone of the new part was laid July 4, 1851. Daniel Webster, being then Secretary of State, was the orator of the day. He exhorted Virginians and Marylanders to be true to the Union. "Ye men of Virginia," he exclaimed; "ye men of James River and the Bay, places consecrated by the early settlement of your Commonwealth, what say ye? Do you desire, from the soil of your State, or as you travel to the North, to see these halls vacated, their beauty and ornaments destroyed, and their national usefulness gone forever?"

The improvements begun in 1850 were completed in 1863 when the statue was placed above the dome. This was originally designed with the classical "Cap of Liberty," but Jefferson Davis, who, as Secretary of War, then had charge of the work, when he saw the model said, "This will never do! We Americans have patronized the absurd 'Liberty Cap' too long already. It was the detestable head gear adopted by the freed slaves of Rome," and ordered the head piece of feathers which now crowns the statue, to be substituted.

Train robbing. Congress is to be asked to impose the death penalty in case death is caused by holding up a train, and to provide other laws to protect interstate commerce and the mails from the Reno, James, Bass, Sontag and Dalton boys, and from an increasing number of imitators. Since 1866 scores of trains have been plundered, three million dollars stolen and many lives sacrificed. The only robbers exe-

cuted were those punished by lynch law in Southern Indiana, at an early date. It put an end to the train robbing business in that locality. There is no question that laws, and officers should be provided to protect trains from robbers and from collisions. Every important road ought, among other precautions, to be required to have an armed watchman constantly on every mile of its track. If these were provided with light tricycles running on the track it could be constantly supervised and threatened attacks and accidents averted by timely notice. CAPITAL.

For the SABBATH RECORDER.

TABERNACLES.—Tisri 15, 5654.

BY M. E. H. EVERETT.

Come out from all the ways of sinful man
Into the green, still shelter of thy Lord!
Dwell here in joyful peace a little space
And harken to His pure and perfect word.

From all the doors of traffic far aloof
Shut ye your gates behind your seeking feet;
In these green booths ye well may unde stand
What made your Father's pilgrimage so sweet.

Tent here with messengers from Paradise
And learn to trust the arm unseen but strong,—
The only place where ye may lean for rest
Or trust for succor as ye pass along.

With songs of Zion whispered tenderly,
(Lest the great world should mock your faith di-
vine)
Repeat the law your pious father's loved
And praise the giver of each perfect line.

Then, on the eighth day gather ye again
With holy offerings and vows of truth,
Bless Him who gave to Israel's wandering sons
A place of shelter even from their youth;

And bless the prophet whose clear eyes foresaw
The day of glorious peace the book foretells,
When holiness unto the Lord shall be
Engraven even on your horse's bells.

CORRESPONDENCE.

EXTRACTS FROM PRESIDENT ALLEN'S LETTERS.

Mr. Editor.—In making extracts from Pres. Allen's letters to me for Mrs. Allen, I was much impressed with the following lines, which I have Mrs. Allen's permission to publish. In speaking of his work at Alfred, under date of Feb. 8, 1886, he said: "I have seen hundreds of times when I have thought any other place would be better than this, for my way here has been long and hot and dusty, without shade or cooling fountain, and at times so wearisome that I longed to get away too—and such is not over with yet. I too would be glad to go almost anywhere. The time will soon come, I feel assured."

The pathos of these words is beyond expressing, and I quote them that people outside the schools may have a faint glimpse of the martyrdom endured by many in building up the Seventh-day Baptist schools. In this connection it may be proper to repeat a remark an aged and revered Seventh-day Baptist made the past summer: Said he, "Pres. Kenyon once told me that if he had his life to live over he would be cut into inch pieces before he would endure again what he had endured in his work at Alfred." I do not mean to infer that either of these men would really have ever abandoned their work, but merely to show with what pain they labored. What they endured others have endured and are still enduring.

Nor were they compelled to labor for Seventh-day Baptist schools. Pres. Kenyon was offered the Presidency of a State Normal School with a liberal and sure salary; Pres. Allen was twice offered the Presidency of a State University; Pres. Whitford the Presidency of a strong and flourishing State Normal School. They choose to stay and suffer with the people of their own faith, but were they not compelled to bear far too large a share of the suffering and the sacrifice? While the dead are honored for their sacrifices cannot the burdens be made lighter for those who remain?

W. F. PLACE.

POPULAR SCIENCE.

A SCIENTIFIC journal states that platinum can now be drawn into wire strands so fine that twenty-seven twisted together can be inserted into the hollow of a hair.

THUNDER storms are more frequent in Java than in any other part of the world, there being an average of ninety-seven days in each year upon which they occur.

It is said that warm turpentine applied directly to the wound will work a speedy and permanent cure in most cases of lockjaw. Cold turpentine is good for recent cuts and bruises.

ELECTRICITY, where unretarded by atmospheric influences, travels at the rate of 288,000 miles a second. Along a wire it is, of course, vastly slower; a perceptible period of time is occupied by the electric current in sending telegrams over long distances.

It is said that oak trees are more frequently struck by lightning than beech trees. The leaves of the beech tree are, it seems, covered with a fine down, which is a better conductor of electricity than the smooth leaves of the oak. According to the same journal, experiments with discharges from influence machines tend to confirm this theory.

HOME with love in it is a kind of paradise. I suppose with love out of it home is a kind of pandemonium. The sweetest hours of life are those when the heart is full of love, and those hours are almost as sweet in the recollection as in the present experience. In the day and night, and in times of revery, we recall every look, every gesture, every word by which love was confessed to us, and I suppose, even in extreme old age, the heart never forgets the scenes and memories of love's young dream. Such is the heart of man.—Dr. Stalker.

WHEN a man claims in church to love the Lord, and you happen to know that he behaves in a way that makes home a purgatory for his wife, how much blaze can you see for good in his light?

It is impossible for a business mind to appreciate the religion that will allow a church to settle its pastor's salary at fifty cents on the dollar.

THERE is no more abominable idol in the sight of God than the plan of salvation man makes for himself.

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:

Table with 2 columns: Location and Amount. Includes West Union (\$2.51), New Salem (18.37), Lost Creek (17.60), Middle Island (8.47), Ritchie (7.48), Roanoke (3.52), Green Brier (10.23), Salemville (3.35), Conings (1.43).

Eastern Association.

Table with 2 columns: Location and Amount. Includes Piscataway (9.39), First Hopkinton (35.50), Shiloh (34.07), Berlin (11.44), Waterford (4.98), Marlboro (8.61), Second Hopkinton (11.86), Rockville (21.15), First Westerly (4.89), Plainfield (17.74), Pawcatuck (34.08), Woodville (2.29), New York (3.25), Greenmanville (3.74), Second Westerly (3.35), Cumberland (86).

Central Association.

Table with 2 columns: Location and Amount. Includes First Brookfield (20.68), Second Brookfield (18.37), DeRuyter (15.32), Scott (8.42), First Verona (8.14), Second Verona (2.67), Adams (30.25), West Edmeston (7.95).

Table with 2 columns: Location and Amount. Includes Otselic (2.86), Cuyler (1.43), Lincklaen (3.74), Watson (6.03), Norwich (75).

Western Association.

Table with 2 columns: Location and Amount. Includes First Alfred (55.28), Friendship (14.33), First Genesee (19.34), Second Alfred (19.27), Richburg (11.20), Independence (11.50), Scio (3.36), Hartsville (8.06), Hebron Centre (3.55), West Genesee (2.86), Andover (7.76), Shingle House (3.08), Hornellsville (2.20), Wellsville (4.60), Hebron (9.18), Portville (1.81).

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South-Western Association.

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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.

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CONDENSED NEWS.

Three new cases of yellow fever are reported at Brunswick, Ga.

The insurgents in the Argentine province of Tucuman have been checked by the government troops.

The total attendance at the World's Fair last week was 1,133,483, and the grand total up to date 13,504,776.

Seven new cases of small pox were reported in New York by the board of health yesterday. All the parties were removed to North Brothers Island.

Secretary Carlisle denied a rumor circulated in London and Paris that the United States had made efforts to obtain a loan of \$50,000,000 gold in those cities.

Seven fresh cases of cholera, two of them fatal, have been reported since Sept. 24th, in Hamburg. Seven cholera patients previously reported have died in the last twenty-four hours. Five of the seven fresh cases appeared in Esty in the dock districts.

An energetic young American, not long ago, disguised himself as a tramp and went forth to spend an uncomfortable fortnight among the tramps of Germany. One of the results of his study of these gentry was the discovery that many of them were making a better living as beggars than they could get by honest work.

The special committee of the Cornell University trustees having charge of the celebration of the twenty-fifth anniversary of the opening of the University, on October 6th, 7th, and 8th, completed their arrangements Sept. 22d. The Hon. Chauncey M. Depew is to deliver the oration and Bishop Doane, of Albany, the memorial sermon. A grand reception will be given to the Alumni and distinguished guests.

The sealing season has ended, and the United States fleet in Behring Sea has started southward. The Fish Commission steamer Albatross, one of the vessels engaged in maintaining the modus vivendi, arrived at Union, British Columbia, yesterday, fourteen days from Ounalaska. At the time of the Albatross's departure the Mohican and the Rush were at Ounalaska, while the Corwin and the Ranger were cruising near the Seal Islands.

MARRIED.

BARNEY-POTTER.—In Independence, N. Y., Sept. 20, 1893, by Eld. J. Kenyon, at the home of the bride's father, E. D. Potter, Esq., Omer L. Barney, of Wellsville, N. Y., and Miss Sarah A. Potter, of Independence.

SNYDER-FAKE.—In Berlin, N. Y., Sept. 12, 1893, by the Rev. G. H. Fitz Randolph, Morrison E. Snyder and Miss Jennie V. Fake, bride and groom both of Brunswick, N. Y.

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LIPPINCOTT-McCLAIN.—At the Seventh-day Baptist parsonage in Jackson Centre, Ohio, Sept. 16, 1893, by the Rev. W. D. Burdick, Samuel D. Lippincott, of Bloom Centre, Ohio, and Miss Della McClain, of Sidney, Ohio.

SEVERANCE-HITCHCOCK.—At the home of the bride's parents, in Walworth, Wis., Aug. 28, 1893, Prof. W. J. Severance and Miss Vena B. Hitchcock, Rev. M. N. Clark officiating.

DIED.

SHORT obituary notices are inserted free of charge. Notices exceeding twenty lines will be charged at the rate of ten cents per line for each line in excess of twenty.

FANTON.—In Willing, N. Y., Sept. 18, 1893. Angeline, wife of David Fanton, deceased, aged 57 years.

For some nine years Mrs. Fanton has been in poor health, gradually running down both in body and mind until death claimed her for his own. In early life she professed Christ and united with the Methodist Church, and as long as she was able she delighted in attending religious meetings. She has left four children and other relatives. Her funeral was held at Stannard's Corners, Sept. 20th.

BANNISTER.—Near Adams Centre, N. Y., Sept. 17, 1893, Rebecca S. Clarke, wife of Geo. Bannister, aged 73 years, 7 months and 6 days.

For many years she had been in poor health and consequently had suffered much. She was a devoted wife and mother and a professing Christian. Her church membership was with the Watson Seventh-day Baptist Church. Her last illness was brief, death resulting from apoplexy, but she foresaw the end and declared that she was ready to go.

COON.—In DeRuyter, N. Y., Aug. 28, 1893, Thankful B., wife of Artemas Coon, aged 76 years lacking 1 day.

She was a quiet, faithful, devoted Christian and a worthy member of our church, and when her work was all done and well done, she quietly and almost unexpectedly passed away and entered the higher life.

BABCOCK.—In Scott, N. Y., Aug. 30, 1893, Mrs. Albert W. Babcock, aged 41 years and 10 days.

Her long and lingering disease only increased the loving sympathy of husband and child and intensified the mother's love.

STILLMAN.—In Hebron, Pa., Sept. 8, 1893, at the home of Stephen Weynolds, Mrs. Maria S. Stillman, widow of Alanson Stillman, aged 68 years.

She had a slight stroke of paralysis over a year ago, causing softening of the brain. Three days before her death she had another stroke which terminated in her death. She had long been an active member of the Hebron Church. The funeral was attended by the writer in the church, Sept. 9, 1893.

HOLLY.—A Myrtle, McKean Co., Pa., Sept. 6, 1893, of cancer, William W. Holly, aged 60 years.

Funeral at his late residence, Sept. 10th. Burial conducted by the Maccabees, sermon by the writer. A large gathering, from 500 to 1,000 people, has been estimated.

EDWARDS.—In Cananet, R. I., Sept. 16, 1893, James R. Edwards, aged 71 years.

Bro. Edwards professed faith in Christ in early manhood and united with the Second Hopkinton Church. He afterward joined the Rockville Church by letter, where he remained a faithful and esteemed member till death. He leaves a widow and eight children to mourn the loss of a kind and affectionate husband and father. A large circle of relatives and friends join in saying, "The deceased was a good man." Owing to the sickness of Pastor McLearn he was unable to attend the funeral, and the pastor of the Second Hopkinton Church, by request of the family of the deceased, officiated. "We all do fade as a leaf." Isa. 64:6

WORTH.—Jesse, only son of Geo. and Melvie Worth, was born at Ord, Neb., March 8, 1885, and died at North Loup, Neb., Sept. 18, 1893.

He was taken with pneumonia, which resulted in blood poisoning after more than thirteen weeks of suffering. Jesse was a member of the Junior Christian Endeavor Society, was faithful in his attendance, both there and at Sabbath-school. He was loved and respected by all. A large number of neighbors, expressing their respect for the departed and their sympathy for the afflicted, were in attendance at the funeral.



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Literary Notes.

Frank R. Stockton has written the history of "How I Wrote 'The Lady, or the Tiger?'" for the next issue of The Ladies' Home Journal, and tells what came of the writing of the famous story and the condition of his own mind, at the present time, of the correct solution of the problem whether the lady or the tiger came out of the opened door.

Messrs. Harper & Brothers will bring out within two or three weeks a little volume of personal experiences by Mr. W. D. Howells, entitled "My Year in a Log Cabin."

Harper's Weekly for September 30th opens with a page cartoon by W. A. Rogers on "Boss Rule in New York and Brooklyn." Miss Murfree's story of "The Moonshiners of Hoho Hebee Falls" is concluded. The opening of the Cherokee Strip is described and illustrated, and there is a page of the Hoosier Harvest Festival. In contrast to these pictures there is a page of sketches of Newport, with an article on the life there. The floral festival at Colorado Springs is described and illustrated, and there is an article, with pictures, on the oyster industry of the Chesapeake. The illustrations of the Fair include the Russian horses and the Lake Front, while Mr. Newell shows the amusing Johnson family in a gondola.

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.

The authorities at Rio Janeiro are reported to be negotiating for peace with Admiral Mello, commander of the rebel fleet.

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PATENTS

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

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