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THE SABBATH RECORDER.

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THE REVEALER.

BY IDA FAIRFIELD.

In the dim ages of the past—
Earth's morning twilight hour—
Jehovah, God, revealed himself,
Through miracles of power;
The thundering of Sinai's mount
Thrilled every heart with fear,
The cloudy pillar and the flame
Proclaimed his presence near.

His own strong hand and mighty arm
His chosen people led
Triumphant over vanquished foes,
And hosts of glory dead;
His faithless, wayward followers,
Along their devious path,
His justice and his greatness learned,
Through scourgings of his wrath.

When in the fullness of the time,
The great Revealer came,
No fiery lightnings girt him round,
Nor panoply of flame,
The tender loving heart of God
Shone through his holy face,
With wondrous words his lips proclaimed
The gospel of free grace.

The miracles his hands performed
Appealed to human need,
The ruler of the wind and waves
Could still the hungry feed,
Could heal the sick, restore the blind,
The sinning could forgive,
Could cast out demons, raise the dead,
And teach men how to live.

"Teach us to pray," disciples said,
Who gathered around his knee,
"We cannot reach the ear of God,
We wait to learn of thee."
"Not with vain words," the Christ replied,
"Which heathen love to use,
Nor tiresome round of lengthy prayers
The gift of heaven abuse—"

"Nor clad in empty, outward forms,
Shalt thou approach his throne,
Nor seeming unto men to fast,
Shalt make thy wishes known,
'Our Father,' when thou prayest say,
And he will hear thee call—
One is your Father, even God,
And ye are brothers all."

REV. J. T. DAVIS requests his correspondents to address him, until further notice, at 48 Division, Dormitory of the University of Chicago.

ONE speaker at the Parliament of Religions who attempted to apologize for and defend polygamy was most vigorously hissed by the masses of men and women. He was taught a better lesson than the one he attempted to teach.

THE secret of making one tiresome is not to know when to stop. How quickly one's favorable opinions of an excellent speech will change to disfavor when that speech is prolonged beyond a reasonable limit. A good illustration of this fact was seen in the Parliament of Religions recently when a fine speaker who had almost captivated the audience ran over his time, and

persisted in holding the floor even after receiving two or three calls to close by the presiding officer. The speaker very largely lost the sympathy of the audience.

How much ought I to do? How much should I give for the support of the gospel? These questions are frequently asked with a kind of hope that the answer will admit of their doing or giving very little. It should always be remembered that men do less than they ought, unless they do all that they can.

PRESIDENT CLEVELAND has recommended William B. Hornblower, of New York, to be Associate Justice of the Supreme Court of the United States in place of Samuel Blatchford, deceased. Mr. Hornblower is only 42 years of age, next to the youngest person ever nominated for the Supreme Bench. Justice Story became Associate Justice in 1811, at the age of 32.

THE oldest living man who has been prominently identified with literature is said to be Oliver Wendell Holmes. He was born at Cambridge, Mass., August 29, 1809, the same year with Tennyson, Darwin, and Gladstone. Mr. Holmes graduated at Harvard in 1829. He studied medicine in Europe, and graduated M. D. in 1836. His literary works, both prose and poetry, are numerous.

THE following good story is told by the editor of the *Christian Advocate*, which may convey a valuable hint to others similarly situated: A famous United States Senator, boisterous in manner and vulgar in thought, once was a guest at the dinner table of the late Hon. Hamilton Fish. Formerly religious, the Senator, in his fall from grace, had become irreverent and malicious in his comments upon Christianity and Christians. At this dinner he was unusually coarse, virulent and loud. Mr. Fish, the host, endured it as long as courtesy made necessary, and finally said: "Senator —, pardon me, but I must request you to desist. I firmly believe in Jesus Christ as the Saviour of the world; of his church I am a member, in my house have tried to honor him, and in his faith I expect to die; and it is painful to me to hear you speak in this way." There were no more sneers.

It is always well to be hopeful. Hope and courage are important factors in the struggles of life; still a blind hope that ignores facts will not be helpful in the long run. We have been passing through one of the most trying money panics our country has ever witnessed. It is now frequently stated that the worst is over, and business is reviving. This we are all glad to note. But it still remains that there has been no act on the part of the present administration that has to any great extent restored confidence or removed the real cause of embarrassment. While business to some extent is starting up, it is still halting and waiting for some definite

policy to be declared. We still have reduced wages, less help, less working time, greatly reduced production, fewer buildings planned, less enterprise in nearly every direction. The startling fact is apparent to all. The party in control does not seem to have any definite policy, and does not appear to be capable of doing anything. A definite policy, vigorously pushed, is better than this halting, timid, and intriguing attempt to kill time, and keep from any courageous declaration of principles simply for the purpose of keeping in power.

THE paper read at the Parliament of Religions by Professor Briggs, on the "Truthfulness of the Holy Scriptures," was, as all who are acquainted with him would anticipate, a very able and scholarly treatise. While still admitting that errors in the record exist, he nevertheless affirmed his belief in its infallibility as a record of the way in which mankind is to be redeemed and saved. When the learned Professor comes to be better understood by those who have joined hands in an effort to crush him on account of his supposed heterodox sentiments, many will undoubtedly be ashamed of their rash and uncharitable judgments.

BUT let no one say because of the foregoing that the SABBATH RECORDER is an advocate of the errors of Dr. Briggs. The RECORDER believes in his fallibility. It believes he has made mistakes, perhaps more in the manner than in the matter of his criticisms. But the RECORDER also believes in fair play, in giving an accused person a hearing, in making charitable judgments and in holding a man as innocent until he is proven guilty. We venture an opinion, and not without good evidence of its being well founded, that multitudes of those who have cried out against Dr. Briggs have never read his statements which have been made the basis of the charges preferred against him, have never known him personally, and really do not to this day know *definitely* what all this outcry means. Men are so eager to join in a hunt for heresy and to condemn some supposed criminal, that they often wander more widely and sin more seriously than those whom they pursue.

THE *Home Missionary* for October is on our table. This excellent magazine, which since 1826 has been issued under the auspices of the American Home Missionary Society, will hereafter be under the changed name of the Congregational Home Missionary Society. The Congregationalists have for many years been the chief managers of this organization, and recently a legacy of \$150,000 was tendered the Society on condition that the name should be changed as above stated. This has been legally done, and the journal will be continued as hitherto, with the change in the name of the Society only. The October number, Vol. 66, No. 6, is full of good things for those interested in Home Missions.

ROMAN CATHOLICS want to gain political ascendancy in the United States. The very nature of their religious faith demands it. All their energies are bent in this direction. Their public and their private plans and purposes point with unmistakable significance to this as their ultimate aim in our government. Will they accomplish their purpose? Some say no, and suggest that it will be extremely improbable that out of a boasted constituency of from 6,000,000 to 10,000,000 in a country of 65,000,000 such a domination could ever take place. If the matter were submitted to the people of the United States in a fair and open contest there is no probability that such a result would follow. But this wily power has no desire to test its strength in that way. A more scheming and crafty organization does not appear in the history of the world. They work while Americans are asleep. Their influence is, like the germs of disease, so invisible and insinuating that it becomes deeply seated and almost ineradicable before its presence is even suspected. There has been much controversy in regard to appropriations of public money for their schools. Now it appears quite likely that they will gain their ends in Indian schools. Reports have it that the contract for the Bernalillo Indian school in New Mexico has been renewed.

Dr. Dorchester, who was superintendent of Indian schools under Gen. Morgan as commissioner, reported quite unfavorably of this school which is managed by the Sisters of Loretto. By request of Dr. Dorchester as inspector, Mr. Keck was sent from Washington authorized to make a thorough investigation. He reported that many pupils who were not Indians were in attendance. These had been falsely reported as Indians, and they were fraudulently supported by this appropriation. Gen. Morgan therefore revoked the contract. But since that a more favorable report has been submitted, and it is said that it now appears almost certain that the Sisters of Loretto will secure an appropriation from Congress of \$3,500 to reimburse them for the loss occasioned by the abrogation of the contract by Gen. Morgan.

All parties seem willing to curry favor with the Church of Rome, and already these intriguing religionists are found in many of the most important political offices of our country. Many times Protestants seem very ready to unite with this apostate church in certain acts of religious legislation, notably that of Sunday observance, in order to carry a single point. But let this become a principle of our government—the union of Church and State—and the Church of Rome will have gained high vantage ground over Protestantism. Other steps will follow in their natural and easy order.

ONE of the most striking features of the great show that has been the principal attraction of the world this year, and which is seldom mentioned in connection with the other exhibits, is the people in attendance. Men rush to the government and state buildings, the machinery, electric and woman's buildings, the wonderful art exhibition, the side shows, the Ferris Wheel, the menagerie, and the stock exhibits, but one of the greatest wonders of all is that of the sight-seeing people themselves. Let the other sights go awhile, walk round until you are tired looking at the people only. Then sit down and rest, but keep looking. No one will be offended, every one has a right to see and be seen at such times. Notice the large proportion of people evidently from the "country." Farmers, farmers' boys, and girls, multitudes of whom never

saw a city like Chicago before. You see them in the city on every street. They do not intend to let any object escape their attention. Everything to them is a wonder, a revelation. They almost tip over backwards trying to look up to the giddy tops of some of those towering buildings on Dearborn street and elsewhere. They block the streets at the corners and before the immense show windows, looking at the display of goods. Their hands are hard, their faces browned, and though accustomed to hard toil, they look weary and worn. Indeed, who does not know that a day at the Fair is the *hardest* work for even the hardest workers? We had profound sympathy for these weary sons and daughters of toil, and glad indeed that they could save enough of their hard earned pelf to take this, the first, and perhaps the last great trip of their lives. It will be an "eye opener" for them that will be valuable to many of them in after life. Some of them get "eye openers" that they will always wish could have been omitted; for there are so many allurements for the unwary, and pit-falls for the unprincipled, that it were better for such had they remained at home until the next quadrennial show.

But notice the different manners of these people from different sections of our own country, to say nothing of the multitudes of foreigners. Styles of dress vary greatly. See those broad-brimmed hats, the coarse clothing; hear the broad accents and peculiar idioms indicating the genuine Southerner, and the narrow rims, slicker dress and lively words of the Northerner.

Some walk listlessly along apparently caring little for seeing, and only wishing they could get away and rest. Others with note-book in hand stop in front of nearly every object, and make a few marks for future reference. Many people bearing unmistakable evidences of refinement and wealth mingle with the throngs. Some walk, some ride in "wheel-chairs" or ("gospel chariots"), others in genuine "sedan chairs." Some you will hear talking in French, some in German, some in Arabic. You can easily go among the Hindus, the Indians, the Turks, the Chinese, the Japanese, or almost any nationality on earth within this marvelous enclosure of between six and seven hundred acres of land. Fifty cents general admission, and then ten, fifteen, twenty-five or fifty more for special side shows along the Midway Plaisance. Go to the Fair if you can consistently. Use your judgment as to what to see and what to omit, as you must do all through life. Get broader views of life with its duties and its destiny. Then return to your homes satisfied to labor on in your various fields more faithfully, charitably, hopefully, until called to that grander gathering described by the Revelator, "a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues."

[From L. C. Randolph.]

FREE speech has become a live issue in Chicago. A certain Mr. Rice, known as the "cow-boy preacher," and his wife, have been making persistent efforts to preach the gospel upon the city streets. Both Mr. and Mrs. Rice have been arrested by the police several times and fined for disturbing the peace. After a jury had declared that her meetings were not a breach of law or public peace, Mrs. Rice was arrested and confined in a cell all night while her little babe, only a few weeks old, was at home crying for her care.

While we are not prepared to vouch that these volunteer evangelists have been animated by the purest Christian motives, or that they have

followed the most judicious course, we *are* prepared to affirm that the religious speakers have at least as many rights as the street "fakers" who fatten on human credulity and ignorance. Isn't it time for Americans to protest against policy by which the public safety and weal is entrusted to ignorant aliens? These fellows care not a rush for the principles which are made dear to us by the sacrifice with which they are purchased. The police force of our great cities—taking Chicago as an example—contains very few native Americans. It contains still fewer men who have the American spirit. The qualities which recommend them to the office are brawn and political influence. A weakness for beer and whisky would seem to be also prime qualifications. While we are crying home rule for Ireland, it might be well to try a little more home rule for America.

SOME one has been curious enough to ask Robert Ingersoll's opinion of the World's Congress of Religions. We unearth a portion of his reply from the files of a daily paper as an illustration of two things: first, the extreme partisanship and illiberality of some "liberals;" second, the decadence of the colonel's own influence in the thinking world. "We know the difference between the great religions, so far as belief is concerned, amounts to but little. Their gods have different names, but in other respects they differ but little. They are all cruel and ignorant." "Christianity is not a help. The burdens of superstition should be taken from the shoulders of industry."

It is a curious fact—and a gratifying one—that nobody has had enough respect for this creed to answer it—even scarcely to notice it. One evening paper did give the quotation a passing comment in its editorial columns, using its author as a convenient object of ridicule. The doughty colonel, who used to be the bugbear of the Christian world, is—to use an expression which has not yet become classic—a back number.

AS ONE of our frontier missionaries was passing down a street of the city he overtook a tobacco chewer who was in the act of expectorating. The wind was blowing strongly and a sudden gust caused the missionary's trousers to be thoroughly spattered. They were brand new, and as their owner looked down upon them he felt his blood rise in indignation. The stranger was sorry and humbly begged the missionary to excuse him. The latter walked sternly off without a word, on for a moment, then he turned and deliberately said, "You are hardly excusable, sir."

A good many of us think he was right. We are not prepared to deny a man's inalienable right to use tobacco, but we have some inalienable rights ourselves. Among them is the right to pure air, clean floors and clean clothes. Our grievances are not imaginary. They are brought freshly to mind daily in public places. My dear friend that uses tobacco, do you think we are a little over delicate? Now let us tell you what we think of you. We have often thought as we watched you that if you would only take the advice which you want given to the rising generation, your example would be more helpful and your sensibilities regarding the comfort of others more refined. And, although we respect you very highly now, and are glad to call you our friend, *we* think that you would be a good deal more of a man.

However, we are not dogmatic about it, and we are prepared to begin to use the weed just as soon as we find that we are in error. Write and tell us what you think about it.

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—CONTINUED.

4. *The Helping Hand.*

This Sabbath School lesson help appears to be the most popular of our publications, if we may judge from the single fact that it is the only one that is self-supporting. It has an average edition of 2,306, and each year there has been a small credit balance—this year about \$46—the highest net balance of any year. It is the opinion of your Board that this publication should be in the hands of the Sabbath School Board for its management and support rather than in the hands of the Tract Society.

All further details concerning the Publishing House will be found in the accompanying report of the Business Manager.

While your Board has not deemed it best to send out lecturers as formerly, still it has seemed to us that the circumstances demanded in some instances the living advocate. Therefore in February last Dr. A. H. Lewis was instructed to represent the Board at the "hearing" before the committee of the United States Senate, which had in charge certain bills relating to the opening of the World's Fair on Sunday. As our representative he urged that whatever might be done with the matter of the Fair, Congress had no right to legislate upon the matter. As a religious question your Board labors as it has opportunity to defend the great truth that the Sabbath question rises above the province of civil law, and that God's Word and religious conscience are the only standards by which the question can be settled.

In the same line of work Brother Lewis was sent to Harrisburg, Pa., a few months latter to vindicate the rights of Sabbath-keepers and others under the unjust law of Pennsylvania and to plead for its repeal. On this occasion he was permitted to address a large committee of the Legislature, and a large audience in behalf of full religious liberty and the special rights of Sabbath-keepers. Such work represents an important phase of present and impending issues which are constantly arising in connection with the popular movements in favor of Sunday legislation.

In Conclusion.

Your Board are deeply impressed with a sense of the increasing magnitude of the work placed in their hands. The demands upon them are greater than they can meet except through divine assistance and the hearty co-operation of the people whom God has honored and called to be the stalwart defenders of, not simply the Sabbath of the Scriptures, but of the divine authority of the Bible in all matters of faith and practice.

Our experience in the past, and the present condition of our publications, and our treasury, have fully convinced your Board that every interest of our cause would be greatly enhanced by placing an able, conscientious, and devout representative in the field to canvass our churches, and outside of them, for our publications, and to enlist sympathies, overcome indifference, and secure larger contribution for the maintenance of this great work.

During the past year the opponents of the Sabbath of the fourth commandment have felt

called upon to put forth herculean efforts to secure what they are pleased to call the American or the Christian Sabbath, from, what seems to us the inevitable doom of its own inconsistency and arrogant assumption. They have frantically appealed to the highest authority and power of our civil government to violate its honor and its sacred guarantee of religious liberty. They have willingly joined hands with the avowed enemy of all Protestant faith in their misguided zeal, and have endeavored to unite Church and State in this unintentional, yet unholy warfare against the supreme authority of God's Word—the holy Bible.

The efforts of your Board have seemed to many like an attempt to beat back the tides of the ocean, or to wrestle with a tempest. But with a firm faith in the righteousness of our cause and a conviction that even one with God is a majority, we have simply tried to steady the ark during the storm, and turn the attention of the officers and crew to God's great electric light—his unfailing WORD. This effort, as hitherto indicated, has been greatly embarrassed for want of funds, still there have been many visible and marked results. The indications of the quickening of the consciences of many who have hitherto been indifferent, and the practical acceptance of this scriptural truth, are very hopeful signs. There are even some encouraging signs of increasing interest among our own people. Among the gifts and contributions of the people during the year, not hitherto mentioned, for the support of the work of this Society, we make special mention of the gift of Orran Vincent, deceased, consisting of a deed of a half interest in a house and lot situated in the village of Milton, Wis.

Brethren and sisters, this is not *our cause, it is God's!* We are his servants. He has placed upon us very grave responsibilities—not burdens, but duties, privileges, sacred honors! We are asked to be the King's cup-bearers! We are asked to preserve the honor, the integrity, the authority of the *Divine Word* as against the traditions, the assaults, the substitutions of men. In this great work we are asked to be wise, consistent, conscientious, self-sacrificing, zealous.

Are we willing to say to our great Commander that we are weary of the conflict, that we are ready to surrender our arms to the enemy? In the midst of the din and smoke of battle, while the enemy weakens, and while the faint but clear and significant bugle sounds of victory can already be heard by our advanced leaders who have long bared their breasts to bayonet and bullet, shall we now desert them and the holy cause, or by failing to rally unitedly and loyally to their support allow them to perish and give the victory to our already defeated enemy? God forbid! Let us rally with the war cry, "The sword of the Lord and of Gideon." Then shall we go forth in God's name "clear as the sun, fair as the moon, and terrible as an army with banners."

For and in behalf of the Board,

L. E. LIVERMORE, *Cor. Sec.*

AS A fountain finds its expression in overflowing, as a river in rushing to the infinite main, as trees bursting into life and blossom in the springtide, so God feels it his joy to give liberally, and to give above all we can ask, or think, or desire for Christ's sake.—*Cumming.*

WHEN the mind, like a pure, calm lake, reflects back the light which is shed from heaven, the image of God is upon it, commensurate with its capacity, for the tiniest drop of dew images forth the truth though not the full radiance of the sun.—*Bethune.*

WASHINGTON LETTER.

From our Regular Correspondent.

WASHINGTON, D. C., Sept. 29, 1893.

Discussion of closure or how to "shut up" may possibly supersede silver in the Senate. The House has disposed of the matter, not by adopting Czar Reed's method, but by the agency of a committee which has the power to report a rule to end debate, which rule the majority can readily adopt in each particular case. As the Democrats have a quorum of their own members and control of this committee on rules, they are able to make a rule for every case and put it through. Had they adopted Representative Oates' proposal that members present, but not voting, should be counted by tellers in making a quorum, it would have facilitated the quorum getting business. It does seem absurd to send out the Sergeant-at-arms to compel the attendance of members, and then permit them after they have been corraled and while actually in the Representatives' Hall to maintain that they are absent. What is the use of compelling attendance? If Reed's method of counting looks like one-man power, what is the matter with Oates' plan of counting by tellers? What possible sense or consistency in compelling members to be present and permit them to deny that they are present? And why is the right of the minority to debate any more sacred than the right of the majority to vote?

If the silver Senators carry out the threats that they have made they will certainly prevent the unconditional repeal of the silver-buying clause of the Sherman law by endless debate. After debating the original repeal bill exhaustively, the same ground can be debated over and over again by the offering of amendment after amendment. And each debater may read or have read, as a part of his speech, any book, pamphlet, newspaper or other matter, written or printed, and so comfortably spin out the debate long after Senatorial ideas are as dry as the rain in Egypt. The Republicans in the Senate will probably prevent the repeal of the Federal election laws and also stop any radical tariff bill or any other measure which seems to them dangerous or politically obnoxious. In fact, the outlook for any but ordinary and non-partisan legislation, such as a majority of both parties approve, is cloudy.

Government receipts are expected to be fifty millions less than expenditures this year. Among the propositions to supply this deficiency is one to increase the imports on spirits and fermented liquors. It is also suggested that a small duty be imposed on sugar. Another somewhat novel idea is to increase the passport fee to \$10. Eighty to a hundred thousand rich Americans go abroad and pay several times for all they get. Some say "charge them \$100 to go abroad and \$500 to get back." European countries get large revenues from passports. Why not tax the pauper immigrants, ticket of leave men, anarchists and ill concealed contract laborers that flock hither?

It has been suggested to tax all annual incomes above \$10,000 a certain per cent, the rate to be increased according to increased size of income. But the difficulties in the way of an honest collection and assessment are very great.

CAPITAL.

THE Rev. Charles Garrett, when climbing a steep and rather dangerous mountain path, heard a voice behind him, and found that his little boy had followed him, and was calling out: "Take care where you go, father, for I'm coming after." We cannot be too careful as to the example we set our children.—*Selected.*

SOME ECCLESIASTICAL DON'TS.

BY REV. GERARD B. F. HALLOCK, BRICK PRESBYTERIAN CHURCH, ROCHESTER, N. Y.

1. Don't study without prayer.
2. Don't pray without study.
3. Don't tell all you know in one sermon.
4. Don't mistake length for profundity nor brevity for wit.
5. Don't offer to other people manna which you have not tasted yourself.
6. Don't preach a mutilated Bible, sugar-coat the truth or administer homœopathic dilutions of orthodoxy. The pulpits that are losing their grip on the people are the pulpits that are losing their grip on the old gospel. The preachers who are securing the best audiences, the world over, are those who habitually present the old gospel in its integrity and simplicity.
7. Don't preach science; not even the science of theology. Your pulpit is not a lecture platform, nor your church a class-room.
8. Don't be ambitious to be considered a "big gun." Better be a well loaded rifle. The "swamp angel" in the last war was a failure. It proposed to do great things, but after a while they found it was cracked, and were afraid to use it lest it blow up. So while men of real effectiveness are doing their work well, and making no fuss about it, we have a few "big guns," half cracked with conceit about themselves, but unfortunately liable to blow up just when they are wanted for important service. Most "big guns" are *smooth bores*. Don't be a "big gun."
9. Don't make up your mind that you will be, at whatever cost, a "popular preacher." The formula for making a "popular preacher" involves these three ingredients: One-third voice and personal "presence," one-third sensational selection of topics, and one-third heresy. The proportion of ingredients varies somewhat in special cases, a little extra allowance for heresy, for example, serving to offset trifling deficiencies in personal appearance; but in general the proportions must be blended about as we have indicated. Don't be "popular" at the price.
10. Don't indulge the slightest impression that there is any substitute for thorough-going, ardent, sincere earnestness. A distinguished lawyer once said to Dr. Cuyler, "If I had a student in my office who was not more in earnest to win his first ten dollar suit before a justice of the peace than some ministers seem to be in trying to save souls, I would kick such a student out of my office." Don't fail to be in dead earnest.
11. Don't use a pompous style in prayer. Let your sentences be simple and your words plain. Let them as far as possible express wants likely to be felt by your congregation. Remember that you not only pray for your hearers, but on their behalf and in their name. You are, for the time being, their mouthpiece. Don't use a style of prayer in which they cannot join.
12. Don't neglect most careful preparation for devotional exercises of worship. Preparation, mental and spiritual, for leading the devotional service is quite as important as preparation for preaching. Preaching would be far more effective than it is if more life and power were put into the praying and singing.
13. Don't forget that long and formal prayers are not conducive to the ends of worship. Brevity, warmth, directness, simplicity in thought and language will find response in the hearts of the people. The spirit and impression of the devotional part of the service will gauge the interest and effect of the sermon. Properly conducted it is the best preparation for seed sowing.
14. Don't let your notices mar the effect of your preaching. Give them out distinctly and in as few words as practicable. Limit them to your own church and its work. Don't be a vendor of nostrums.
15. Don't, in exchanging, read announcements without making sure that they are *new*. An old New England preacher read a request for prayers from a man who had lost his wife. It was a year old or more. And while he was praying for the widower the widower was present listening with a new wife by his side.
16. Don't be cold and formal in manner. Put heart into your preaching. "To me," said Long-

fellow, "a sermon is no sermon in which I cannot hear the heart beat." Most people feel in the same way.

17. Don't be dull and uninteresting. Don't let your congregation go to sleep. Keep them awake at all hazards. You can neither save nor help a soul when it is asleep. As a last resort you might wake the sleeper by some such method as that used by a certain Scotch minister when, on a warm day, he saw so many of his people nodding and drowsing in their pews. Resolving to meet the difficulty in some way he suddenly introduced into his sermon the word "hyperbolic." Then pausing he said, "Now, my friends, some of you may not understand this word 'hyperbolic'—I'll explain. Suppose I were to say that this congregation were all asleep in this church at this present time, I would be speaking hyperbolically; because (looking around) I don't believe that more than half of you are sleeping." The effect was instantaneous. Those who were nodding recovered themselves and nudged their sleeping neighbors, and the preacher had the best of attention to the close of the service. Try it if you must.

18. Don't torture people with prolixity and verbosity of illustration. A minister noted for this fault was once preaching to the inmates of a lunatic asylum. In one of his illustrations he painted the scene of a man condemned to be hung, but reprieved under the gallows. He went on to describe the gathering of the crowd, the bringing out of the prisoner, his remarks under the gallows, the appearance of the executioner, the adjustment of the halter, the preparation to let fall the platform, and just then the appearance in the distance of the dust-covered courier, the jaded horses, the waving handkerchief, the commotion in the crowd. At this thrilling point, when every one was listening in breathless silence for the climax, the doctor became painfully prolix. One of the lunatics, who could endure the torture no longer, arose in the congregation and shouted, "Hurry, doctor; for God's sake, hurry! They'll hang the man before we get there!" Don't forget that oratory abhors lengthiness.

19. Don't fail, as the principal thing, to exalt the cross of Jesus Christ. It is the one great attraction. "I, if I be lifted up, will draw all men unto me."

20. Finally, don't be an evangelist without a message, a preacher without a doctrine, a pastor without devotion, or a bishop without watchfulness, and you will not be a servant without reward.—*From the October Treasury Magazine.*

It is often said by the apologists for intemperance that our artificial modes of living may make alcoholic liquors a necessity. In the first place, to make this plea good it will be necessary to show that modern modes of life are artificial. It would be difficult to point out anything artificial that is common now, which has not been prevalent in former generations. How do artificial, elaborate modes of dressing make alcohol a necessity? Silks and satins may as well dispense with intoxicating liquors as cotton and wool. There is no more need of stimulants in the marble palace than in the modest abode constructed of brick. Expensive and elaborate cookery no more requires rum, gin, and brandy than a simpler and cheaper diet. As a matter of fact, the uncivilized nations plunge more recklessly into the use of all alcoholic mixtures than the civilized races. The arguments in favor of the use of alcohol as a beverage are so very few and weak that its advocates are compelled to resort to almost anything.—*The Religious Herald.*

MISSIONS.

FIFTY-FIRST ANNUAL REPORT

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

HOLLAND.

Our mission work in this country is progressing with a good degree of success. Beside the labors of our missionary, Mr. Velthuysen, Miss

Maria Van der Steur has been employed to do city missionary work in Haarlem.

Under date of Haarlem, Aug. 3, 1893, Mr. Velthuysen writes:

"Our missionary at Java, Bro. John Van der Steur, sends me a letter asking for translating and sending it to the friends in America. My daughter translated it as soon as possible, and now I forward the translation to you, hoping it may be placed in the SABBATH RECORDER.

"You will see that we have a first-fruit of our testimony at Java, as far as concerns the Sabbath of the Lord. With the same mail I got a defense of Sunday-keeping by a much esteemed and aged missionary, who asked me to give his indeed broad article a place in *De Boodschaper*, which request will be fulfilled with all my heart. Our Dutch monthly and our tracts are now sent in all directions through our Indian colonies since Bro. Van der Steur is there. As for our labors in Holland, this last year was indeed an interesting one. We worked hard, very hard, and the Lord was on our right hand. Six have been baptized in our little chapel and joined the Haarlem Church. The usual services and meetings are regularly held. Temperance, Midnight Mission, social purity, etc., were not forgotten. The little band of "Sabbatarians" are well known in Holland as staying in the first ranks of this army. There are even friends of these movements who are not well pleased with the fact that we do so much in that direction. In their eyes one of the unavoidable consequences of "Sabbathism" must be narrow-mindedness and a sense of withdrawal. But the facts do teach quite the contrary, and people do see that such a doctrine, or rather such an accusation, is not trustworthy. Our sister, Maria Van der Steur, resolved to go and help her brother at Magelang, Java. Sabbath last this resolution was made. We, and our whole town, will lose much by her departure. But we trust it is according to the Lord's will. His cry for help was so strong (he received ten poor orphans in his home,) that she, having earnestly meditated and prayed, resolved to go. She goes in the same way as she entered her present sphere of labor here, *viz.*, only expecting the fulfilling of her wants from God; we cannot promise her any sustaining. Probably she will take the steamer in the beginning of September, if God pleases.

"My elder son is now at Leipzig, Germany, where he, in company with a jurist, is enquiring after the effects of the law on the inquest of paterntity. They are sent there by two Dutch societies for the promoting of morality.

"Two weeks ago I stood amidst all the rumor of "the pleasure of a fair time." It was at Leuwarden, where the friends of temperance erected a tent and asked me to give addresses to the people. I did so by the help of God during four days, and I am very glad for the privilege granted to me by the Lord's grace that I might preach his truth before such an audience. I cannot but say my audience was indeed very attentive; as a rule no mischievousness was done against me, and the police were willing to help me as soon as I asked for their help. Now and then I used Dr. Kellogg's "Temperance Charts," and also a set of London charts, "The Worship of Bacchus."

"I asked our deacon and our clerk for their notes on our revenues and church membership. They gave them as follows:

Receipts.....	1988 84
Expenses:	
Deed of transfer of the chapel to the Memorial Fund.....	f294
Mission.....	103 14
Pastor.....	284 50
Keeping in repair the chapel.....	276 75½—1958 39½
Deficit	f19 55½

MEMBERSHIP.

July 1, 1892, number.....	29
Joined this year.....	6
Withdrawn.....	1
	34

"We feel considerably that the arguments for Sunday-keeping or Sunday consecration have had their force and influence on the conscience and understanding of our fellow citizens. Wanted, only the willingness of heart to obey and honor God, a willingness that we cannot create, but for which we send constantly our supplications to the throne of grace.

"We are rich in the love of so many dear brethren and sisters far away. May God bless you all and make you a joyful and blessed Conference. Yours in our Saviour,

G. VELTHUYSEN, SR."

The labors of Miss Maria Van der Steur as city missionary have been among the poor families and the neglected boys and girls in the city of Harlem, teaching them the way of life and looking after their physical welfare and temporal wants. One of her earnest efforts has been to place destitute children in good families for homes. She has done also excellent work in the lines of temperance and social purity. Her work of love in the name of the Master has been blessed of God amid all the obstacles and discouragements which have opposed her efforts, and she has been of great help to her pastor in his labors. The quarterly reports of her labors have been published in the RECORDER. As has already been stated by Bro. Velthuisen, she is soon to join her brother and labor with him in Java. May they both be greatly blessed of God in their consecrated labors for the salvation of men, and the physical and spiritual uplifting of those so greatly degraded by vice and wickedness.

Elder J. F. Bakker, under the support of Elder N. Wardner and others at Milton Junction, Wis., has done excellent work as pastor of the little church at Rotterdam, and in mission work among the seamen and immigrants in the city. He distributes general and religious and Sabbath literature among the people, and has the past year made missionary trips to various places in Holland and Germany. The Lord has blessed his labors, and he feels very much encouraged.

HOME MISSIONS.

Eastern Association.

The Rev. Horace Stillman, Ashaway, R. I., Missionary Pastor.

Mr. Stillman reports a year's work with the First and Second Westerly churches, and at one other point; 115 sermons and addresses; average congregations of about 25; prayer-meetings 30, visits 15, and 12 papers distributed. He writes:

"I cannot report the labor done or the results accomplished that I would be glad to report, but my call to labor in these churches has been indefinite and temporary, and so I have done but little more than to supply them with preaching. That in connection with the other work which I could not give up on account of the uncertainty of the call to labor with the churches, has been very hard for me. But the Lord has blessed me in the work, and I hope that the churches have also been encouraged and blessed."

Visiting trip of the Rev. A. E. Main and Mr. E. B. Saunders throughout the Eastern Association:

Secretary Main invited Mr. E. B. Saunders, President of the Young People's Permanent Committee of the Conference, to attend the

Annual October Board Meeting of the Missionary Society, and visit with him the churches of the Eastern Association. This invitation Mr. Saunders accepted, and he, with Mr. Main, visited all the churches and the Endeavor Societies connected with them. The purpose of this visit was to enable Mr. Saunders to become acquainted with the young people and the Endeavor Societies in the Association, and they with him. This visit was of mutual benefit, and resulted in real and permanent good. The fervent spirit, the stirring words, the zeal and enthusiasm of Mr. Saunders, with the eloquent and earnest words of Mr. Main, not only gave greater inspiration to the young people, but increased their organized endeavors in local and denominational work for Christ and the church. This visit of Mr. Main and Mr. Saunders will be long remembered by them.

(To be continued.)

EDUCATION.

SEVENTH-DAY BAPTISTS AS EDUCATORS.*

BY EDWIN H. LEWIS.

The first efforts made by Seventh-day Baptists to provide schools for the higher education of their young people began about 1834. Up to this time such of the young men of the denomination as received college education got it at Brown or Harvard, for most of them lived in Rhode Island, at Newport, or Westerly, or Hopkinton.

Soon after 1834 education societies were formed in various churches, to aid worthy young men in studying for the ministry; and a general board of education was empowered to select the beneficiaries of the funds raised by these societies.

In 1837 the DeRuyter Institute was founded, at DeRuyter, Madison Co., N. Y. In the previous year a "select school" was begun at Alfred, Allegany Co., New York, and soon did the work of an academy. Alfred Academy in turn became the parent of a college at Alfred, and in 1857, a theological school having been added to the college, the institution received a new charter as Alfred University. In 1844 an academy was begun at Milton, Wis., and this in 1867 became Milton College.

These three schools have been centers about which many others have grown up. Forty years ago Seventh-day Baptists shared, with many other people, the belief that a system of academies, intended to do all the work of the secondary school and some collegiate work beside, offered the most practicable way for educating young people of slender means. They accordingly established just such a system, and academic schools sprang up at Ashaway, R. I.; Plainfield, New Market and Shiloh, N. J.; Clarkeville, N. Y.; Farmington, Ill.; Walworth, Wis., and Alden, Minn. Most of these schools have ceased to exist as academies, just as most of all the unendowed academies have ceased to exist. But the system stood for a serious educational principle; namely, that instead of here and there a single ill-equipped college trying to do academic, collegiate and university work all at once, the future will probably see numerous small, endowed academies or gymnasia, which in turn will be co-ordinated with a few great universities.

The Seventh-day Baptist Education Society, founded in 1855, represents the educational in-

*Read at the Religious Congress, Chicago, Sept. 17, 1893.

terests of the denomination. Besides the executive officers it has ten vice presidents and ten directors chosen from the different "Associations" of the denomination. The Society holds its annual sessions in connection with the meetings of the General Conference. At these sessions the schools of the denomination present their yearly reports; movements looking toward the promotion of the well being of the schools are inaugurated, and subjects of general educational interest are discussed.

A Memorial Educational Fund was created in 1872, on the two hundredth anniversary of the existence of the Seventh-day Baptist churches in America; and the avails of this fund are applied to aid the schools connected with the denomination. This fund now amounts to about \$140,000. A board was appointed by the General Conference to take charge of the fund. Its members live in Plainfield, N. J., and vicinity.

At the present time the denomination controls three colleges: Alfred University, Milton College, and Salem College (at Salem, W. Va.)

These schools are giving instruction to something like five hundred students each year. All three of them offer equal rights to men and women.

The most noticeable thing in the history of these institutions is that, though controlled by Seventh-day Baptists, the number of Seventh-day Baptist students in them has usually been exceeded by the number of other students in them.

I attribute this fact, not to the geographical location of any of the three colleges, for they have always been subjected to sharp competition, but to the religious tolerance of Seventh-day Baptists, and to their frank, intellectual courage, a quality which always attracts thinking people. In these schools the controlling element has never made the Puritan mistake of insisting upon its own rights of religious liberty while calmly disregarding the rights of others. Seventh-day Baptist students and teachers have respected the opinions of other students and teachers who were their companions and colleagues.

They have learned to some extent what is perhaps the greatest lesson the intellectual life can give, namely, that in order to believe a thing completely and thoroughly one must understand how someone else can believe the exact opposite of that thing. It is no particular test of sagacity to believe a thing of which you see only one side. The question is, can you give full allowance for all that may be fairly said on the other side and still honestly stick to your opinion? There is no tolerance in scepticism or indifference to a question under discussion. The real tolerance consists in believing something, and believing it so thoroughly and intelligently that you are willing to let another man believe just as earnestly in something quite different.

At these denominational schools Seventh-day Baptist preachers have for years preached on Sunday to the students, that none of these might lack the opportunity to worship according to the dictates of his conscience.

This and similar courtesies partly account for the enthusiasm with which students of other persuasions look back to their Seventh-day Baptist alma maters, and come back to them commencement after commencement, and send their children back to them year after year.

Another noticeable thing about these schools is the large proportion of teachers they have educated. They have indeed sent forth their

just proportion of business men and of professional men. They can point to foster children who have occupied positions of honor in the President's cabinet and the supreme courts of various States; to brilliant lawyers and physicians; to successful diplomats; to eminent clergymen. But, after all, the number of teachers they have sent forth makes their alumni records look like those of normal schools.

Nor have these teachers been sent only to the public schools and the secondary schools of this country. They have won honorable places in the teaching forces of many colleges and universities. I remember among these: Harvard University; Yale University; the Johns Hopkins University; the old University of Chicago; the new University of Chicago; the University of Wisconsin; the University of Kansas; the University of Nebraska; the University of the city of New York; Colby University; Otterbein University; Rutgers College; the Smithsonian Institute; the State Normal Schools of Whitewater, Wis., and Milwaukee, Wis. I think of Alfred or Milton students who have filled executive positions like the State Superintendence of Instruction of Wisconsin; the Secretaryship of the Regents of the University of the State of New York; the Deanship of the Women's Medical College of New York City; the Presidency of the old University of Chicago; the Presidency of Denison University; the Presidency of the University of Kansas.

Some of these teachers may not have received all their education at Alfred or at Milton; but one thing they all did receive at Alfred or at Milton—inspiration of soul, enthusiasm for mental labor, lasting love for the intellectual life, the primal push of strong and noble characters upon plastic young natures.

Such men came to Alfred or Milton with souls but half awake to the possibilities of manhood. They went away inspired by a new spirit. Their eyes were opened. They had learned to believe, to aspire, to persist.

These schools have done good work in matters of pure scholarship; work remarkably good if their facilities are considered. But in their strong insistence upon character as greater than intellect they have seen clearly the true mission of the scholar, as Mr. Emerson pointed it out forty years ago in his address on the American Scholar. They have never allowed the student to degenerate from his true position as "man thinking" into merely the thinker, the book-worm, the pendant. They have rather urged him to face life like a man, and act like a man among men, as well as think like a scholar among scholars.

Thus the student has been taught lessons of patriotism, of heroism, of spirituality. He has found himself in a hot bed of generous emotion and brave action. When the slavery question came up, the Whitfords at Milton, Kenyon, Allen and Maxson at Alfred, stirred the hearts of the students to the cry of abolition. Milton College sent to the war three hundred and eleven volunteers from her graduates and students, and forty-three of these fell by bullet or by disease. Alfred sent a proportion almost as high.

On nearly every other question of moral reform these colleges have had among the first a word to say. Not a liquor license has been granted in Alfred for half a century. Men and women have had equal rights in this school from the first—or long before Elizabeth Cady Stanton made her first address in favor of the rights of woman. The theological school has welcomed women and graduated them to be or-

dained by Seventh-day Baptist churches. The first vote ever cast by a woman on a State ticket was cast within the shadow of Alfred University.

The great influence that these colleges have had upon their students has been the influence of a few remarkable men. These have illustrated the saying of Garfield, that he would rather have for his college a log in the woods with Mark Hopkins on one end of the log and James Garfield facing him on the other, than the grandest of stone buildings without Mark Hopkins.

What student could easily be discouraged under the influence of a William C. Whitford? a man who read everything, taught everything, conquered everything; who never was seen to get discouraged; who always smiled as enthusiastically when the term was light as when it was full; always acted as if Milton had two thousand earnest students instead of two hundred; who always saw the good in a boy where nobody else saw it, and always tried to fetch the good out.

Or, there was William C. Kenyon, a walking dynamo of spiritual electricity; of whom the blindfolded phrenologist said, "This man is quicker than lightning!" Kenyon, who said "that he wished no better epitaph than that he had been good at drill," a sentiment which, of whatever pedagogical value it may have been, at least so captivated Mr. Emerson when he heard it that he immediately quoted it in an essay; Kenyon, who slept three hours out of the twenty-four, subdued the forest, and built a university out of nothing; who led everything he touched, so that he was popularly called "Boss Kenyon"; Kenyon, who wrote an English grammar by candle light, taught mathematics at five in the morning, and Latin at seven; Kenyon, who said, "Believe in yourselves, young men, for you can even change the shape of your crania if you think hard enough"; Kenyon, who worked till he dropped in the harness at fifty-five; worked till he fell exhausted, but not until, like the old Greek athletes in the running race, he had handed on a torch which has multiplied a thousand times in the hands of the light bearers who were his pupils.

Then there was Jonathan Allen, not so fiery as Kenyon, not so imperious and imperative, but of wider scholarship,—*ubique potens*, right-handed, left-handed, all-handed; who knew his Hebrew and his conchology equally well; who was at once the best metaphysician and the best geologist in Western New York; who knew more sciences than anyone dreamed he knew, and yet he counted them all as naught for character; Allen, the poet; the friend of Emerson; Allen, the believer in ideal things and the preacher of ideal living, so persuasive in his eloquence, so lofty in his vision, that the students said, "His chapel speeches do me more good than all the text-books do"; Allen, the ideal pantheist, who yet knew how to put pantheism into daily life, and sacrifice himself for the good of a noble cause; Allen, whose magnificent front I see before me now,—a head like that of some old Roman god come down in our far West; Allen, whose kindly hand, graceful and cordial even in its tremulousness, we shall clasp again, ah! no more on earth.

It was the vital contact with such souls as these that made students expand into the realization of their possibilities. These men helped young folks through college, helped them in every sense of the word. The schools used to be besieged by poor boys, wishing to "work

their way through." Who shall tell how many places have been found or made for poor collegians by such men as I have mentioned, or for poor "theologues" by such a man as Thomas R. Williams? The boys came until there was no room or employment for them; but yet few were sent away. I have heard of an oriental youth who came to an English school and asked admittance. The school was filled to its full capacity. The troubled dean hated to say no, but no must be said. So he did it as delicately as possible, and in the true oriental way—by a symbol. He sent to the waiting student a glass of water, full to the very brim. The oriental understood and his face fell. But his eye caught sight of a petal of a rose, fallen on the floor. He lifted the rose leaf and, laying it carefully on top of the water, sent the glass back to the dean. Such importunity could not be resisted, and room was made for the applicant. There have been a great many rose leaves floating on the glasses represented by Alfred and Milton.

Let me now for a minute speak more particularly of these schools, to show that they have not neglected the work of pure scholarship.

And first a word as to situation.

Alfred University is at Alfred, Allegany Co., N. Y., ten miles from Hornellsville, and seventy miles west of Elmira. It lies in a valley, two miles from the Alfred station of the Erie railway. The village is eighteen hundred feet above sea-level, and the climate is exceptionally good. This valley is an exquisite gem of nature, the college lies upon the western hill-slope. Above it rise

"The towering walls of grey,
Rimmed with the sounding pines afar."

Of all the colleges I have visited, whether in America or abroad, none has a location which, to my eye, so perfectly combines the picturesque line with the graceful. Oxford has a more placid beauty, Heidelberg a more romantic, Cornell, Wisconsin, Syracuse, more grandeur; but all in all Alfred has the most complete artistic setting.

The college has six buildings, erected at a cost of \$100,000. An Astronomical Observatory, Biological, Chemical, Physical and Mechanical Laboratories are provided, and there are valuable cabinets in the Kenyon Memorial Hall. The Steinheim, a picturesque building of native rocks, contains the private collections of the late President Allen, in archaeology, palæontology, mineralogy and conchology, in all about thirty thousand specimens. All these collections are easily accessible to students. The University Library, to which valuable additions are constantly being made, has the card catalogue and the Dewey system of classification, and is open throughout school hours each day. A reading-room, well supplied with periodicals, adjoins the Library.

The University consists of (I.) the College of Liberal Arts, (II.) the School of Theology, (III.) the Normal School, (IV.) the Preparatory School.

The work of the Preparatory School is so organized as to cover exactly the same ground as that covered by the academic examinations held by the Regents of the State University. Thus the preparatory student may take any one of five three-year courses, each leading to a regent's academic diploma. These courses are classified as (1) the Classical Academic, (2) the Latin Academic, (3) the Greek Academic, (4) the Scientific and Philosophical Academic, (5) the English Academic.

In the College of Liberal Arts seven courses

are offered, of four years each: (1) the Classical Course; (2) the Latin Course, in which a modern language is substituted for Greek; (3) the Greek Course, in which a modern language is substituted for Latin; (4) the Philosophical Course, in which historical, economic and political science is given prominence; (5) the Scientific Course, in General Science; (6) the Scientific Course, in Natural History; (7) the Literary Course.

It is evident that these courses are more flexible than those of most colleges. I venture to say that they are a trifle more flexible than those of any other American college requiring as much actual work.

No honorary academic degrees are conferred by the University. The Master's Degree, in any course, may be obtained by completing twelve advanced courses of resident study, under the direction of the Faculty. Or, non-resident students may offer for the approval of the Faculty a group of studies equal to twelve advanced courses of instruction, and afterward obtain the degree by passing, at the University, satisfactory examinations in these subjects.

Milton College is at Milton, Wis. It was opened as a "select school" in 1844; incorporated as an academy in 1848, and organized as a college in 1867. Its work is performed in three collegiate buildings. Its school maintains academic courses of study as well as collegiate. These are three in number—the English, the Classical and the Scientific, and they are preparatory to the collegiate course of the same name.

I regret that I cannot speak with more fullness and accuracy of the courses at Milton, but it has been impossible for me to investigate them since the writing of this paper was requested.

Salem College, founded in 1889, is at Salem, W. Va. Though young, it is vigorous, the attendance being about two hundred for the year 1892-3. Its facilities are highly appreciated and eagerly sought by the people of West Virginia.

Seventh-day Baptist schools have been of incalculable value in raising the scholarship of the denomination. Seventh-day Baptists are accused neither of gross ignorance nor of lack of intelligence. With whatever favor or disfavor their doctrines have been received, it has been generally admitted that Seventh-day Baptists as such know the best that has been thought and said on the Sabbath questions.

In closing, I note that Seventh-day Baptist schools are to-day longing for facilities which will permit the growth of graduate departments and the development of specialists. May this wish be granted. But may these schools still be true to the inspiration of the great and good men who suffered for them, and, being thus true, teach men not only to think, but to live.

THE UNIVERSITY OF CHICAGO.

DARTMOUTH'S BRIGHT OUTLOOK.

The last year has been a notable one in the history of Dartmouth College. The resignation of President Bartlett opened many questions as to future prospects and policy. The refusal of Dr. Tucker to accept the presidency was not a hopeful augury. Opposition on the part of the students to the arrangements for temporary administration, a small freshman class and a uniformly negative reply from prominent alumni solicited to accept the presidency led to a deepening sense of gloom. The prospect of a rival institution in a heavily endowed State College, in the near future, did not add a halo to the prospect.

WOMAN'S WORK.

IS IT NOTHING TO YOU?

Is it nothing to you, all ye that pass by? Lam. 1: 12.

Is it nothing to you, O ye Christians,
That millions of beings to-day
In the heathen darkness of China
Are rapidly passing away?
They have never heard the story
Of the loving Lord who saves,
And "fourteen hundred every hour
Are sinking to Christless graves."

Is it nothing to you, O ye Christians,
That in India's far away land
There are thousands of people pleading
For the touch of the Saviour's hand?
They are groping and trying to find him,
And, although he is ready to save,
Eight hundred precious souls each hour
Sink to a Christless grave.

Is it nothing to you, O ye Christians,
That Africa walks by night?
That Christians at home deny them
The blessed gospel light?
The cry goes up this morning
From a heart-broken race of slaves,
And seven hundred every hour
Sink into Christless graves.

Is it nothing to you, O ye Christians,
Will ye pass by and say,
"It is nothing, we cannot aid them?"
You can give, or go, or pray,
You can save your soul from blood guiltiness,
For in lands you never trod
The heathen are dying every day
And dying without God.

Is it nothing to you, O ye Christians?
Dare ye say ye have naught to do?
All over the world they wait for the light
And is it nothing to you?

—Selected.

IN assuming the charge of Woman's Work in our paper, I would stretch out my hands to all the sisters in our denomination for help and for support. Let us come into touch with all the various phases of our work at home and abroad, and let us have a purpose and a mind to work. May God help us to see the magnitude of this work—the joy of this service—the privilege of joint service with the Master, as we have never seen it before, and let us remember that each of us must do *our* part of this work, *ourselves*. While it may be my duty to stand as your *leader* I cannot do *your* work. With a true consecration of heart and life we can say with Paul, "I can do all things through Christ which strengtheneth me."

REBECCA T. ROGERS.

WATERVILLE, Me., Oct. 1893.

"WHEN a chief of the Cherokees was asked why the Cherokees are so much in advance of the other tribes, he replied: 'Because we have taken care to educate our women as well as the men.'"—*Home Missionary Monthly* (W. H. M. Board, Pres. C.).

It is scarcely a figure of speech to say that "woman is the corner-stone of heathenism." Notwithstanding their degradation, heathen mothers have immense power over their sons. The fear of a mother's curse prevents many Chinamen from listening to the claims of the gospel; and an intelligent Hindu exclaims: "It is the women who maintain the system of Hinduism."—*Missionary Review*.

"AN example of Mary Moffat's faith is that during the darkest time, when not a single man or woman about them seemed in the least degree touched or even interested in the message of salvation, a friend in England wrote asking what presents to her might be of use. She answered: 'Send us a communion service; we shall want it some day.' The parcel was long on the way; but just the day before that arranged for receiving the first six converts into the Church, the box arrived containing the communion vessels for which Mary had asked nearly three years before."—*Woman's Work, in Missionary Reporter*.

THE great commission of the Master who bids his followers: "Go ye into all the world, and preach the gospel to every creature," is often understood as if it read, "Stay ye in this part of the world, and preach the gospel to the few people who have already heard it." Whereas the command is to all, and equally to all. And the many who are not called to go themselves are bound to send substitutes for the service—sons, daughters, offerings—and to pray without ceasing to the Lord of the harvest. Yes, go or send substitutes.—*Missionary Review*.

AN AMERICAN ADVANTAGE.

We occupy a compact part of the American Continent, bounded by great oceans on the east and west, and on the north and south by neighbors neither hostile in spirit nor by themselves formidable in strength. We have a population approaching seventy millions and steadily growing, industrious, law-abiding, and patriotic; not a military, but, when occasion calls for it, a warlike, people, ever ready to furnish to the service of the country an almost unlimited supply of vigorous, brave, and remarkably intelligent soldiers. Our national wealth is great, and increases rapidly. Our material resources may, compared with those of other nations, be called inexhaustible. Our territory is large, but our means of interior communication are such as to minimize the inconveniences of distance. In case of war a hostile naval power might, indeed, sweep what maritime commerce we have from the seas—a compliment we could return with a comparatively small number of cruisers—and it might blockade some of our seaports and molest some of our coasts, without, however, seriously impairing our strength or doing more than excite the war spirit among our people to greater heat. But no European enemy could invade our soil without bringing from a great distance a strong land-force; and no force that could possibly be brought from such a distance, were it ever so well prepared, could hope to strike a crippling blow by a sudden dash, and thus to force us to a peace, or to effect a lodgment within our boundaries without the certainty of being soon overwhelmed by an easy concentration of immensely superior numbers. Nor could a European enemy hope to raise a sufficient land-force by alliances on this continent, for neither north nor south of us can armies be mustered strong enough seriously to threaten us. In other words, in our compact continental stronghold we are substantially unassailable. We present no vulnerable point of importance. There is nothing that an enemy can take away from us and hope to hold. We can carry on a defensive warfare indefinitely without danger to ourselves, and meanwhile, with our enormous resources in men and means, prepare for offensive operations.—*From "Manifest Destiny," by Carl Schurz, in Harper's Magazine for October.*

CHURCH PEWS.

There is a speck of history connected with the origin of church pews that cannot help but prove interesting. In the early days of the Anglo-Saxon and some of the Norman churches a stone bench afforded the only sitting accommodations for members or visitors. In the year 1319 they are spoken of as sitting on the ground or in a standing posture. At a later period the people introduced low, three-legged stools, and they were placed in no uniform order in the church. Directly after the Norman conquest wooden seats came in fashion. In 1387 a decree was issued that none should call any seat in the church his own except noblemen and patrons, each entering and holding the one he first found. From 1530 to 1540 seats were more appropriated, and a crowbar guarded the entrance, bearing the initial of the owner. It was in 1608 that galleries were thought of. And as early as 1618 pews were arranged to afford comfort by being raised or cushioned, while the sides around were so high as to hide the occupants—a device of the Puritans to avoid being seen by the officer, who reported those who did not stand when the name of Jesus was mentioned.

THE whole cross is more easily carried than the half.—*Drummond*.

PRESIDENT'S ADDRESS,

By C. Potter, before the Tract Society, Milton, Wis.,
Aug. 27, 1893.

This being the Fiftieth Annual Session of this Society, it will be, we trust, one of more than ordinary interest. There are but few remaining of those who were among its membership in 1843,—nearly all have passed to their reward, hoping that not far in the future the Christian world might somehow be awakened to a knowledge of what God requires in regard to the observance of his commands.

This Society was created to disseminate this knowledge. What it has done will be, to some extent, brought before you in the report of your Corresponding Secretary. I shall not anticipate what the Secretary may present, only to say that within the last ten years the question of Sabbath-observance has obtained a prominence never before attained in the history of the world, and we believe that it has come about largely through the efforts of this Society in sending out monthly, for the last twelve years, about 55,000 copies each month of our *Outlook* to the ministers of these United States, making 650,000 copies each year, or 6½ millions of copies in the last ten years.

Our present lamented President of these United States, who has recently called together the present lamentable Congress, has been credited with inventing the phrase, "It is a condition that confronts us, and not a theory." Only a few years ago it was a theory, but now it is a condition that agitates the Christian churches of this nation, as never before on this Sabbath question, and we believe, in the seven years that remain of this nineteenth century, we shall witness greater changes than have been witnessed in the whole of the century preceding. What then is our duty? The words of Mordecai to Esther have been ringing in my ears for days, "Who knowest but thou art called to the kingdom for such a time as this." I think we may safely change the phraseology from the interrogative and say, "We are called to the kingdom for just such a time as this." We have been faithfully sowing the seed widely, some who have been sowing faithfully for many years only saw the extensive fields just whitening for the harvest, and as I look over this large audience I see oh, so many heads that have whitened since even I first stood before you as your president, that I would be saddened at the thought, not that our heads are whitening, for I see that is getting to be decidedly the fashionable color, if I may judge those now before me, for as the grave digger in Hamlet observed, "to this completion we all must come at last," but because so many of us must so soon drop out of this work, but we may not be at the great harvest or look again over this audience. I see so many of the young people, members of the Y. P. S. C. E., who are here, I am sure, because of their interest in this cause, that I greatly rejoice that we, whose sun is far down in the western sky, can leave to such earnest hearts and such intelligent hands this great work. To you, young people, as has been said before in these meetings, have come opportunities of usefulness such as have never come to us before or to any young people in any Christian denomination of this or any other country, and to you may truly apply with emphasis, you are come to the kingdom for such a time as this. Among the great needs of us as a people is a thorough knowledge of the Sabbath question.

Our Society is publishing a little paper, *The Evangel and Sabbath Outlook*, that will come to you each week. By careful reading of it

each week you will not only see what the Bible requires of us in regard to it, but answers to the mis-statements of its opponents. Read this and get every person you can to read it every week. It is wonderful what a change has come over the advocates of the Sunday Sabbath in the last few years. At first it rested, it was claimed, on the fourth commandment, as though that said the seventh day is the Sabbath of the Lord thy God, therefore you had better keep the first day. We have seen in the last few years all claim abandoned by intelligent scholars of the Bible, of any divine authority for the keeping of the first instead of the seventh day, and all kinds of reasons, scarcely any two of which agree for not keeping the Sabbath but the Sunday, one of which one of our good brothers says he has frequently to meet, which is that the great numbers that keep the first day is an evidence that God is pleased with the keeping of it. The same argument was once used in a debate a Sunday-keeper had with old Deacon Billy Stillman, as he was called in Westerly, R. I. His reply to the Sunday brother's argument was

Numbers are no mark
That men will right be found,
A few were saved in Noah's Ark,
And many millions drowned.

One after another of the props have been knocked out from under the scriptural arguments for the keeping of Sunday that it is now called the American Sabbath. That is the proper name for it. It certainly is not God's Sabbath, or any that he has ordained, but the friends of it are working hard to get it fathered by this government. They seem to have abandoned all hope of a general adoption of it except by force. We are working for the adoption of the Sabbath ordained of God, the only Sabbath ever ordained by him, the only Sabbath honored by Christ himself and all the apostles. Brethren and sisters, we are honored by being called to the gospel kingdom for such a time as this. Will we meet the great responsibilities which have come to us like loyal children of the King. If so we shall have poured out upon us such a blessing as we have never before experienced. Oh, may we awake not only to our duty but to our great privilege, and ere long see such a harvest those who have gone on before earnestly hoped for, but did not see.

CORRESPONDENCE.

To the Editor of the SABBATH RECORDER:

From my desire to establish a Seventh-day Baptist mission in California, I have tried, both when present in the State and since by correspondence, to ascertain how much could be raised upon the field provided the Missionary Board would send a minister there; and though Bro. Whitford reported about \$300 pledged, and as much or more than that perhaps could be raised, yet I fear the Board will not feel justified in undertaking that mission this fall. If there are others in the State unpledged who would gladly do something, I hope they will report themselves to Secretary O. U. Whitford, Westerly, R. I., before the October (19th) Board Meeting. I have recently received a letter from one of the lone Sabbath-keepers, and it breathes such a deep spirit of devotion and love for the cause that I send it to the RECORDER as an encouragement to other lone Sabbath-keepers, and an incentive to us whose privileges are so much greater.

G. M. COTTRELL.

NORTONVILLE, KANSAS, Sept. 22, 1893.

"OROVILLE, Butte Co., Cal.,
August 21, 1893."

"Dear Bro. Cottrell:—Your favor of inquiry wishing to know what sum of money I would give towards the support of a minister to be located on this coast, is received. Allow me in reply to say that I am extremely isolated from other Sabbath-keepers. I have not been able to hear of but one, and that a lady who lives some ten or twelve miles from me. I should be extremely glad to have some one of our denomination located on this coast. It is a grand field for labor, not only for the sake of the cause of the Sabbath, but for the building up of God's dear kingdom in general. Sabbath-breaking and disrespect to the commands of God come from a want of holiness of heart, want of love to God. "If ye love me ye will keep my commandments."

"Of course I do not expect to ever be visited by any of our ministers, as I live so far from any of them. I feel extremely my loneliness, but, thank my heavenly Father, I am not isolated from my Redeemer. I love God and I love his cause, and am as near his throne here as I would be even in Alfred Centre.

"Circumstances will control what I have to give for the next three years, if I live. I am now nearly 72 years old, and my means are quite limited, but I trust will soon be much better. I will give five dollars sure, and ten, if possible, each year; as God prospers me so I will give. There are other interests that I wish to help also. I mean to do all I can for the cause of Christ while I live, and may God bless you, my brother, and all who love our Lord and Saviour Jesus Christ. As I grow in years my heart twines more and more around my people, and I long and pray for the upbuilding of the cause of my Redeemer. If those who live in the immediate society of our people only knew what a precious privilege they enjoy it seems to me they would overflow with joy and gratitude to God for their matchless privileges. Upon Sabbath mornings my mind runs away to where our people worship. I assemble myself together, read my Bible, and sing,

This is the day the Lord hath made,
The hours he calls his own;
Let heaven rejoice and earth be glad,
And praise surround the throne.

Thus I sing while tears unbidden flow. I do not expect to see my old home again while I live, but I hope to meet them all, with you in heaven. May I hope to hear from you again?

"Ever yours in brotherly love,

N. L. COON."

WITH reference to the Parliament of Religions now in session at Chicago, some questions presented themselves to my mind when I learned from the RECORDER that ministers of our denomination were to take part in it. The chief query has probably occurred to every one who has considered the matter at all. Is it not dishonoring God, who has revealed himself in his Word, and provided one, and one only, "way" of salvation, for Christians to meet the priests and ministers of false religions on equal terms on the same platform, and present their religion to the people of the United States and the world alongside, and in competition with, the false religions of the world? Is it conceivable that our Saviour would have appeared on the same platform with Buddha or Mohammed, and if not, should his ambassadors meet the priests of those false prophets? I cannot but think that in doing so they are not honoring or glorifying God.

What was the object of the promoters of the

Parliament? Was it to prepare the way for union in creeds? How can there be union between Christ and Anti-Christ, a follower of Jesus and a follower of Mohammed? Is it conceivable that the priests of Buddha or the dignitaries of the Roman Catholic Church will be converted to Protestant Christianity as a result of the Parliament? Is it in the least likely that Christianity will be benefited by the Congress? Is it not far more probable that evil will be the result in the weakening of the belief of nominal Christians and non-professors of any religion, that the religion of this country, *i. e.*, the Christian religion, is at any rate superior to any other religion, and with regard to the latter class, incline them more than ever to treat all religions with perfect and equal indifference? I can but think that no possible good can result from the meetings, but rather evil. I fear in the eyes of some I may lay myself open to the charge of narrowness; such is not the general tendency of my mind, but in this matter I still think that we have disregarded what is due to the honor and glory of our God.

J. P. LESLIE.

BLYTHEBOURNE, L. I., Sept. 21, 1893.

IN MEMORIAM.

In the year 1884 there came to our Conference then in session at Lost Creek, two men who were introduced to the Conference by Eld. L. R. Swinney, as German Seventh-day Baptists from Pennsylvania, Eld. George B. Kagarise and his brother, Deacon Jacob B. Kagarise, who were so delighted with our meetings that they invited the writer of this article to visit and preach for them. Being impressed soon after that it was my duty to obey this call I proceeded to Salemville, Pa., where I found that those claiming to be German Seventh-day Baptists were divided into two factions, known as the King and Long divisions or parties, and that my friends belonged to this division which worshiped in the large brick church every other Sabbath, and that on the other Sabbath the King party worshiped in the same house.

Assisted by Eld. L. M. Cottrell, mutually helped by Long and Kagarise, and blessed of God, I soon found myself in a glorious revival which resulted in several additions to the Long division. Finding my heart knit together in love with the hearts of this people, I called together their Elders to see if we could not make some arrangement by which our people could become one in their council. I was so terribly disappointed that I left the house with a very sad heart, in company with Elder Kagarise. A long silence was finally broken by Eld. Kagarise, who said in solemn tone, "You will always find in me a true friend." This statement proved to be as true as prophetic. A few hours later Eld. Kagarise said to me, he did not see how he could remain with that people, he felt that he must break away and join the Seventh-day Baptists. This I discouraged, and we took the parting kiss. A few months later I received a letter from him which, together with a call, as I believed, direct from God, caused me again to visit him at his home in Salemville. I found him now with a sad heart. Elders King and Long had attempted to bring their factions together under a compromise which Mr. Kagarise felt had robbed him of his Christian home and people.

An attempt to hold some meetings in the church house was promptly met with a statement that we could not have our meetings there, and the church home, as he supposed, was hope-

lessly gone, unless recovered by law, which process he regarded as unchristian. But our visits among his brethren soon developed the fact that they were not gone from him, as he supposed, but were ready to join him in an organization in harmony with our people. Articles of faith were soon formed in which they all agreed, under which they were organized into a church under the name of the Seventh-day Baptist Church of Salemville. Eld. G. B. Kagarise was chosen pastor, J. B. Kagarise and D. E. Rice deacons, and S. B. Blough secretary. These articles of faith were accepted by the South-Eastern Association and our Conference as in harmony with ours, and the church was admitted into these organizations. Led on by their energetic pastor, and kindly assisted by some of our brethren, they soon built a neat house of worship, dedicated it to the worship of God, and Elder Kagarise felt he again had a Christian home, and was a happy man. Feeling that he needed help he obtained a promise from me that so long as we both lived I would help him whenever he desired to have it so, if the Lord would. Hence I have been kept posted with reference to his work, and have assisted him from two to four times each year since the organization of the church, and have always left him hopeful and happy.

His last letter to me, bearing the date Sept. 4, 1893, is as cheerful and happy as usual, wanting that I should attend the Quarterly Meeting. He adds, "We would be glad to have you come. There are now about fifty members belonging to our Young People's Christian Endeavor Society. We have bought an organ and it will be on in a few days." The day before his death he took charge of his Sabbath-school class as usual, and announced at the close of the service that "the next Sabbath would be their Quarterly Meeting; he had received a letter from Eld. Davis and he was coming; the communion would be on Sabbath night, and the Young People's Society meeting on Sunday night. Eld. Davis had organized the Society, and he would want to see how they were getting along." On his way home he and his wife stopped with one of his parishioners who had a sick child, and offered prayer, and at night returned with his wife again to the church and attended the Endeavor meeting, closed the services by benediction, returned again to their home, and after putting away his horse and carriage they went to their bed as usual, and so far as his wife knows both slept well through the night. Arose the next morning about 6 o'clock, and he went out, as his wife supposed, about his chores, and as he staid longer than usual she concluded he had gone down to see the sick child, for which he had prayed the evening before. But alas! his reason had been dethroned, *as we believe*, and his lifeless body was found hanging in a tree just back of his barn.

Thus the long and happy union of husband and wife terminated in sadness, and the happy home on the mountain side, which had been so recently repaired and beautified, was made desolate. A short time before his death he went with his brother, Deacon Kagarise, and procured a nice carpet for the church, thus spending his time and money to the last keeping in order and beautifying the house of God.

Eld. Kagarise was born May 14, 1829. Sept. 26, 1847, he was married to Susan Shaffer, daughter of John Shaffer. They had seven sons and one daughter living at the time of his death. When about 24 years old he and his wife were both converted at their home, and came to-

gether quite a distance to receive baptism; and being disappointed they made the journey the second time, under trying circumstances, and were baptized by Eld. King, and were both constituent members of the Seventh-day Baptist Church of Salemville, until his death, Sept. 10, 1893.

S. D. DAVIS.

HOME NEWS.

New York.

DERUYTER—It is a great privilege to spend nearly two weeks in company with our sister from China after ten years' separation. It is a great joy to see her rest and recuperate in our quiet home after the busy round of travel, World's Fair and Conference. Indeed since her arrival in New York, June 21st, there has been so much public speaking, such a continual procession of callers and uninterrupted inquiries on all mission topics, that mother said at last in her quiet way, "I suppose there is no rest for her this side of heaven." But all these have done great good, and now she has been spending her forenoons writing and afternoons resting and sleeping. But what an immense correspondence from all parts of our denomination and from China, and as I looked it over I made up my mind that should I again write to her in China I would try to enclose something for postage, and thank God for the privilege.

Of the many good things in her Sabbath-day talks I was impressed with this statement: "The missionary always keeps a teacher even after being there twenty-five years." Ah, I thought, what an element of power! always keep up their studies, keep abreast of the world of literature and thought! If missionaries can do that who are far more pressed than we in the home land, why not we pastors, study every day and keep abreast of the world in language, literature and science? Why not study Hebrew or Greek as they study Chinese, or pursue year by year the Chautauqua courses? Let us emulate them in hard study as well as in hard work for Christ and the world!

L. R. S.

Colorado.

BOULDER.—Matters are passing along in a fairly encouraging manner. The church is steadily growing in numbers. A good interest is manifested every Sabbath at preaching and Sabbath-school. Yesterday, Sept. 27th, the ladies organized with 15 members. Various causes conspired to prevent this organization from being effected earlier in the year. Now it is done and much good will no doubt be accomplished as time passes on.

A pleasant affair occurred at the pastor's home, Sept. 20th. It was the marriage of his daughter Mary. There were present 15 invited guests. The ceremony was at 4 P. M., after which the company responded to the call of the photographer, went out in front of the house, and formed the picture of the wedding group. Then came the supper, which showed that as nice things to eat can be found in Colorado as anywhere. It was a real surprise that so many friends at a distance sent presents. These were valuable, mostly useful articles, and some very choice ornamental; all received with many expressions of surprise, thanks and pleasure.

We are having days and weeks of very fine weather. We are told that we may expect this fine weather to continue till Christmas. There is an abundant supply of fine, choice fruit in the stores and carried through our streets. Considerable is shipped in from the west. Much of it is raised here. It is cheap and is a healthy luxury to enjoy.

S. R. WHEELER.

SEPT. 28, 1893.

YOUNG PEOPLE'S WORK.

PLEASE address the Corresponding Editor of this department at 5,455 Monroe Avenue, Hyde Park, Ill.

WE are in need of a few bright, short, original papers by our young people, for this page. Our supply at present is completely exhausted.

THE question of what system of Lessons to use in our Sabbath-schools is not quite dead yet. Notice the article this week by Miss Stillman.

THERE was to have been a Christian Endeavor Day at the Fair, but the officers of the United Society have canceled the appointment on account of the open gates on Sunday.

UP to date, September 27th, the following ten places have sent to the Fair the number of persons set opposite each place. This is the list of those who have registered at the Seventh-day Baptist Church exhibit:

Milton, 115; Alfred Centre, 107; Westerly, 58; Milton Junction, 52; Farina, 45; Nortonville, 45; Plainfield, 43; West Hallock, 31; Adams Centre, 18; Shiloh, 18.

OUR SABBATH SCHOOLS.

A lady much interested in Sabbath-school work, who has just returned to this country after a year's absence, says that she notices a marked decrease in attendance at our Sabbath-schools. This complaint comes from many places; what is the remedy? A new interest must be awakened in some way, and perhaps this interest would come with the introduction of a new series of lesson helps. In our homes we make improvements, in business we must be up with the times, in schools we adopt new methods, and in our Sabbath-schools why should we not have that which is best? The lessons now in use are made so easy that many pupils seem to think no preparation necessary except a hasty reading of the notes just before the session. We value whatever costs us time and labor; we remember that which we study out for ourselves.

In the Blakeslee graded lesson system each pupil is expected to do a certain amount of study from the Bible itself before coming to the class. The questions are presented in such an attractive form that, on beginning the study, one cannot fail to become interested in it. While I believe that the whole course is finely arranged and well adapted to the needs of different ages, I will speak only of the primary course, with which I am most familiar.

This consists of a series of kindergarten sewing cards with accompanying leaflets. I have found from experience that little children are always interested in such work. The pictures are to be perforated with a large needle and the outline sewed with bright colored thread or worsted, the work being done during the week for the next Sabbath. It will take some of the mother's time, of course; but what mother can refuse to read the gospel story to her child, and then to lend a little of her help on the appropriate picture card?

The child will soon learn to do the sewing himself, except, perhaps, the threading of refractory needles and the untangling of knots, which will come in little children's work. While he is making the picture of the star, the shepherd's crooks or the descending dove, how can

the Bible story, with the charming "Lesson Talks" from the leaflet fail to be impressed on his mind?

Since the house which publishes this series has offered to make a special edition for Seventh-day Baptists which will conform to our views, why should we not make a trial of it for one year and see if it will not bring us a deeper interest in the study of the Bible, and an increased attendance in our Sabbath-schools.

MARY A. STILLMAN.

OUR MIRROR.

PRESIDENT'S LETTER.

You have probably read much about, if you have not attended, the Religious Congress. This seems to me one of the modern wonders. Representatives of the religions of the world sit side by side, before the vast audience and enjoy each other's jokes at one another's expense. Most of the representatives from the other nations of the earth speak, read and write in several different languages. Most of them talk good English even better than some of us who live in this country. We who heard them contrast their civilization and their religion with ours, were frequently surprised to learn that many of our customs when compared with theirs are more heathenish than theirs. At first thought I was surprised at this, but have concluded there is good to come to us as well as to them from a knowledge of each other.

The question was asked a missionary from Japan, why the Christian religion was not doing as much in Japan for its people as it had been doing previous to the last few years. He replied that the several denominations have pushed their special lines of work until it looks to the native a divided religion. It almost looks to some in this country like a divided cause. One priest said men religion their business in the Eastern nations, while in the Western they business their religion. They went to the mountain top to worship God, while we left the mountain top covered with beer bottles and cigar stumps. That since they could not create even the brute life, they dare not take it. They laugh at our slaughter houses and our eating meat for food. It may be we can learn something of the heathen yet.

E. B. SAUNDERS.

OUR YOUNG FOLKS.

ONLY A GIRL.

Under far away India's skies
A baby girl opened her eyes;
No gladness seemed about her,
All could have done without her.
No tender father's greeting
No smile of mother meeting,
Why brings this child no gladness?
What reason for this sadness?
The lips in angry scorn will curl
As the answer comes, "It's only a girl!"

In our fair land one morn
A baby girl was born,
All the home rejoices,
Praise swells their glad some voices.
The father's tones grow tender
The mother thanks the Sender
Of the gracious gift so dear.
Kind words from far and near
Come down to bless each curl
Of this our only girl.

Let Christ be known to-day
In India far away!
Haste with tract and book,
Teach mothers how to look
On daughters as God-given
As heirs with Christ in heaven.
Darkness itself will flee
When Christ the Son they see,
And lips no more in scorn will curl
Because God's gift is "only a girl."

—Selected.

OBSERVATIONS.

It is beautiful to see children thoughtful of and respectful to father and mother, and when they are thus in very little things it is safe to expect that they will be so in greater things. One evening during an entertainment at which refreshments were to be had, a mother with her son, of perhaps eight years, and three of his little friends stopped before a stand and the mother ordered a glass of lemonade for each of them. When four filled glasses had been placed upon the table each of the boys quickly took one and began drinking, excepting the son, "You take this, mother," he said, "I'll wait for another." "Thank you, son," replied the mother, "but you drink it." The lad said nothing more, but he stood with glass in hand, in a courteous, manly manner, and did not touch the lemonade to his lips until his mother had been served.

You say this is an insignificant incident. May be so; but we believe it indexes that lad's conduct at all times toward his mother.

What do you suppose we heard a little girl say to her own good mother a few days ago when she was called to dinner? She answered in a sharp tone, "Can't you wait a minute 'til I put away my books?" Now it would have been possible for this little girl to have said these very same words, or at least to have expressed her wish, in a manner that would have been entirely proper; but the tone of voice which she used showed great disrespect for mother. And when the little girl at last took her place at the table it was with a frown on her usually pretty face and with her lips pouted out, instead of saying pleasantly, "Pardon me, mamma, for keeping you waiting." We think could a phonograph have caught the little girl's answer and repeated it to her sometime in her more thoughtful moments it would have brought a flush to her cheek.

One summer evening a little miss started with her auntie for a walk. They had not gone far when a dark cloud appeared in the north, threatening a heavy rain storm, and they were obliged to turn back and hasten toward home. The western sky was yet bright and beautiful from the setting sun, and while they were facing it yet the aunt kept her eyes continually on the black clouds in the north, saying to the child that such were not a pleasant sight. "Then what makes you look at the black clouds, auntie?" said she. "Look right ahead. It's beautiful over there." If this little one will but carry her wisdom into her every day life as she grows into womanhood how much needless unhappiness she will save herself. Do not all of us, oftentimes, find our eyes fastened upon the dark places, forgetful that there are spots of silver and gold that might claim our attention if we would but look at them?—*The Christian Oracle, Chicago.*

IF I WERE A GIRL.

I would take care of my health by living out of doors as much as possible, and taking long walks in the sunshine. English girls understand how necessary this is for good complexions and cheerful spirits. Wear simple clothing that you may climb mountains and breathe freely. I would secure the best education. Go to college, by all means, if it is possible. Read good books and thereby become intelligent.

I would cultivate cheerfulness. Discontent soon shows itself in the face. If you have some disappointments, so do others. If you are cramped for money, be thankful that your lot is no worse than it is. Learn to make the best of things. A fretful girl has few friends, and the number lessens year by year.

I would say kind things of others, especially of the girls. A girl who makes unkind remarks about other girls would better be avoided by young men. She will not make an agreeable companion for life.

I would learn how to be self-supporting. Especially in this country where fortunes change, it is wise for a woman to be able to care for herself. Helpless women are not a comfort to others, and usually not to themselves.

I would try to be polite everywhere. True courtesy is more winsome than a pretty face or fine dress. Loud talk or loud dress does not

betoken the lady. Be appreciative and sympathetic, and you have two keys which will unlock almost all hearts.

I would learn self-control. To know when to speak and when to be silent; to have hateful things said about you and be able to answer pleasantly; to have people confide in you and be wise enough to keep it locked in your heart; to be in poverty and not be soured by it; to meet temptation and be strong before it; to be strong enough to perform any labor or duty which needs to be done—all this shows a noble mastery over self.

I would be punctual. Being late at meals, late at church, or late in meeting engagements, makes unnecessary friction in families. If we are willing to lose valuable time we have no right to make others lose it.

The Golden Rule of doing unto others as we would that others should do unto us, is especially applicable here.—*Mrs. Jennie Miller in Exchange.*

HE WAS A COLLECTOR TOO.

Boys who collect coins and odd souvenirs of great men will be amused by this story which was circulated in Paris a few years ago. The famous and much-admired poet Beranger, while walking along one of the boulevards one afternoon, encountered a very miserable beggar on the way. The beggar's appearance and pathetic story so moved the poet that he dropped two sous in the poor fellow's hat, and passed on.

A wealthy Parisian, observing the poet's kindly act, hastened up to the beggar, and said, "Here, my man, I'll give you five francs for those two sous that gentleman just dropped in your hat."

"What's that for?" asked the beggar, astonished greatly by this unusual request.

"I want them for my collection; the man who gave them to you is Beranger, the poet."

"What—him?" asked the beggar, pointing toward the fast-receding figure of the donor.

"Yes. That's Beranger."

"That being the case," returned the beggar, "I think I'll keep the coins. I'm a collector myself."—*From Harper's Young People.*

MUSICAL HORSES.

This little incident happened above the clouds on one Sunday morning, several summers ago, on the very tiptop of beautiful Roan Mountain in North Carolina.

A small circle, numbering not more than a dozen people, were seated about on the smooth rocks, or on the springy cushions of beautiful mountain heather with which nature has upholstered most inviting seats in this beautiful land of clouds.

One of the company, a clergyman, was conducting an informal religious service. Having finished his short sermon, he announced a hymn. As there were no books, his selection was necessarily something familiar to all, and presently there arose from this small congregation a strong and hearty chorus. So intent were the singers upon their simple service, in which minister and all joined with equal spirit, that no one noticed, until a horse's face was thrust forward between two of the congregation, that a drove of horses, evidently attracted by the voices, had gradually approached, until a second circle was formed outside the worshippers. The discovery was so startling that for a moment even the minister forgot his clerical dignity and burst out laughing, and all the voices broke down.

At this the uninvited horses fell back in some confusion and apparent embarrassment.

In a few moments, however, the singers recovered themselves, and with really creditable self-control sang the entire hymn, and as there were several stanzas, the outer circle of horses, which had soon closed in again, thrust forward more than one equine head among the amused worshippers before a final "Amen" sent them off once more in a scamper.

Again and again, as other hymns were sung, during which it is safe to say not a little fun entered into the worship, the song-loving horses came back, their long serious faces seeming to wear almost pious expressions as they listened

attentively, and dashed away at the end of the performance.

The minister on this occasion was a well-known and popular clergyman.

No doubt he had addressed audiences of almost every conceivable character during his ministry, and felt his risibles proof against any ordinary surprise, but this sudden apparition of eager horse faces was too much for even his self-control. But, after all, ministers are only men, and a man who would not feel tempted to laugh on such an occasion would be so dull that he could hardly be expected to preach a bright sermon.—*From Harper's Young People.*

WHAT IT MEANS TO REPENT.

It means that you have found out you are on the wrong road, and are determined to get on the right one.

It means that you have found out the truth at last, and are not fool enough to want to keep on fighting against it.

It means that you are willing to throw down your commission as a brigadier-general in the rebel forces, and go into the royal army as a private.

It means that the prodigal has come to himself and has said, "I will rise and go home to my father."

It means to be willing to give up your rags and wretchedness, and find home and friends and gladness.

It means to lose the world and death and hell, and find God and Christ and eternal life.

It means ceasing to do evil, and beginning to do well.

It means that the wicked is forsaking his way, and the unrighteous man his thoughts, and that he is willing to return to God, believing that he will indeed have mercy upon him and abundantly pardon.

THOUGHTLESSNESS OF SPEECH.

It is not, however, the pen that woman should fear so much and try to control, as it is the tongue, writes Edward W. Bok in "At Home With the Editor" in the October *Ladies' Home Journal*. The greatest lesson that woman has yet to learn is to think before she speaks. In comparison with the thoughtless tongue the pen in a woman's hand is as harmless as a dove. All too prevalent in these days is the spirit of cruel and thoughtless criticism among women. Thoughtlessness of speech has done more to injure woman than any single element in her life. It has laid her open to the charge of being unreliable—and oftentimes justly so. It has kept from her confidences that were hers by right; it has stood in the way of her progress; it has placed her innumerable times in false positions; it has judged her as being cold where she was in reality affectionate; cruel where she was gentle. It is the one inconsistency in woman's nature that has baffled many a one anxious to believe in her.

THE SIN OF MURMURING.

Murmuring is a species of blasphemy. You are in the Lord's guest-chamber. You sit at his table. If you complain of the fare, you insult him on whose bounty you live. If you doubt whether you will be taken care of, you impugn the truthfulness of him who declares that he is more willing to give good things to them that ask him than parents are to give bread to their children. Mark Guy Pearse says: "God does not pitch men into the world hap-hazard: don't cry out so much against your circumstances, it is half blasphemy; what you have to do is to find Christ. He will be a match for your circumstances." If we had eyes and hearts of faith, we would see that whatever he gives is best for us.—*Cumberland Presbyterian.*

CHARITY is greater than justice—it is the summit of justice, it is the last reward of good work. Do justice to your brother (you can do that whether you love him or not) and you will come to love him. But do injustice to him, and you will come to hate him.

SETTLING A TERRITORY.

Almost as exciting as encounters with Indians in the early history of our country was the struggle, two weeks ago, for possession of that part of Oklahoma known as the Cherokee strip. For days in advance people of all ages and classes, white and colored, in every variety of costume, gathered on the border, coming on foot, on horseback, on bicycles, in mule teams, in prairie schooners, and in nearly every sort of a vehicle to be seen in the Transportation Building at the World's Fair. No one could cross the border until he had registered, and scores of clerks from the department at Washington were on hand for this purpose. The eager settlers camped all along the line in booths, and one far-sighted speculator bought up all the camp chairs in the region to rent or sell to the weary waiters.

When the time came to cross over there was a wild rush of about 100,000 persons, who, in a few hours, had turned the silent wilderness into a bustling city. One ambitious cyclist actually beat a railroad train in speed, and another enterprising fellow sailed into the new settlement in a balloon. Of course these first comers grabbed the most desirable building spots. An undertaker, foreseeing the accidents likely to occur in the midst of such a scramble, sent ahead three wagon loads of coffins. In less than half a day towns were staked out and there sprang into being numberless business firms. Four years ago, when the Territory was first opened, similar scenes were witnessed, but in no other country in the world could such a sight be duplicated.—*The Congregationalist.*

A SPOILED CHILD.

The time of life at which a spoiled child can make himself most objectionable is after he has reached the years of manhood. Nor can he excuse his self-will and snappishness on the ground of his defective training, or of parental neglect. However true it be that he came to his unfortunate state by that road, he must meet the fact that he is there, and now it is his business to get out of it. In the spirit of Carlyle, he ought to declare that he will not quarrel with his up-bringing. A child who is being spoiled by his parents or other care-takers has some excuse for acting "spoiled." But a man has no right to be a spoiled child. To say the least, if he values the independence and nobility of true manhood, he will not choose to make himself an offense to his neighbors in order to sustain the charge against his parents of having spoiled him.—*Sunday School Times.*

GLADSTONE'S AX.

An interesting object in the Forestry Building at the World's Fair is one of the axes used by England's prime minister in felling trees on his estate at Hawarden. It is in a glass case and as carefully guarded as if the case contained the crown jewels of the queen. Some people question whether the implement was ever wielded by the "grand old man," but accompanying it is an authentic letter from his son Herbert testifying to the fact that his father has really used it. After the Fair closes the ax will be presented to some Lumber Association of the United States as a memento. It was secured for the Exposition by the president of a lumber company in Marietta, Ohio, through ex-Minister Robert T. Lincoln.

FLOWERS FOR THE INVALID.

When choosing flowers to send to an invalid select those that have a very delicate perfume, and that are as suggestive of life and health as possible. White flowers, although most beautiful, lend neither color nor brightness to the sick-room, and to a mind weakened by sickness are apt to be suggestive of death, while those of a bright crimson or a deep yellow will almost always please and gratify the convalescent. When ordering the flowers ask your florist to send long-stemmed ones, they arrange so much more prettily than those that are cut with short stems.—*October Ladie's Home Journal.*

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: 13-26.
Nov. 11. The Grace of Liberality.....	2 Cor. 8: 1-12.
Nov. 18. Imitation of Christ.....	Eph. 4: 20-32.
Nov. 25. The Christian Home.....	Col. 3: 12-25.
Dec. 2. Grateful Obedience.....	Jas. 1: 16-27.
Dec. 9. The Heavenly Inheritance.....	1 Pet. 1: 1-12.
Dec. 16. The Glorified Saviour.....	Rev. 1: 9-20.
Dec. 24. The Birth of Christ.....	Matt. 2: 1-11.
Dec. 30. Review.....	

LESSON III.—JUSTIFICATION BY FAITH.

For Sabbath-day, Oct. 14, 1893.

SCRIPTURE LESSON—Rom. 5: 1-11.

GOLDEN TEXT.—While we were yet sinners Christ died for us.—Rom. 5: 8.

NOTES.

CONDITIONS OF GROWTH. Verse 1.

INTRODUCTION.—In our last lesson, after showing that redemption was needed, and that it was provided in Christ for all who believe, the apostle, through chapter 4, illustrates from the Scriptures, justification by faith in the case of Abraham and from the writings of David, and concluded that our faith also shall be imputed to us for righteousness. With this in view he says in the opening of our lesson, "therefore," and proceeds to show the outgrowth of justification. "Justified," recognized as righteous. "Not that the justified sinner is righteous, for the fact of his sin cannot be removed from the past, but he is recognized as righteous, having received full pardon."—*Vincent*. "By faith." The condition on which we receive pardon, and have imparted to us a holy nature, a soil for growth in grace. "Faith is the ground (see margin, Heb. 11: 1,) of things hoped for."

STAGES OF GROWTH. 1-5. 1. "Peace." Cessation of hostilities between the sinner and God; of war on the one side and wrath on the other; from enmity to friendship; from aliens to sons; a sense of tranquility and love filling the soul. 2. "Access." Admission; an advance privilege. "This grace." God's favor. He has not only ceased his wrath; is not simply now at peace, but is active in our behalf—to us a wonderful accession. "Glory." Honor and bliss to which God will admit the faithful. 3. "Glory." A different word from that in verse 2; to exult with joy. "Tribulations." Cares, trials, and severe afflictions, "thrashings" by which the fine grain of character is brought forth and separated from worthless elements. 4. "Patience." Endurance without fretfulness. "Worketh patience." Develops character; a strengthening, growing process. "Experience." Practical wisdom and skill gained by changes and trials. "Experience, hope." Each gain of wisdom and skill increases our hope, our assurance of complete attainments.

SOURCES OF GROWTH. 5-11. 5. "Love of God." Not our love to him, but as in verse 8, his love toward us. This is the source of all our hope, of all our growth in grace. "Holy Ghost." It is sincerely hoped that the American Revisers' translation, "Holy Spirit," will prevail, and the language of theological foginess be discarded. Modern ghosts are not holy things. 6. "For," introducing proofs of God's love. "Without strength" to save ourselves. "In due time." Just the right time, (1) time of universal empire, (2) one language spoken everywhere, (3) universal peace, (4) Jews in every city, (5) great intellectual activity, seeking higher forms of truth. Such a time had never before and has never since existed. 7. "Righteous." Just right; not benevolent, but honest and sternly just. "Good man," kind, benevolent, doing good. 8. "Commendeth." Gives proof of "his love toward us." 9. According to verse 1 we are "justified" by faith as the condition on our part; here it is "by his blood," the source of God's love, the source of all our pardon. 10. "Wrath." God's just indignation against our sin. 11. "Atonement." At-one ment; "the reconciliation." R. V.

COMMENTS.

CONDITIONS OF GROWTH. 1. "Faith" is to the soul what sight is to the body, that power or sense by which we discern spiritual realities. By faith we see God in

heaven, Christ on the cross for our redemption, and on the throne for our deliverance. Through faith we appropriate to our needs the virtues of Christ's atonement. What sap is to the tree that is faith to the Christian; without it there is no growth; "without faith it is impossible to please God." "Examine yourselves, therefore, whether ye be in the faith."

STAGES OF GROWTH. 1-5. After justification peace is the first stage of growth. A forgiven soul enjoys peace toward God who had been angry against its sin. There is a feeling of peace toward all mankind, a desire to make peace with all who have been offended. Others, too, are inclined to forgive and be at peace with the new-born soul. It is a happy stage of life. "Also." Another privilege, an access to this grace. God's favor wherein we stand or abide steadfastly, not wavering between revival and backsliding. "Rejoice in hope, glory and tribulation." It is natural to rejoice in peace and favor, but it is a greater attainment to exult in the cares and trials of life. Yet it is a duty and a great privilege to do this, because trials develop and refine the character, and the greater the suffering the more abundant the attainment. When the account is summed up we will find that we owe more to sorrow than we do to joy.

Notice these stages in the growth in grace: Being justified by faith (1) "we have peace," not enmity now, but love fills the mind with holy tranquility. (2) "We have access" to God's favor, he being not now angry against us, but active in our favor. (3) "We stand" steadfast, unmovable, always abounding in the work of the Lord. (4) "And rejoice" in the hope of the glory of God. (5) "We glory" in trials which develop and refine character. (6) "Patience." By peacefully enduring trials patience increases. (7) "Experience." A perfection in trials, a growth in Christian graces. (8) "Hope" of final victory, completeness in Christ, our Saviour.

SOURCES OF GROWTH. 5-11. "Love of God." That the Infinite Creator of countless worlds should so love the sinful, wicked, rebellious inhabitants of this world, full of hate, war, crime, ignorance, and perversity,—so love it as to send his own Son to die for its salvation, is a wonderful commendation of his love toward us, the source of all our help, all our growth in grace.

"Our growth." Notice how personal this lesson is. We need to feel that it is not the world at large only, but that we were sinners, enemies, without strength, that for us Christ died, that he is our Lord, that we are now reconciled, that it is we who have peace and access, we who stand, rejoice, glory, and shall be saved. It is the individual me.

CHRISTIAN ENDEAVOR TOPIC.

(For week beginning October 8th.)

THE HOPE THAT MAKETH NOT ASHAMED. Rom. 5: 1-5, Phil. 1: 20-27.

Hope is the expectation of a thing desirable, a belief that some good thing is obtainable. We often wish for that which we do not hope for. The element of expectancy is lacking. How then can one hope for the glory of God when he cannot expect it, not having met the conditions of repentance, faith and obedience? Works of righteousness "shall be peace, and the effect of righteousness quietness and assurance forever." Hope has been called a "complex emotion," because made up of desire for the good and the corresponding expectation of obtaining it. Perhaps hope may be weak where there are improper proportions of desire and expectancy. Certainly such destroys peace. True hope implies earnest desire for that which God gives, and meeting the requirements we may have confident expectation of receiving it.

And the Christian's hope "maketh not ashamed." It does not deceive or disappoint us.

"Our fathers trusted in thee;
They trusted; and thou didst deliver them.
They cried unto thee,
And were delivered;
They trusted in thee,
And were not confounded" [ashamed].

—Psa. 22: 4, 5.

And all this "because the love of God," the overflowing, abundant love to God is diffused or produced. It is communicated freely, the Holy Spirit is poured down. Surely such hope maketh not ashamed.

REFERENCES.—Setting hope in God. Psa. 78: 6-11. Not ashamed of it. Psa. 119: 113-120. The Lord our hope. Jer. 17: 7-17. Hope of the promise. Acts 20: 1-7. Assurance of hope. Heb. 6: 11-15.

—THE Dodge Centre Sabbath-school has recently purchased new singing books. It was

refreshing to see the unity of effort and how quickly nearly every family in the society purchased one and two copies, besides the number to be owned by the school. The Dodge Centre school loves to sing.

—THE above school held a long and interesting review session Sept. 23d. The plan as mapped out in *Helping Hand* was adopted with the exception of class work. In the place of this one from each class gave a synopsis of the lessons while the primary classes recited topics and golden texts. The pastor gave a chalk talk, using large sheets of white paper with colored crayons, and the infant class sang with enthusiasm, "Tis not far to Jesus."

—BROTHER PRESTON F. RANDOLPH, of West Virginia, prepares the lessons for *Helping Hand* this quarter. After "writing up" the three quarters of the year, it seems to us like having a breathing spell. With such an active Sabbath-school worker as Bro. Randolph "at the quill," our lessons will be well arranged. *Query*: Why cannot our Sabbath-school Board arrange for the publication of Primary, Intermediate, and Advanced Lesson Helps for 1894, with at least two editors?

—MANY good brethren affect to care nothing for lesson helps. They say they prefer to investigate for themselves and use nothing but the Bible. Perhaps that is much better than to wholly rely upon helps, and accept without investigation what they say. But, dear brethren, are you so original and "free from all error" as you claim helps are not, are you so well informed as to the geography of the holy land, the ancient customs which secular history reveals, and a thousand and one things the Bible itself does not explain, but which are helpful to a knowledge of the lessons, that you can wholly dispense with any friendly aid from specialists in these various lines? Scholars and pious men everywhere appreciate the value of helps. Are you satisfied with what you can do alone?

IOWA ANNUAL MEETING.

The Eighteenth Session of the Annual Meeting of the Seventh-day Baptist churches of Iowa convened with the church at Garwin on Sixth-day, September 1st, at 10.30 A. M.

The meeting was called to order by the Moderator, Dea. G. S. Babcock.

The introductory sermon was preached by A. G. Crofoot, from 1 Kings 1: 1. Theme: "True Manliness." The appointee, O. U. Whitford, being absent.

At 3.30, U. M. Babcock delivered a discourse from Matt. 16: 24. Theme: "Self-denial, or cross-bearing."

Sabbath morning at 10.30 the Sabbath-school held its session under the leadership of the Superintendent, E. H. Socwell, followed by a sermon by J. T. Davis, from Luke 15: 14, 17. Theme: "God's love for us."

3.30 P. M. Devotional exercises, led by E. H. Socwell.

3.45. Sermon by A. G. Crofoot, from Rom. 16: 19, followed by praise service, conducted by J. T. Davis, and the Y. P. S. C. E. conference, led by Lester Babcock.

7.30. Devotional exercises.

7.45. Sermon by U. M. Babcock, from Matt. 27: 22. Theme: "What shall I do with Christ?"

First-day, 9 A. M. Called to order by the Moderator, and after prayer by L. A. Loofboro, the business of the session was attended to, followed by the reading of essays, by Edgar Van-Horn and Miss Sadie Loofboro, of Welton.

11 A. M. Sermon by E. H. Socwell. Text:

2 Cor. 2: 9. Theme: "What God has prepared for those that love him."

3 30 P. M. Devotional.

3.45. Sermon by J. T. Davis, from Matt. 16: 26. Theme: "Profit and Loss."

7.30. Devotional services.

7.45. Sermon by A. G. Crofoot, from John 7: 17, followed by a farewell conference.

The meetings throughout were well attended, and all seemed full of the love of God. Some that had been on the back-ground came out boldly for Christ. The interest seemed to demand that the meetings should be continued each night during the week. Following the sermon on Sabbath night a collection was taken for missions amounting to \$5.06.

The following persons were in attendance from abroad:

Welton: Dea. J. W. Loofboro, Mrs. J. W. Loofboro, L. A. Loofboro, Mrs. L. A. Loofboro, Misses Sadie and Orpha Loofboro, M. C. Mudge and N. W. Davis; Grand Junction: Albert Ling, Martin Ling; New Auburn, Minn.: A. G. Crofoot; Humboldt, Neb.: U. M. Babcock; Nortonville, Kansas: Jacob Babcock; Alfred Centre, N. Y.: J. T. Davis.

The next session will be held with the Welton Church, commencing on Sixth-day before the first Sabbath in Sept., at 10 30 A. M.

THEO. S. HURLEY, Sec.

A SAFE WAY.*

Dear Editor:—Would you do me the pleasure to place this short essay in your paper? Though it does not contain much of importance, I would like to give my testimony of the safe way, which the Lord made me find.

Already more than a year since I was meditating about the celebration of the Sabbath. When I read in a biography of the Earl of Linrendorf, that he considered the Saturday as a holy day, I could not help agreeing with him, as the ten commandments speak so plainly of the seventh day. Then, however, I was yet thinking, that the Sunday was a New Testament institution, as I always had been taught, and so I was somewhat inclined, like Linrendorf, to consider both days as holy.

Only a short time ago, when I got familiar with some pamphlets of the so-called Sabbatarians, my attention was fixed with all sincerity to search whether there could be found any direction to put the first day of the week instead of the seventh. I did not find a single plain direction for this, not one commandment of the Lord, neither of his apostles, to recall for the Christians out of the heathen, the commandment of the Sabbath, proclaimed on Sinai.

Sayings of Paul, as found in Rom. 14: 5, 6, Gal. 4: 10, Col. 2: 16. Though I cannot explain them—and I would like to hear a clear explanation of them—are not yet directions for me to keep Sunday, as there is not mentioned a single word concerning the first day of the week. The only safe way is, it seems to me, that we lay hold of plainly expressed commands of our King. This is a safe way, "on which even the fool cannot err." There is no where written that we should keep Sunday, but that the Sabbath is God's holy day, and that we should remember it to keep it holy. So I will stick to this plainly expressed commandment and wait until it is recalled, or changed with words just as plain. Formerly, when I kept Sunday, I never dared to apply to myself the glorious promise contained in Isaiah 58: 13, 14, as the

*Translated from the *Boodschapper* by G. Velthuisen, Jr., Alfred Centre, N. Y.

thought continually arose with me, "The Sunday is not the Sabbath." But now as I keep holy the Sabbath, I know that the word is written for me, too. "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words, then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth and feed thee with the heritage of Jacob, thy father; for the mouth of the Lord hath spoken it."

Thanking you, dear Editor, by anticipation, for the placing of this writing, I remain with esteem and Christian greeting, your servant for Jesus' sake,

M. JANSZ.

THE GOSPEL LIGHT.*

BY EDGAR VANHORN.

There is nothing so necessary in this great journey through life as light to shine upon our way. The sun never ceases to give light daily, by which we are enabled to toil and prepare ourselves for our temporal wants, and after the toils of the day are over we gather in our homes around the family circle where we are still blessed and cheered by the ever present light. We go into our villages and towns, and there we see great illuminations called electric lights. All these lights enable us to see and work. But there is a light far superior to any light I have mentioned, "The Gospel Light," a light that not only shines on the outer world and brightens the outward appearance, but also shines down deep in the human heart, driving out sorrow and care, and bringing peace and happiness to every heart and home. What a dreary place this earth would be if the gospel light was not shining. But God so loved the world that he gave his only begotten Son that the world might live and have everlasting light. How many young men and women are to-day entering upon the highway of holiness because of this great light, and are going forth in the strength of the Lord, carrying the light of the gospel into the darkness of sin, striving to keep souls from sinking into the depths of sin and ruin?

I remember some time ago I was passing through the streets of a certain village on my way to prayer-meeting, which was to be held in the village church. It was after the shadows of night had settled down over the place, and as I passed along the odor of strong drink came to my senses and I heard money jingling on counters, and I turned and saw that drink was being exchanged for the same, and the sound of drunken revelry was heard upon the right and upon the left. A silent prayer went up to God from my heart, and I thanked him for the light-house and wished that the keepers might ever have the light trimmed and burning brightly.

In Christ's sermon on the mount he said to his disciples, "Ye are the light of the world;" and in Matt. 5: 16 he said, "Let your light so shine before men that they, seeing your good works, may glorify your Father which is in heaven." If we are Christ's disciples, his followers, that same command is given us. Shall we disobey him, or shall we enlist in his service and take a firm stand for the defence of the truth?

*This essay was presented at the Annual Meeting of the Seventh-day Baptist churches of Iowa, Sept. 3, 1893, and requested for publication.

"Brightly beams our Father's mercy,
From his light-house evermore;
But to us he gives the keeping
Of the lights along the shore."

Dear Christian friend, as our heavenly Father keeps the light-house evermore brightly gleaming, so ought we to keep the lower lights here on earth the same. Every Christian has a light-house to keep; and, dear Christian, do you know what it means to let this light go out? It not only means that we are in danger, but some poor struggling soul may be lost. But let us avoid this, and keep our lights trimmed and burning, that those out in the darkness of sin struggling to outride the storms of life may take courage and anchor to the rock.

WELTON, IOWA.

Y. P. S. C. E. STATE CONVENTION.

The Eighth Annual Convention of the Y. P. S. C. E. will be held in Syracuse, N. Y., October 10th and 11th. Among the names which appear on the programme are Rev. R. A. Burton, D. D., Syracuse; Rev. H. W. Sherwood, Rondout; Marion Harland (Mrs. E. B. Terhune), Rev. E. A. Kittridge, New York; Rev. P. S. Henson, Chicago; H. W. Frost, Toronto; H. B. Gibbud, Syracuse; John R. Clements, Binghamton; Rev. Gilbert Reid, Warsaw; Rev. M. D. Babcock, Baltimore; Rev. W. W. Sluper, Beloit, Wis.; Rev. John Humpstone, Brooklyn; Rev. Frances Clarke, Boston; John Willis Baer, Boston, and others.

The rates are one and one-third fares.

T. B. BURDICK, Dist. Sec.

LITTLE GENESEE, N. Y.

RESOLUTIONS.

Resolutions of Respect adopted by the Scott Seventh-day Baptist Ladies' Aid Society:

WHEREAS, our beloved sister, Mrs. Florence E. Babcock, departed this life, Aug. 30, 1893, aged 40 years. Therefore,

Resolved, That in her death this Society mourns the loss of one of its most efficient and faithful members; one who was not delinquent in any sense of the term, and at the regular Annual Meeting, held only a few days previous to her death, forwarded her annual membership fee, thus expressing her usual interest, and wishing to be numbered again as a member, yet fully realizing that her stay on earth was short, but trusting all to her heavenly Father, saying that he knew best.

Resolved, That while we as a Society feel deeply the loss of her loving presence, wise counsels, and timely suggestions, yet we bow in humble submission to the divine will, knowing that God careth for his own, and administers only for their good.

Resolved, That we will strive with great earnestness to emulate the virtues of our departed sister, one of which was great charity for all mankind, and we will strive to follow her examples of faithfulness, prudence and zeal in all benevolent work.

Resolved, That we tender our heartfelt sympathies to the bereaved family, and point them upward for comfort and consolation.

Resolved, That a copy of these resolutions be presented to the family, also forwarded to the SABBATH RECORDER and county papers for publication.

MRS. B. F. ROGERS,
MRS. EUGENE WHITCOMB, } Com

THE CHILD.

A child has a right to ask questions and to be fairly answered; not to be snubbed as if he were guilty of an impertinence, nor ignored as though his desire for information were of no consequence, nor mislaid as if it did not signify whether true or false impressions were made upon his mind. He has a right to be taught everything which he desires to learn, and to be made certain, when asked for information is withheld, that it is only deferred till he is older and better prepared to receive it. Answering a child's questions is sowing the seeds of its future character.

"TOMMY, who was Joan of Arc?" asked the teacher. "Noah's wife," said Tommy, who is great at guessing.

TEMPERANCE.

DR. J. H. HANAFORD SAYS: "I know of no real occasion for intoxicants, either as a beverage or medicine, for the use of human beings. It is impossible for alcohol to afford any real strength,—simply a temporary excitement, a dangerous agitation of the whole system, to be succeeded by a corresponding debility; such an excitement, such a stimulation, being simply a determined, a vigorous effort of nature to expel a foe as promptly as possible; every organ of the body, every membrane, every tissue and nerve rebelling against the presence of such a disorganizer within the vital domain."

A RED MAN'S TEMPERANCE LECTURE.

In the dense forest along the banks of Black River, in Northern Michigan, foxes and wolves are numerous, and occasionally a bear or deer may be seen.

One day a sportsman, after a long chase, succeeded in shooting a deer, and as he was a long way up the river he decided to call at the nearest Indian hut and borrow a boat to take his game to Sheboygan. He found an Indian working in the woods peeling birch bark, and, thinking to ingratiate himself, he drew from his pocket a flask of whiskey.

"Me no drink whiskey," said the Indian.

"Don't drink whiskey?" asked the sportsman, in astonishment. "I thought my red brothers all liked whiskey."

"Yes, me like it," said the Indian.

"Like it and don't drink it?" exclaimed the sportsman. "If you like it, why not drink?"

"Me like it and drink little; brother drink little, he want more; bimeby, heap drunk Injun. Ugh! me no drink any," said the Indian.

The sportsman looked at the Indian, then at the whiskey, and finally dashed the flask against a stone, breaking it and emptying the contents upon the ground. He stood gazing at the broken flask, while repeating: "Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend." I have been a brute, but the red man's lecture shall be remembered.

He then told his errand, and the Indian rolled up his bark, went to the river with the sportsman, helped to get the deer into a boat and took them to Sheboygan.

At parting the sportsman grasped the red man's hand and said: "Thank you for your temperance lecture. I shall drink no more."

The Indian smiled, seated himself in the boat and rowed back to his hut.—Nina Tripp.

SPECIAL NOTICES.

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

South-Eastern Association.

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

Eastern Association.

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

Central Association.

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

Table listing financial contributions for the Western Association, including Luncklaen, Watson, and Norwich.

Western Association.

Table listing financial contributions for the Western Association, including First Alfred, Friendship, First Genesee, Second Alfred, Richburg, Independence, Scio, Hartsville, Hebron Centre, West Genesee, Andover, Shingle House, Hornellsville, Wellsville, Hebron, and Portville.

North-Western Association.

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

South-Western Association.

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

WILLIAM C. WHITFORD, Treasurer.

ALFRED CENTRE, N. Y.

THE Yearly Meeting of the Seventh-day Baptist churches of Southern Illinois will be held with the Bethel Church, beginning October 20, 1893.

HOWELL LEWIS, Clerk.

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

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

THE Chicago Seventh-day Baptist Church holds regular Sabbath services in the lecture room of the Methodist Church Block, corner of Clark and Washington Streets at 3.00 P. M., Sabbath-school at 2 P. M. The Mission Sabbath-school meets at 1.45 P. M. at Col. Clark's Pacific Garden Mission. Strangers are always welcome, and brethren from a distance are cordially invited to meet with us. Pastor's addresses: L. C. Randolph, 6124 Wharton Ave....

THE First Seventh-day Baptist Church of New York City, holds regular Sabbath services in the Boy's Prayer-meeting Room, on the 4th floor, near the elevator, Y. M. C. A. Building, corner 4th Avenue and 23d St.; entrance on 23d St. Meeting for Bible study at 10.30 A. M., followed by the regular preaching services. Strangers are cordially welcomed, and any friends in the city over the Sabbath are especially invited to attend the service. Pastor's address, Rev. J. G. Burdick, New Mizpah, 86 Barrow St.

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

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

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

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

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

ALFRED CENTRE, N. Y.

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

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CONDENSED NEWS.

There are, according to the statistics, 12,000,000 Sunday-school scholars and teachers in the United States.

Miss May Wales, of Boston, recently deceased, left all her estate of \$8,000 to her pet cat, Otto, which will be taken abroad.

Lieutenant Peary is expected to return next year, when he hopes to bring his son with him, the first white child to be born in the arctic region.

Twenty-five years ago electricity as a mechanical power was unknown. Now \$900,000,000 are invested in various kinds of electrical machinery.

Michael Razarin, an attache of the Russian Interior Department, at St. Petersburg, is in California investigating the prison system of that State.

The first practical sewing machine was invented in 1841. In 1888 there were 600,000 made in the United States, able to do the work of 7,200,000 women.

The first steamship crossed the Atlantic in 1818. There are now seventy lines of mail steamers. In 1888 there were 107,137 steam vessels on the high seas.

John Von, a prominent business man of Cincinnati, and the inventor of the wrought iron range, died at Cincinnati on Saturday morning at the age of 81 years.

Two dozen pewter plates, which are claimed to have formed the camp service of General Washington, are in the possession of Mrs. James Grant Wilson, of New York.

Judge Moon, of Chatanooga, has created a sensation by charging the grand jury that playing progressive euchre for prizes is gambling, and that the players must be indicted.

Mt. Ararat, the resting-place of the scriptural ark, is, in reality, two mountains separated by a valley. The higher peak is 17,210 feet, and the lesser 13,000 feet above sea level.

The bank of England was once compelled to suspend specie payments. It was on Feb. 27, 1792. It resumed in 1823, after the financial disaster following the French wars had passed away.

H. M. Stanley and Mrs. Stanley have been traveling in Ireland. It was Mr. Stanley's first visit to the south of Ireland, and he was so much pleased that he extended his trip beyond his first plans.

Germany has 5,000,000 depositors in savings banks; France, 4,150,000; Great Britain, 3,750,000; Italy, 3,970,000; Aus-

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

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The October number of The Treasury of Religious Thought comes to our table laden with good things like a harvest feast—full, ripe and nourishing. Rev. Dr. Nies of the Episcopal Church, has the front place. His portrait, sermon, view of church and sketch of life will attract attention. Other full sermons are by Dr. Broadus, on the Trinity; Dr. B. Hart, on the Future World; and Rev. F. T. Bailey, on Christ's Promise of Abundant Life. The leading thoughts of sermons are fresh, helpful and many. Prof. Schaff describes the eminent preachers of the Protestant Pulpit; Prof. J. W. Garvey gives a critical comment on the virgin of Isaiah 7: 14. Dr. T. L. Cuyler's article on Barnabas is a fine pen picture. Yearly, \$2 50. Clergymen, \$2. Single copies 25 cents. E. B. TREAT, Publisher, 5 Cooper Union, New York.

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Dr. J. C. Stroud, Moorestown, N. J., says: "I have used it for a number of years in my practice, and find it very useful in dyspepsia and nervousness."

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

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

For Sale.

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

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tria, 1,850,000; Switzerland, 1,600,000; Sweden and Norway, 1,750,000.

Dr. Elgar, superintendent of the famous Fairfield shipbuilding yards at Glasgow, visited the Cramps' shipyard at Philadelphia the other day, and expressed great admiration at many things he saw there.

A mosaic portrait of President Cleveland is on exhibition in Yonkers, N. Y., which contains 300,000 pieces of Italian marble of various colors and weighs 300 pounds. It is the work of Marianne Gilbert, an artist at Rome.

MARRIED.

BUTLER—PERKINS.—In Hartsville, N. Y., Sept. 11, 1893, by the Rev. H. P. Burdick, Myron D. Butler, of Alfred, N. Y., and Mrs. M. A. Perkins, of Cameron.

BONWELL—STILLMAN.—At the home of the bride's parents, in Nortonville, Kansas, on the evening of Sept. 27, 1893, by the Rev. G. M. Cottrell, Mr. Elmer C. Bonwell and Miss Evelyn L. Stillman, all of Nortonville.

ANDREWS—WHEELER.—At the home of the bride's parents, Boulder, Colorado, Sept. 20, 1893, by Rev. S. R. Wheeler, assisted by Rev. S. C. Davis, pastor of the Baptist Church of Boulder, Mr. Darwin M. Andrews, recently of Farina, Ill., and Miss Mary Wheeler, daughter of the officiating minister.

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.

VINCENT.—In the town of Almond, N. Y., Sept. 25, 1893, Maria Elizabeth Sisson Vincent, wife of Joseph Vincent, and daughter of the late Asa and Mary Place Sisson, in the 52d year of her age.

Mrs. Vincent was a woman of quiet manners, faithful in all human relations, and a sincere Christian. Of her father's family only one brother remains, while she leaves a family consisting of two sons and two daughters, and the husband of her youth, with whom she had trod the pathway of life for a little more than 32 years. Funeral services were held at the house, Sept. 27th, conducted by the writer, from Pea. 19: 4. Burial in the Alfred Rural Cemetery. L. A. P.

KELLOGG.—At Adams Centre, N. Y., Sept. 3, 1893, Arina Marguerite, infant daughter of Eli and Mary Kellogg, aged 16 days. A. B. P.

Literary Notes.

Among the attractive articles in Harper's Bazar for October 7th will be "American Children and Art Influences," by Maynard Butler, and "Ourselves at Chicago," by T. W. Higginson.

Harper's Weekly opens with a striking picture, "On the Deck of the Vigilant," by M. J. Burns, and inside there is a page of the former defenders of the America's cup. Thomas Bailey Aldrich contributes a sympathetic article on old Portsmouth (N. H.) days, entitled "Old Strawberry Bank," which is appropriately illustrated.

A VERY popular feature of Harper's Young People is its Portrait Gallery. These are portraits of famous Americans, superbly engraved on wood, and printed on paper suitable for framing. The portraits for 1894 are to be Henry W. Longfellow and Washington Irving. They are just the thing for the library and the school-room.

Worthington's Magazine for October is an unusually bright and varied number. There is never any falling off in interest and value in this exceptionally attractive periodical. It always comes to hand laden with good things from cover to cover. It has a flavor distinctly its own, and possesses in an unusual degree lively interest and pictorial attractions that are invariably entertaining, enjoyable and instructive.

World's Fair Excursions.—Now or Never.

You cannot afford to miss the opportunities offered by the popular Erie lines. You will regret it all your life if you lose them. One-half fare excursions will be run Tuesday, Sept. 26th, Saturday, Sept. 30th, Thursday, Oct. 5th, and Monday, Oct. 9th, under personal escort of special agent, with uniformed porter in constant attendance. The Erie's record for superior management of Chicago excursions will be maintained to the highest standard of perfection. New, high back seat coaches, ample accommodations, no crowded cars. Crown your year's toil with a visit to this glorious exhibition. Further information from any Erie Ticket Agent, or address H. T. Jaeger, General Agent Passenger Department, or J. O. Prescott, Excursion Manager, 177 Main St., Buffalo, N. Y.

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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 MODERATE. 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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