

The Sabbath Recorder.

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

Vol. XLIX. No. 41.
Whole Number 2538.

FIFTH-DAY, OCT. 12, 1893.

Terms:
\$2 00 in Advance.

THE SABBATH RECORDER.

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SOME DAY.

"Some day my earthly house will fall,
I cannot tell how soon 'twill be,
But this I know—my all in all
Has now in heaven a place for me,
And I shall see Him face to face,
And tell the story—saved by grace.

"Some day the silver cord will break,
And I no more as now shall sing.
But, O, the joy when I shall wake
Within the palace of the king!
And I shall see Him face to face,
And tell the story—saved by grace.

"Some day, when fades the golden sun
Beneath the hazy-tinted West,
My blessed Lord shall say, 'Well done,'
And I shall enter into rest,
And I shall see Him face to face,
And tell the story—saved by grace.

"Some day; till then I'll watch and wait,
My lamp all trimmed and burning bright,
That when the Saviour opens the gate
My soul to Him may wing its flight,
And I shall see Him face to face,
And tell the story—saved by grace."

—Fannie Crosby.

HAPPY he who, 'mid the swelling
Tumult of earth's dust and pride,
Toward his heavenly Father's dwelling
Keeps his window open wide;
There, to him devoutly bending,
Zion's beauty shall appear;
He shall know the bliss of sending
Godward all his grief and fear.

READ a brief but candid, and we believe correct, summing up of the general results of the Parliament of Religions, on another page of this issue under the heading "Christianity and Other Religions," taken from the *New York Tribune*.

SOME people have complained at the unrestrained liberality of the Managers of the Parliament of Religions and Religious Congress. This "liberality" is in beautiful contrast with the spirit of intolerance of other days. But this *liberality*, if that is the proper name for it, has its bounds. President C. C. Bonney has refused the use of the Art Palace for the Congresses of "Free-Thinkers" and "Spiritualists," on the ground that the building could not be used by those who are likely to attack religion and drag the Creator's name in the mire. We are not sure that the same ruling should not have shut the doors also against the Theosophists.

THE Publishing House at Alfred Centre shares with the rest of the country in the general depression in business. There is money enough due at the RECORDER office to pay up some pressing claims. For example, there are twenty-seven churches that have never paid

their apportionment of the cost of publishing the Council Reports nearly three years ago. Statements of the small amounts due have been repeatedly sent to each of these delinquent churches and no notice appears to be taken of it. Is it right to ask your servants to thus carry your debts? Do these churches intend to repudiate these obligations? If so, why not be frank and say so? Another effort will soon be made by sending reminders to pastors or church officers of this indebtedness. Will you not give it immediate attention? Again, it would make the employees at the office *very* happy if RECORDER subscribers who have not already paid for this year—now three-quarters gone—would send in their remittances at once. It was ascertained many years ago that the problem of making bricks without straw is difficult of solution.

THE DEATH PENALTY.

There seems to be an increasingly strong desire to divest the death penalty of some of its horrors and make its administration comparatively painless. This is certainly humane, and if the death penalty must be administered for capital offenses probably this modern tendency is in the right direction.

But the question is not yet settled as to the moral right of the State to take human life as a penalty for crime. There are very strong, if not unanswerable, arguments against it. It is maintained as the principal argument in favor of the death penalty that it diminishes crime. But the evidence does not seem to justify this position. It is stated by those who have given the matter the most careful study that murders are actually more frequent after an execution. A morbid state of mind is created by familiarity with the sickening details, which cannot be avoided, and crimes are encouraged.

In many European countries capital punishment is abandoned and, as a result, crimes are said to be less frequent. Even in Italy this punishment has been practically abolished since 1875. The specimens of humanity from that quarter with which we are most familiar in this country might suggest that if the death penalty were more frequently in operation there it would be a favor to us. But we see only the most objectionable class of Italians. Portugal and Holland have had no executions since 1846 and 1861 respectively. In Switzerland, Belgium, Norway and Finland, there have been no executions for years. In Denmark only three persons have been executed in over twenty years. In Germany there is great opposition to the death penalty, and had it not been for Bismarck's powerful influence in 1870 it would doubtless have been abolished.

In Maine, Rhode Island, Wisconsin and Michigan, this penalty has been supplanted by imprisonment for life, and apparently to the promotion of peace and good order. The question is still being agitated throughout North and South America, and we believe the day is not very distant when wiser and better methods for the prevention of vice will prevail.

THEOSOPHY.

Very few persons who attended the Parliament of Religions and the Religious Congresses in the Art Institute of Chicago failed to hear something about Theosophy. Many inquiries were made as to the meaning of the word, and the real nature of the belief which seemed to be much larger in its patronage than many creeds. After attending our own Congress and presentation to the finish, we stepped into the large and well-filled Washington Hall one evening to listen to these strange and bewildering teachings. Since thus listening to some of their acknowledged leaders we have studied a little more carefully their teachings.

1. What is Theosophy as now taught by this class of religionists? From the derivation we have *theos*, God, and *soφος*, wise. Wise in the things of God. Webster says: "Supposed intercourse with God and superior spirits, and consequent attainment of superhuman knowledge by physical processes; also, a direct as distinguished from a revealed knowledge of God, supposed to be attained by an extraordinary illumination; especially a direct insight into the processes of the divine mind, and the interior relation of the divine nature."

This definition is much more *definite* than any of the fine-spun and frequently applauded speeches to which we listened.

2. Theosophy, as defined and taught by its votaries, is evidently pantheistic. They reject the idea of a personal God and declare that the God of the Bible is a "bundle of contradictions and a logical impossibility." They declare their belief in "a universal divine principle, from which all proceeds and within which all shall be absorbed at the end of the great cycle of being."

3. They believe in re-incarnation. This is Hinduism. There they worship cows and lizards, and there they expect that they and their children will be reborn cats, creeping things or cows. Is it not a marvel that men and women can be found in somewhat large numbers in this country ready to applaud such nonsense?

4. The grim doctrine of *fate* is the only comfort they can administer. The eloquent but declining Ingersoll has been a sort of advance advertising agent for this doctrine. He has given the world nothing better than pagan teaching for years past. Buddhism is fully equal to Ingersollism. It has been called the doctrine of Consequences, and is thus expressed: "You are what you are because once you were what you were, and you shall be what you shall be because you are now what you are!" What a beautiful, clear, intelligent, and comforting doctrine! How worthy the faith of men and women of this enlightened age and country! Where are the missionaries who are ready to live and die in its advocacy?

THE right kind of a Christian will thank God every hour of his life, whether there is anything in sight to thank him for or not.

CHRISTIANITY AND OTHER RELIGIONS.

Now that the Parliament of Religions in Chicago has ended, it is pertinent to ask what it has accomplished. The inquiry is a difficult one to answer, for no tangible results were to be looked for from such a gathering. It recorded no vote on any of the questions discussed, and to all outward seeming it left things just as they were before. Nevertheless, the plain and unbiased people of the country, who have read of its doings, have formed some sort of opinion as to the points at issue. And that opinion, whatever it may be, is the exact measure of what the Parliament accomplished.

First, then, we believe that because of the Parliament American Christians have come to recognize more clearly than ever before the fact that there are other religions than Christianity. It makes no difference whether these other religions are regarded as wholly or only partly false. In either case they are still religions, by means of which hundreds of millions of people find some sort of consolation and hope, and which at least attempt to give a rational explanation of the problem of life and destiny. We may go even further, and say that the Parliament has proved the other world religions to be at one with Christianity in many essential points of belief and practice. And it has also shown that some of the popular conceptions of "heathenism" are grossly inaccurate.

But while Christians have thus gained a truer knowledge of what is good in the other religions, and, we hope, a larger charity, they have seen nothing in them which will in the slightest degree weaken their preference for their own religion. We will not enter here into the question which religion is divine. Every man naturally claims that distinction for his own. But that point having been dismissed, it cannot be denied that Christianity is an integral, if not an essential, element in the only civilization in the world to-day that is worth propagating—the only civilization, in fact, that contains within itself any hope of progress, enlightenment and happiness. Of course this civilization has its seamy side, as, indeed, has Christianity itself. Of course, also, many persons deny that our civilization owes anything to Christianity. Western civilization, they say, would have worked out its destiny just as truly had it adopted Hinduism or Mahometanism. Few thinking men, however, will accept this assertion. Christianity is adapted to the genius of the people who have made Western civilization as no other religion in the world is. That civilization has reacted on Christianity is palpably true. But it is not one whit more true than the fact that Christianity has woven itself into the very fibre of the civilization whose triumphs it has so immeasurably increased. To dethrone Christianity from its place in the world to-day would be the act of a madman or a fool. Were it possible to do so, vast numbers of intelligent people who now think themselves emancipated from it would strive for its restoration, not at all because they thought it divine, but because they had come to realize, as they never had realized before, how necessary it was to the progress of the world.

These are only a few of the conclusions which fair-minded Christians would be likely to reach in endeavoring to form a judgment on the Parliament of Religions. Christianity is itself undergoing a profound internal revolution at the present time, and many timid souls within its pale are anxious about its future. How little cause they have for anxiety is seen when we take Christianity as a living fact and place it side by side with the other world religions. This act of comparison has shocked some Christians, but it has not harmed Christianity. On the other hand, it has proved that, however excellent the other great religions may be, and however adapted they may be to the peoples that accept them, Christianity holds a place of supremacy in a civilization which is itself incomparably superior to any other civilization that the world has ever seen.—*New York Tribune.*

A HYPOCRITE is a man who, in trying to fool everybody else, fools only himself.

A HERESY trial is like a dog fight in a flower garden; nothing is settled but the flowers.

FOR COMMON MERCIES.

Dear Lord, are we ever so thankful,
As thankful as we should be to Thee,
For Thine angels sent down to defend us
From dangers our eyes never see;
From perils that lurk unsuspected,
The powers of earth and of air,
The while we are heaven protected
And guarded from evil and snare?

Are we grateful, as grateful we should be,
For commonplace days of delight,
When safe we fare forth to our labor,
And safe we fare homeward at night;
For the weeks in which nothing has happened
Save commonplace toiling and play,
When we've worked at the tasks of the household,
And peace hushed the house day by day?

Dear Lord, that the terror at midnight,
The weird of the wind and the flame,
Hath passed by our dwelling, we praise Thee,
And lift up our hearts in Thy name;
That the circle of darlings unbroken
Yet gathers in bliss round the board,
That commonplace love is our portion,
We give Thee our praises, dear Lord!

Forgive us, who live by Thy bounty,
That often our lives are so bare
Of the garlands of praise that should render
All votive and fragrant each prayer.
Dear Lord, in the sharpness of trouble
We cry from the depths to the throne!
In the long days of gladness and beauty
Take Thou the glad hearts as Thine own.

O common are sunshine and flowers,
And common are raindrop and dew,
And the gay little footsteps of chil' ren,
And common the love that holds true.
So Lord, for our commonplace mercies,
That straight from Thy hand are bestowed,
We are fain to uplift our thankgivings—
Take, Lord, the long debt we have owed!

—Margaret E. Sangster, in the *Congregationalist.*

PROFESSORS AND THEIR PAY.

President Harper, of the Chicago University, has been suggesting in a contemporary magazine that college professors should have more pay. None of them, he says, are paid as well as the head men in the business world. Only professors of the highest grade get as much as the lower grades of responsible officers of railroads and insurance companies, while the salaries of the lower class of professors compare with the wages of skilled workmen in the mechanical industries. Dr. Harper thinks such compensation painfully inadequate. He says that the professors cannot keep up on what they are getting, to say nothing of buying the books they need and spending their vacations in improving travel. His preaching on the subject twins absolutely with his practice, since, as will be remembered, he is the identical President Harper who was lately implicated in a successful conspiracy to bull the brains market by offering all the best professors in the world large pecuniary inducements to come to Chicago. His experience with professors has doubtless persuaded him that he knows what they most need, and he is probably right when he suggests that it is more money.

But it is that way with almost all of us. We all need larger salaries. If there was any immediate prospect that the professors would get the increase that Dr. Harper recommends, not a word should be uttered here to hinder it. Inasmuch, however, as no such prospect threatens, or can be blighted by argument, there is no harm in recalling that except in the matter of pay the professor has one of the delightfulest of all the jobs. He has the long summer vacation that makes him the envied of all men except the preachers. He does not have to neglect his mind, as other men do, in order to focus his faculties on his work, but his very business in life is understood to be the cultivation and enlargement of his intellectuals. Every one is expected to sacrifice something to success in his calling. What would the professor sacrifice if not money? If he were adequately paid, what dams or barriers would suffice to keep the multitude from swooping down on the pedagogical calling and swamping it with competition?

But there are better grounds than these on which we who are not professors may comfort ourselves about the professors' pay, for it may be sincerely argued that comparatively poor professors are more truly and usefully instructive to us than rich ones would be. In a world that is full of rich people who confuse and

fluster us by their elaborate scale of living we have reason to be grateful for the perpetuation of a few orders of men whose circumstances encourage them to set the example of a comparatively frugal existence. The professors, by continuing poor and at the same time highly respectable and agreeable, make it easier for us to keep our hold on plain living, and to remember that a man's highest happiness does not necessarily lie in the elaboration of his domestic apparatus. Moreover, the professors and their wives being clever people and fertile of resource, the rest of us get much practical benefit from observing the methods and expedients to which they have recourse to make small salaries yield the greatest amount of simple comfort. We notice where they spend their summers, and whether or not their children go barefoot in the country, and what their amusements are, and how much regard they find it advisable to pay to shifting fashions in raiment. By living as they do on such incomes as they have they help to keep the scale of civilized living within feasible bounds, and though it may not be especially exhilarating to them to do it, it is vastly useful to us to have it done. In olden times we used to hear about the New England preachers who reared and educated large families on a salary of five hundred dollars a year. It was an encouragement to persons of limited means to know that such exploits were actually possible. So now it is a solace and a help to be aware how intelligent and enviable an existence can be maintained in college towns on such salaries as professors receive.—*Harper's Weekly.*

OLD AGE WITHOUT RELIGION.

It is not an uncommon thing, even in Christian lands, to meet an aged person who has lived all his days having no well-grounded hope and without God in the world. Instead of remembering his Creator in the days of his youth, as he was exhorted to do, and as he should have done, he has, for the most part, simply forgotten him. Instead of seeking first the kingdom of God and his righteousness, he has not sought them at all. Instead of laying up for himself treasures in heaven, he has sought to lay them all up in this perishing world. And now, spared by the mercy of God through all the years of his lengthened life, he is rapidly nearing its close, all unprepared for that unseen, eternal world, upon whose solemn realities he is so soon to enter. Piteable old man! He has now no solid comfort. He has sought the world supremely. He has lived the life of the men of the world who have their portion in this life, and now when heart and flesh fail, it disappoints him. It does not afford him the comfort that he needs.

He finds no real comfort as he reviews the past. If he takes right views of his life, he cannot fail to see that it has been a wasted, sinful life. If he has not been openly wicked, he must see that he has not lived for the great end for which his life was given him. He has not lived for the glory of his Creator. He has not improved his probationary day in seeking preparation for the world to come. He has wasted his time and talents in living unto himself and in seeking earthly good. Little comfort, indeed, can he find as he contemplates the past.

Nor does he find it in his present circumstances. There are many things in these to disturb his peace. The friends of his youth and of his later years are mostly gone from the world. The generation to which he belonged has passed away. He finds himself a comparative stranger here. Bodily infirmities multiply upon him. His sight and his hearing fail; his strength is weakened in the way. The grasshopper becomes a burden. He does not enjoy the good things of life as he once did. He is in the condition of Barzillai when he said to David: "How long have I to live that I should go up with the king to Jerusalem? I am this day fourscore years old; and can I discern between good and evil? Can thy servant taste what I eat or what I drink? Can I hear any more the voice of singing men and singing women?" He was too old, as are all persons of his age, to look for much good from the world.

But not only do the bodily faculties of the

aged fail, but usually also those of the mind. Their memory and their judgment become impaired. Their sensibilities are deadened, so that they are incapacitated for taking that enjoyment either in temporal or spiritual things that they once did.

Nor does the aged man without religion find comfort as he turns his thoughts from the past and the present to the future. Little indeed is the good that he can look for in the brief portion of his life that remains to him here. Less, and yet more less, can he hope for from earthly enjoyments. And as regards the endless future beyond, there is nothing of good on which he can depend. Having made no provision for it, there is before him the fearful prospect of entering in eternity a bankrupt, not having a farthing laid up in store for all those endless years.

Very pitiable is the condition of such a man. Did he realize it as it indeed is, he would be most wretched. And yet his condition is not wholly hopeless. He is still in a world of mercy. He is where he may yet find God a pardoning God. He still has access to the throne of grace. After so long a time, even at this eleventh hour, he may repent of his sins, believe on the Lord Jesus Christ, receive forgiveness, and be made an heir of everlasting life. That precious Scripture promise is still for him: "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon."

The gracious Saviour still invites him to come unto him for salvation, with the precious assurance, "Him that cometh unto me, I will in no wise cast out." No matter how long he may have sinned, let him come unto me. I will on no account reject him.

"While the lamp holds out to burn,
The vilest sinner may return."
—Presbyterian Banner.

THE SCEPTIC'S DYING CHILD.

"O God! I cannot spare her yet. She must not die!" exclaimed the agonized father as he stood by the bed of his dying child. "Just! no, it is not just nor merciful that I should be robbed of my only daughter! If she must die, then I will die with her, for how can I live without her?"

For a moment the sweet smile fled from the peaceful features of the expiring girl, and there was an expression of mingled sadness and pity. She beckoned him to her side, and as he bent over her to catch the whisper, for she was almost gone, she murmured low, "Father, meet me in heaven. When you think of me, remember God has taken me, that he may save you. O my father, hear his voice."

The rebellious man was silenced. His head was bowed like the reed. He had been a sceptic. His daughter had been his God. But he was a sceptic no longer. The fountain of his soul was stirred by the grim features of death staring him in the face.

Profound silence filled the room. Nothing save the flickering breath of the dying could be heard. Sorrowing friends were standing round to see her die, and she gave each a last farewell look. Her eyes were lighted up with holy love as she whispered, "Jesus! heaven." A peaceful, happy smile, such as only the dying Christian's wears, parted her lips. Again her eyes wandered to her father, when slowly raising her hand, she pointed her finger toward heaven, and with her gaze fixed upon him, the light of life glimmered feebly and more feebly, until it went out.

When they said, "She is gone!" Oh, how those last words, "God has taken me that he may save you," rang in the father's ear.

He sought his room and closed the door. He tried to pray, but in vain. It seemed to him that the billows of his soul were running mountains high, but could not escape their prison bounds. He took from the table the "Word of God," and sitting down, tried to read therefrom, but he could not. He rose and paced the room, murmuring in his heart against God. But he could not hush that voice. Louder and louder it rang, and at every step the echo came back, "God has taken me that he may save you." Suddenly, he stops. With uplifted

hands, he exclaims, "O my God, I have sinned. I have worshipped my child, and have forgotten thee. Now do I know that thou art a jealous God, and wilt have no other god before thee."

He returned to the death-chamber. There she lay, his lovely idol, all pale in her snowy robe. He gazed upon her long and earnestly as she lay smiling in death's sleep. Then humbly he said, "My daughter, if you, so young and so loved, were willing to die for your father's sake, I will hear the voice."

For many days that father groaned beneath the burden of his sins. There seemed to be not one ray of light, so great was the darkness. But at last, when hope had well nigh fled, just at the dawn of day, there was a glorious dawning in his weary soul. The light of God's countenance shone in upon him, and he was saved in Christ.—everlastingly saved.

THE ABUNDANT LIFE IN CHRIST.

In common with the growing things about us, we ourselves share this wonderful gift of God which we call life. Our bodies, like the grass, the tree, the shrub, are living things; organisms, wonderfully adapted to the surrounding world, and fitted to the discharge of various functions. All the on-goings of our physical existence we owe to the mysterious power that works in our bodies—life; the very power of God. "In him we live, and move, and have our being."

What we all need is "life"; and life "more abundantly." Out of abundant life in the soul will flow faith, joy, power, love and all practical fruitage of the Christian life. Life is the mightiest force in the world; and the life of God is the life of all life. We only need, however poor and weak and worthless in ourselves, to be filled with the fulness of God, and then we shall send forth bud and blossom, and in due time we shall be exceeding fruitful.

Brethren, we are feeble and sick and weak and useless for sheer lack of spiritual vitality. When a man's physical system is in a low, impoverished condition, he is ready to take any sort of sickness to which he may be exposed. We are surrounded by the malarial air of a wicked world. Our spiritual health is a question of our spiritual tone and vigor. If we are "run down" spiritually, if our vitality is low—it is simply certain that we shall be infected with spiritual disease. If the life of God does not flow in full tide through our hearts, it is no wonder if we are sick with worldliness, selfishness, bitterness of spirit or some fleshly lust.

But our bodies, though the crowning wonder of the material creation, are but material structures built up of earthy matter and doomed to return to the earth ere long. These bodies are but the tent of our pilgrimage. We shall one day lay them aside, to crumble and decay.

The tenant of the body is our true self—the immortal spirit. And it is of the life of the spirit, of the inner and the real man, that Jesus speaks. He came to give the very life of God to men; to bring them to a new birth, the birth "from above"; to make them the children of God by the actual imparting to them of the life of God—God dwelling in them and they in God.

The dragon-fly is born at the bottom of the water. For a time it lives there; a low, meagre form of life, a greedy, voracious grub. It crawls about on the bottom, or upon submerged aquatic plants; it lives on aquatic insects. Breathing, indeed, but only the meagre quantity of air which filters from the atmosphere above—it is wholly ignorant of that higher sphere of life where swift-winged creatures fly in glorious freedom through the sunny air. It lives—but what a poor, low life!

One day there comes a wondrous change. Let Tennyson describe it for us:

To-day I saw the dragon-fly
Come from the wells where he did lie.
An inner impulse rent the veil
Of his old husk; from head to tail
Came out clear plates of sapphire mail.
He dried his wings; like gauze they grew;—
Though crofts and pastures wet with dew,
A living flash of light, he flew.

It is, in a sense, the same creature as before. But how different the life it leads. It no longer

grubs in the mud. It breathes deeply the air of heaven. The thick, short, useless wings of its pupal state quiver under the impulse of a new life; fold after fold shakes itself out, as the air permeates them, until at last they spread out in shining beauty—large, powerful, translucent wings. It soars aloft, in magnificent color; dead to the old life; living an ethereal life henceforth—a new creature.

A feeble symbol, indeed, of the new birth of the soul! And yet a little suggestive, perhaps, of the change when a man begins to live in God and for eternity; no longer a groveling creature of the earth, but consciously a child of God, an heir of the glory of heaven and alive with the very life of God, imparted and indwelling.—*Rev. F. T. Bailey, in October Treasury Magazine.*

AN EVIL SPIRIT FROM THE LORD.

It bewilders us to think how far-reaching this doctrine is. So long as God is in the universe every soul that is in the universe must feel his power. No space can be so wide, no time so long, as to exhaust his influence. He that obeys must feel the ever-present God in joy. He that disobeys must feel him in pain everywhere and forever. These are the terrible necessities of obedience and disobedience. We may state it, the Bible often does state it, judicially. We may speak of God's vengeance. It may seem to be the angry revenge of one who has been insulted and ignored. We may picture to ourselves his wrath. With realistic fancy we may imagine to ourselves the flames of his anger consuming the rebellious souls, which yet are so like him who punishes them that they can never die. Such pictures have their power as the crudest, coarsest representations of the essential truth that to the disobedient God must come in suffering as he comes. The essential truth of heaven and hell is ineradicable in the universe. But greater and truer than any picture of angry vengeance, more solemn, more sublime, more impressive to the fear of a reasonable and thoughtful man, there is the mighty image of God standing in the center of things. And all things have to touch him. And as all things touch him, according to their characters, he becomes to them blessing or cursing. He is the happiness of obedience and the misery of disobedience throughout his world. He looks with sympathetic joy, or with profoundest pity on the souls he judges, but the judgments both come from him. The right hand and the left hand are both his. Burning there like the sun to all the world, he must be a comforting and guiding light, or a consuming fire—one or the other—to every soul.—*The Rev. Phillips Brooks, D. D.*

A STRANGE THING.

The Dark Continent, Black Africa, comes to the model Christian republic to establish a mission. Dr. John Kellogg, of Battle Creek, Mich., has long felt that medical missions and missionaries were the influences that would best meet the needs of the lowest classes in our cities, and had long prayed and planned for this work, when what should come to pass but that the money should come from South Africa! With this money some few months ago Dr. Kellogg established such a mission in the worst street he could find in Chicago. Accommodations were found and a hospital for the poor established. The best of all is that in the basement is a free laundry where the poor can come who have no change of garments, wash them, and as they are taking a bath the ready dryer will fit them for the occupants. A clean body and a clean dress gives self-respect, and thus prepares the souls for the cleansing influence of the Spirit. Some of these have not taken food for days. A bowl of warm soup is ready for a penny for those who can pay, free to those who cannot. It is said that the street all around this Christ-like mission has taken on in these few months a much better humane or moral tone.

[From L. C. Randolph.]

—THAT was a daring and a unique project of Barrows and Bonney, to hold a congress of religions in which every faith should have opportunity to say its best word; a free parliament where "Trojan and Tyrian" should be treated "with no discrimination." Now that the strange convention is two weeks past we may look at it more calmly and judge more fairly whether it really was the success it seemed to those who felt its magic influence and watched its closing glories.

Amid the chorus of congratulations there are jangling notes. There are not wanting those who have from the beginning distrusted the purpose for which it was projected, and the results which they have forecast as flowing from it. There are many earnest, loyal Christians who have raised their voices in protest and caution. They have reasoned: "All religions outside of Christianity are false. They are destitute of every uplifting and purifying power. They are making men worse instead of better. It is blasphemy for Christianity to hold out a welcoming hand in any sense to them. It is sacrilege for the followers of Jesus to sit upon the same platform with the representatives of heathenism."

"Moreover," they said, "a false impression will be spread abroad. Men will be led to say with Ingersoll, that all religions are equally bad. Being made of the same fabric and sustaining such blood relations to each other, they doubtless are all the children of the same bigotry and superstition."

"Or, what is almost equally deplorable, the conclusion may be drawn that all religions are equally good; that the main point is to have religion, the particular *kind* being of minor consequence. Christian duty and responsibility will be lulled to sleep with Browning's conviction that where there are so many roads leading up to God "twere strange that any soul should miss them all." The cause of missions will be given a wet blanket, and the splendid faith and fire which have made Christianity signally successful will be stamped as narrow and fanatical.

—THE Congress has been a happy disappointment to many who harbored these forebodings. Foremost among the enthusiastic members and the eloquent speakers of the parliament were devoted Christians who had so much faith in Christ as the world's Redeemer that they had given their lives to proclaiming the gospel in lands where these other religions hold sway. The best friends of the parliament were foreign missionaries. Then it was plainly to be seen that the sympathetic audience which grew larger and more enthusiastic as the meetings drew to a close, was intensely loyal to Christianity. It listened attentively and courteously to the "brothers" from across the sea, and applauded freely sharp hits and generous sentiments from whatever mouth they came; but the deep undertone grew more and more to be one of confidence. Christianity was vindicating its claim to be the world's religion. Its followers could afford to give Buddha, Mohammed, and Confucius, the most generous hearing. At the best they were the glimmer of the dawn,—Christ was the daybreak,

So, when eight hundred voices sang the Hallelujah chorus at the farewell meeting they only gave expression to the praise which went up from all hearts, "Hallelujah, for He shall reign forever and ever, King of kings and Lord of lords."

—A PEN picture of two contrasted occasions when champions of Christianity spoke in its behalf. Two men representing two spirits—two methods; war and love. We give below the kernel of each one's plea, leaving the reader to judge which method and spirit is the better:

Said Rev. Geo. F. Pentecost, on the last Sunday night of the Parliament, "There have been some oriental bubbles floating over Chicago for the past two weeks which need to be pricked. Our Oriental friends point to the slums of our cities as products of Christianity, whereas they are entirely outside the pale of Christianity. They are just as much a field for mission work as Africa. What shall we say of a Hindu representative who makes this charge while in India there are 30,000 prostitutes in the temples—prostitutes because they are priestesses, and priestesses because they are prostitutes (a statement, by the way, which might be characterized as fiction founded on fact.).

On the next afternoon Rev. Geo. T. Caudlin, missionary to China for twenty years, spoke, this address being made the more impressive by the Chinese garb which he wore. He said, in essence: "The superstition and cruelty with which the heathen religions are interwoven are bad enough; but the superstition and cruelty *without* the religion would be infinitely worse. Men don't need religion to make them superstitious and cruel. These elements are in men's hearts anyway; religion fights against them more or less imperfectly. Lucifer and Beelzebub have no creed. Hell has no religion." Mr. Caudlin believed that while there was good in other religions, vague and imperfect, Christ was the Son of God and the world's Saviour.

—A BASKET of pears and grapes is on the table and your little girl, fingering her dress, edges shyly up, looks at them, then looks at you. When you say, "Little daughter, would you like to have some of these things?" she says nothing, she doesn't yet know how to put her wants into words; but she rests her tiny hands on your knees and looks up into your eyes with that eager, trusting, pleased face. Something is pulling at your heart strings, and you say, "Well, if this is anything which is good for the small digestive organs, and anything which father can afford, the little girl shall have some."

You are only a weak, selfish man, but God is the infinite Father. He is a better Father than you and I know how to be. He is more ready to give blessings "than earthly parents are to give good gifts unto their children." Do you respond to the wants of your child before she can ask, and shall God not hear and answer every prayer—weak and inarticulate though it be—which comes from a human heart? Never mind what the school men have said. You and I know that no soul in blackest heathendom ever cried to God for salvation but God heard and delivered him.

—BUT the world knows so little about God after all. Only here and there one—groping in the dark, wandering in the wilderness of sin—finds him. We are bearers of the message. God forgive us that we have ever turned aside from our great work—your work and mine—to fritter away our time on trifles, while souls which are of more value than them all are perishing.

MUCH of the trouble in this world happens because men take too much time to make money and too little to enjoy it.

GOD'S cause is injured when parents observe the Sabbath in a way to make their children-hate it.

MISSIONS.

FIFTY-FIRST ANNUAL REPORT

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

(Continued.)

Central Association.

The Rev. O. S. Mills, Lincklaen Centre, N. Y., Missionary Pastor.

Mr. Mills reports a year's work chiefly with Lincklaen and Otselic Churches; 109 sermons and addresses; average congregations of 21; 15 prayer-meetings; 281 visits; 640 pages of tracts and 52 papers distributed; additions 9,—8 by baptism; 40 Seventh-day Baptist families; 32 resident church members at Lincklaen, and 18 at Otselic; and two Bible-schools.

He writes:

"The past year has been one of incessant toil and anxiety, yet we have never better enjoyed a year's work for the Lord. Most of our time has been spent with the Lincklaen and Otselic Churches, which we found in a very discouraged condition, especially the Lincklaen Church. Some strength has been gained,—eight young people and children have been added by baptism to the Lincklaen Church, and one to the Otselic. These churches are small and several of the members aged and in poor health, not able to attend services regularly, hence our congregations have been small, ranging from 4, on a stormy Sabbath, to 58, on a pleasant one.

"During the year we have visited nearly all of the Seventh-day Baptist families within twenty miles of our home, except those under Bro. Swinney's charge, and have endeavored to encourage them in the faith, to interest them in our publications, and to collect bills due our Publishing House.

"We have visited at their homes the two brethren and six sisters composing the little church of Norwich. We have made three trips to Preston where once existed a strong church. But death and removals have taken away nearly all of the members; yet within a few miles of the meeting house, which is quite a good one, are several families and parts of families, of Sabbath-keepers. We consider Preston a very needy and promising field for missionary labor. In the rural districts of Central New York, but little Bible-school or Evangelistic work is done by any denomination, hence there is great need.

"That the Lord may give us grace and ability to continue the work here, we need your prayers."

The Rev. H. B. Lewis, Watson, N. Y., Missionary Pastor.

Mr. Lewis reports 33 weeks of labor with the Watson Church; 33 sermons; average congregations from 35 to 50; prayer-meetings 33; visits 133; 24 Seventh-day Baptist families; 38 resident church members, and one Bible-school.

He reports also that the attendance and interest on his field have been good, and the people seem to appreciate the efforts made to give them the preaching of the gospel.

Western Association.

The Rev. J. T. Davis, Alfred Centre, N. Y., Missionary Pastor.

Mr. Davis reports 51 weeks of labor at Hornellsville; 103 sermons and addresses there and at Hartsville, N. Y.; congregations from 30 to 40; prayer-meetings 15; 67 visits; 10 additions,—9 by baptism; 28 Seventh-day Baptist families; 21 resident church members at Hornellsville, and two Bible-schools.

He writes:

"We report no special change in the interest

at Hornellsville. The attendance remains about the same as last year. The tide of revival interest from the First and Second Alfred Churches has reached Hartsville, and as a result we expect four additions to the church, while others of the society have been awakened. Our prayer is that the work may go on even to Hornellsville."

MISSIONARY SOCIETY.

Receipts in August.

Table with columns for church names and amounts. Includes entries like Rockville Church, Y. P. S. C. E., Second Alfred Church, S. M. Tour, Adams Church, etc.

Receipts in September.

Table with columns for church names and amounts. Includes entries like Y. P. S. C. E., Alfred Centre, N. Y., Bed in Hospital, Mrs. A. K. Witter, etc.

A. L. CHESTER, Treasurer.

WESTERLY, R. I., Sept. 31, 1893.

Received from Executors of the estate of Maria L. Potter, for Permanent Fund, income only to be used for missions, 80 per cent of amount of bequest. \$1,400 00

THE Presbyterian Church has a very important mission in Bangkok, Siam. There are two stations in Bangkok, with property valued at about \$25,000. There are twenty missionaries in the city connected with the board, of whom twelve are women, and three more are just leaving this country. The first mission in Bangkok was established in 1840.

THE prayer of faith always holds out both hands to receive the answer.

CALL the day lost on which you have not tried to make somebody happy.

IF we would spend more time in looking for something to love we would see less to hate.

OUR RELIGION AND THEIRS.

BY M. M. J.

The writer can shake hands with our Parsee sister on the platform of one God, the infinite, allwise Creator of things seen and unseen, the omniscient, omnipotent and omnipresent Ruler in heaven and on earth, who condescends to permit us to call him "Our Father," and on the immortality of the soul. Also with our brother from Southern India, "In right knowledge, the perception of the law of cause and effect, right thinking, right speech, right action, right professions, right exertion, right mindfulness, and right contemplation," for I find written on our board, written for the benefit of our class.

RULE.

Do Right.

MOTTO.

Pure Thoughts.

Chaste Words.

Noble Deeds.

Then, I asked, Why pure thoughts?

As a man thinketh, so is he.

Why chaste words?

"By thy words thou shalt be justified, and by thy words thou shalt be condemned."

Why noble deeds?

"The Lord will reward every man according to his works."

I can shake hands most heartily with our Mahomedan brother on the total abstinence platform of no intoxicating liquors as a beverage; for on the same board we find the following:—

PLEDGE.

No Intoxicating Liquors.

No Tobacco.

No Profane or Impure Language.

The words "impure language" do not refer to the ungrammatical use of words.

I would like to ask our brothers: Suppose any one should violate the rule, "Do right," or in any wise should commit a wrong act, or think an impure thought, or speak a wrong word, what punishment does your religion inflict? or in other words, Does your religion provide an honorable way of escape for the wrong doer, and still God be just? For he who ruleth the nations must be just. I pause for your answer, or defer it to some other time.

A person can not be a true, enlightened Christian without being moral; but a person can be moral in a restricted sense, and not be a Christian; but, if a person is moral in the broadest sense of the word I should consider him on safe ground. The restricted sense is being honest in deal, a pure physical life, doing unto others as we would have others do unto us. The higher, broader sense of the word includes all of the above, and discharges every duty we owe, yes, owe to God. The pertinent question is asked in Malachi 3: 8, "Will a man rob God? Yet ye have robbed me," is God's solemn affirmation.

Think you we can rob God and escape just punishment, unless we accept his proffered salvation in the way he has provided? Nay, verily. There are many ways in which we can rob God besides withholding the tithes and offerings; viz, every act of disobedience, every sin of commission or of omission. Can any one of us stand up in the presence of God and say, "Not guilty," with these solemn facts before us? Seeing we all have sinned and come short of the glory of God, what does our kind heavenly Father say to each and every one of us? "Come now, and let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Isa. 1: 18. "For the

blood of Jesus Christ his Son cleanseth us from all sin." "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3: 16. "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have everlasting life." John 3: 14, 15. Truly, "There is life for a look at the crucified one." And in Rev. 22: 17 we read: "And the Spirit and the bride say, Come; and let him that heareth, say, Come; and let him that is athirst, come; and whosoever will, let him take the water of life freely."

And the Saviour's great commission was, "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; and he that believeth not shall be damned." Mark 16: 15, 16. In Matt. 28: 19, 20, we read, "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you always, even unto the end of the world."

Is it a little misty to your minds how God can be just and the justifier of him who believeth in Jesus Christ, the Messiah? Perhaps we can make it plainer by an illustration.

AN ALLEGORY.

Let the organ case represent the human body, the air in the bellows the breath, the keys or musical part, the soul or spirit. Get the manufacturer of organs to make one that is exquisitely toned, capable of making the sweetest and grandest music; among the stops, let there be a sub-bass and an octave coupler; with the latter let there be an arrangement fixed so that when a certain stop is pulled out it will disconnect the octave coupler, and will not be readjusted when it is pushed in again, also let it make a discord; removing one reed would do that. Put it into a carved and polished black walnut case, have another case facsimile of this in rosewood for the resurrected body. Let a couple represent Adam and Eve, both nicely and modestly dressed, she in pure white ornamented with a flower or two, some excellent player bringing out the sweet and grand music which shall charm the audience.

Then the maker, addressing the couple says, This organ I lend to you, I shall call for it again sometime in the future; use it carefully, implicitly obey my orders, and you will ever be charmed by its sweet music, and I shall take great delight in listening to its harmonious and soul-entrancing music. You can pull out any and every stop but this one; if you pull this one out there will be discord and consequently unhappiness. I will mark the stop by tying this ribbon on it.

Now, dear children, please observe these simple directions, then I will be pleased with the music and my organ shall be in perfect tune whenever I call for it. Both players sing together, happy as mortals can be; the man withdraws, she continues playing. Unobserved and unannounced a well-dressed stranger enters, politely apologized, was attracted by the sweet music, praises the beauty of the instrument and its rich and varied tones; and finally spies the stop with the ribbon, and requests her to pull it out and get the full power of the instrument. She tells him what the maker said. "Oh nonsense! Don't you know every stop adds to the music? Push in all the stops, and now pull out one by one and see that what I tell you is

(Continued on page 653.)

EDUCATION.

OUR EDUCATIONAL POLICY.*

BY PRES. W. C. WHITFORD.

This subject we propose to consider under six heads.

1. It is undoubtedly true that some of our communities have become, more or less, discouraged in their efforts to sustain the educational enterprises of our people. This condition is principally the result of their own failures to maintain academic schools in their midst, with the purpose of advancing the interests of our denomination. Perhaps, they may have also lost, in part, a real confidence in the final success of the distinctive work to which our churches have devoted themselves. But they should remember that, in their struggles, they had to confront two most stubborn facts, and were compelled by both to yield at last to the inevitable, after suffering, in some instances, the loss of large contributions of money and the frustration of many cherished hopes.

The growth of the American school system in the past forty or fifty years has greatly interfered with their plans. In their own localities, or near them, have been established in that time superior graded or high schools supported, not by uncertain tuitions, but by regular public funds, and furnishing instruction often of an excellent academic grade. These schools have gained the almost exclusive patronage of the people in their immediate vicinity, and required our competing institutions to suspend operations. In some cases they acquired possession of the buildings and grounds which these institutions were fortunate enough to transfer to their permanent use.

Another obstacle encountered by these communities consisted in the establishment, in whole or in part, by our people of a much greater number of academies than what they could support by their limited means and the attendance of their young men and women. In the ten years subsequent to 1836 four rude organizations were started, and only two of these, Alfred and Milton, now survive. In the next ten years eleven academic schools were formed by our societies in the East and the West, and all of them have either become extinct or passed out of the control of their founders. Since 1857 the members of our churches have attempted to open only four such schools of their own, and now but one of them, Salem, of West Virginia, is existing. It is hoped that it may not also fall a victim to the high school movement of that State.

As is well known, some of these academies were unwisely located in the same sections of the country and a few quite near each other. As a consequence they draw their students from the same churches and the same families. They came into close rivalry among themselves and unpleasant feelings in some instances were engendered. Such was the case, in greater or less degree, with Brookfield and DeRuyter, New Market and Plainfield, Richburg and Alfred, Farmington and West Hallock, and Walworth, Albion and Milton. This ill-considered, though generous, zeal in the formation of most of these enterprises must at length experience a hurtful reaction, and our surviving institutions suffer in the withholding from them, in various portions of our denomination,

*Report of the Corresponding Secretary read at the Annual Meeting of the Education Society at Milton, Wis., Aug. 25, 1893.

that trust, sympathy and material support, which they greatly need. We do not question that these closed academies, fifteen in number, have accomplished an inestimable good for our people; we notice only the injurious effects now felt as arising from the opening of an unnecessary number of them, and from their enforced suspension. It is to be hoped that none of our churches will repeat, in the future, such a disastrous experiment; and that all our disappointed communities will soon rise, as some of them have already risen, above the pains and regrets of their failures, and accord to our existing schools their hearty good-will and patronage. They should see, as should our whole denomination, that we have passed from the period of scattering and dissipating our educational forces and entered, with firmness of heart upon the trial of concentrating these forces in a thorough and vigorous effort, in which a few collegiate institutions in widely separate regions shall be fostered and made permanent.

2 We have been sharply criticised by some portions of our people because our schools have not been conducted on the plan of indoctrinating all their students in the distinctive views and practices of our denomination. In other words these fault-finders object to our arrangements for inviting, receiving and retaining in our classes First-day young people, unless these should consent to accept or listen to whatever sectarian instruction we might impart to them in the usual exercises of the schools. These people do not consider that a very large share of all knowledge gained in any institution of learning, like the teachings of the Christian religion, has common elements fitted to meet the needs of all minds in every condition of life, and does not necessarily enjoin or suggest any special denominational tenets. A hobby, even an important religious one, does not encompass all valuable truth. Every subject is best understood, not by limiting your study to that alone, but by investigating also all collateral ones. So a vast deal of the instruction in any school of superior grade must cover facts and principles not embraced in our common religion, much less in any peculiar denominational view of it. This work can as well be performed in the presence of First-day students as of the Seventh-day.

Besides the attendance of our own young people at our schools has never been sufficient in number to defray, by their income from tuitions and room rent, the current expenses of these schools, and to form the necessary classes of the size required to render the teaching of them interesting and profitable. To make up these deficiencies we have been compelled to offer inducements to Sunday-keeping families to send their young men and women to our institutions. Often such students have outnumbered those from our own homes. To secure means for the erection of our buildings and the purchase of furniture, apparatus and libraries, we have had to appeal for aid to other people besides our own denomination in all the communities where we have started our academies and colleges. In this way our schools have incurred local obligations to accommodate our First-day friends and patrons as well as our Seventh-day. The result has been, in every instance when these institutions have gone into full operation, that the spirit of harmony and mutual helpfulness has prevailed between these different observers of a weekly day of rest and religious instruction.

By enrolling in our classes, from the very be-

ginning of our schools, these First-day young people, we have eradicated, from the minds of hundreds and thousands of them, the prejudices which they naturally entertained against us and our peculiar practices. Many of them have become actual defenders of our views, even when they do not embrace these views. Others of them have entered our communion and become some of our most effective workers as laymen and ministers. A vote taken in this audience to-day, showing how many of those present belong to this number, would probably surprise some of you.

3. A favorite subject for discussion among the educational leaders of our country is that of the wasted forces used in the schools of both a public and a private nature. It can be easily shown that our own institutions have, as a rule, been managed on the most economical principles, not surpassed by those of any other evangelical people, and certainly not by those under the control of any State in the Union. In the early history of our schools for every twenty-five dollars invested in our buildings, grounds and apparatus, we educated some student during each year or part of the year; later on, for every hundred dollars, we did the same; at present, including all our endowment funds, for every three hundred and fifty dollars, we are continuing the old practice, but with young men and women who attend, on an average, longer each year than formerly. This immense saving in the use of money contributed for our school purposes can be better appreciated when we notice in certain other denominational and State institutions, whose facilities for substantial and useful culture are not superior on the whole to our own, the investment of ten thousand, twenty-five thousand, and even fifty thousand dollars, for each student registered in their classes during a year. The salaries of our teachers have been phenomenally low, ranging from one-third to one-half of those paid elsewhere in similar institutions of our country. The cases are numerous in which young people having graduated under the instruction of our faculties have found employment in other schools with the pay twice and three times greater than what their teachers received. So these inferior wages have not indicated that the latter were wanting in the proper qualifications for their positions.

The necessary expenses of the students at our schools have always been at the lowest possible rates. The charges for tuition, room rent and board have been proportionate to the income of families by no means wealthy, and to the possible earnings of young men and women dependent on themselves in acquiring a liberal education. In some colleges and universities of America the money necessarily expended by their students in a single year would support the same number of students in our institutions throughout their courses of study for four years. Our aim has been to give in our low charges all needed assistance to young people struggling in poverty to complete an education in our schools. In this direction we have been signally successful; as without such aid scores of the ablest workers in our ministry, among our teachers, and following some other profession or useful trade, would not to-day be filling their positions.

(To be Continued.)

PREACHERS can tell others about the Christian religion; theologians can explain it to others; but only life can show it to others. Christ showed his religion to the multitudes so clearly, so convincingly by his holy life, that they could both see and feel it. "Ye are my witnesses." "Let your light so shine."—*Exchange.*

HISTORICAL & BIOGRAPHICAL.

THE WORTH OF OUR CHURCHES IN AMERICA.*

Only one known observer of the seventh day of the week as the Sabbath lived in this country nearly two hundred and thirty years ago. He had emigrated from London, a member of one of its churches of his belief, and had settled at Newport, where he exerted a most healthful religious influence for over thirty years. It is significant, that he left England when those holding his peculiar opinions were suffering persecution and even martyrdom from the government, and came to Rhode Island in the year following that in which King Charles II. issued the final charter to that colony, granting to its inhabitants absolute religious toleration, said to be the first civil act of the kind recorded in history. Thus he found a welcome home, where he could exercise, in perfect safety and complete freedom, "his judgment and conscience," as he was accustomed to say, in obedient and intelligent service to Christ. He brought with him the doctrine, unpopular in America even in his day, that the Fourth Commandment, like the others in the Decalogue, is immutable, and positively requires the Sabbath to be kept on the seventh, the last day, of the week. The change in the time of its sanctification to the first day, so generally accepted, he held was without any warrant of divine authority, and had been brought about by "an anti-Christian power," the Papal Hierarchy. As he was also a Baptist in sentiment, he united at Newport with the church of that order, though its other members regarded Sunday as the sacred rest day. Within two years after his arrival, several prominent brethren and sisters in this church were converted to his views as to the perpetual binding nature of the fourth commandment. They considered these views to be sustained fully by a clear and conscientious interpretation of those passages in the Old and New Testaments which refer to the subject. On Dec. 23, 1671, he and six others, making a sacred number of the Scripture, withdrew from the church first mentioned, and formed one by themselves, the first Seventh-day Baptist Church in America.

Newport proved a most congenial place, not only for the origin, but at first for the growth of such a body. The "soul-liberty," so termed by its first advocates and so uninterruptedly enjoyed here, greatly stimulated the people to engage in more active Christian labors. Their strenuous maintainance of this inestimable privilege separated them widely from other settlers of New England, and prepared them to look favorably upon vital religious questions and practices not entertained by the multitude. Men and women of superior intellects and sterling Christian characters from other colonies and the Mother Country, were attracted to this place, whose scenery renders it one of the fairest on this continent; and they decided to dwell here in that social and religious peace, independence, and culture, which this civil asylum afforded. In such a condition, a strong sensitive conscience, enlightened by the Word of God, was developed in a marked degree; and on such minds the plain and express declarations of Moses and the prophets, of Christ and his apostles, in regard to the obligations imposed by the revealed law and the institution of

the Sabbath, fell with impressive and convincing force. It is, therefore, not surprising that this little band of observers of all the holy commandments increased somewhat rapidly in numbers, and was composed of individuals of truly genuine worth. By the end of a half century, nearly two hundred were added on conversion and baptism. Among these were some of the most enterprising and honored citizens,—those conducting the commercial and literary movements of the town, as well as those often elevated to the highest offices in the colony. Their ministers ranked in ability, learning, and piety, with the most popular clergymen of the day.

The second original source of our churches in this country, an entirely independent one, is found in the efforts of forty-eight persons at Upper Providence, Pa., about ten miles west of Philadelphia, in the establishment of a stated meeting in 1691. Most of them had settled there as Quakers; subsequently, they embraced Baptist views; and, finally, in according special prominence to the commandments of the Bible, they embodied in their creed the words written by God on stone, "The seventh day is the Sabbath of the Lord." They were a devout, single-minded, and aggressive people, and afterwards became highly esteemed in the neighboring communities. Several small churches were organized by them in this region, and survived over a hundred years. These all became extinct, partly because their members exhibited a religious life more or less molded by their former Quaker habits and associations, and partly because of the unjust and severe statutes which were passed by their commonwealth, nearly a hundred years since, in direct hostility to those faithful Sabbath-keepers within its bounds.

During the existence of these churches, they imparted their spirit and purpose to many men and women in other localities. Doubtless, they led the German Monastic Community at Ephrata in that State to accept the sacred day of the Decalogue. The latter, a peculiar company, opened, not long afterwards, the first regular, efficient, and continuous Sabbath-school of this country and the world. They gave excellent instruction in language, literature, and history to classes which were attended by some of the brightest youth in Pennsylvania. Members from these societies at Upper Providence, on the suspension of their organizations and even before, moved to other localities in which churches of our denomination had been formed, and materially aided them by their lives of conservative and trained service. In the past hundred and twenty years, some of our most useful preachers and substantial laymen in Rhode Island, New Jersey, West Virginia, Ohio, Wisconsin, and Iowa, belonged to these families or their descendants. In a Seventh-day Baptist home of this vicinity was born and reared Benjamin West, who became, in middle life, the celebrated royal painter of England, and whose pieces of canvas adorn the National Gallery in London and the Academy of Fine Arts in Philadelphia. This is only a single example of the strength of brain and the varied accomplishments possessed by some of these keepers of God's law and of their ancestors.

The third origin of a few of our churches consists in the efforts of seventeen persons, who abandoned, in 1705, the First-day Baptist Church of Piscataway, near New Market, N. J., and who, on embracing the Sabbath, formed one of their own at that place. Their leader was a licensed minister of their former connection, and began the observance of the seventh

day after he had engaged in a heated discussion, which arose from a challenge received from a brother in the church, who had been rebuked by him for working on Sunday, to show any Scriptural authority for Sabbatizing on that day. The disappointment and chagrin he experienced as the result of his search after proof-texts, remained with him during his subsequent ministry, and were transmuted to his associates. No large accessions were made to this church in its earliest days. Its members were, of necessity, busily employed in cultivating their farms and obtaining a livelihood. Some of them became deeply interested in the absorbing controversies on the main points of Calvinism, which prevailed at that time in this State, and which did not usually contribute to the awakening of the most active evangelical and Christ-winning spirit in the participants. Still they performed commendable work for Sabbath truth. They were the first in all our early churches to write, publish, and distribute any documents in defense of our views upon the obligatory character of the divine law and the unchangableness of the Sabbatic institution. From them were started measures which resulted in New Jersey in the formation of three other churches of our faith, two of which are now strong in membership, wealth and influence. Other organizations of our people, particularly in New York and several Western States, have been enlarged and invigorated by considerable additions from these older, very hospitable, and warm-hearted societies. In these is also the habit of steadiness, which makes them a most desirable element to be incorporated into the changing conditions of newly-settled communities.

The members in all these original churches and their immediate off-shoots, and especially so in the church at Newport, distinctly apprehended the fact that the circumstances under which the different colonies of this country were settled and developed, would ultimately demand that the civil authorities here should not assert any control over the religious ideas and customs of the inhabitants, unless these ideas and customs should tend to subvert morality and social good order. They realized most sensibly that their existence and advancement as a denomination depended greatly, in the future, upon the non-interference of the government in the management of their religious affairs, and upon the non-molestation of themselves by any secular or Christian body or set of men. Doubtless in no other country in the last two centuries could our sect have prospered as it has in America. In pursuance of these convictions, our people were among the foremost advocates of the establishment of the religious liberty which prevails in this country, which now receives such splendid exemplification in the assemblage of these religious congresses, and which is guaranteed to the people by our National and State constitutions. It is also fostered, not altogether in an unexceptionable manner, by the enactments of the various commonwealths. The attitude of our churches on this subject has earned them the good-will of very many thoughtful and unprejudiced citizens of America, who have usually accorded them a fair field for operations and in gaining converts. In return, they have greatly strengthened themselves before the public by never, in any known instance, illegally or uncourteously attempting to interrupt the proceedings or to overthrow the practices instituted by any other religious sect or body.

(To be Continued.)

*An address read by Rev. W. C. Whitford, President of Milton College, at the Presentation service of the Seventh-day Baptist Congress, held Sunday forenoon, Sept. 17, 1893, in the Hall of Washington, of the Art Institute, connected with the World's Columbian Exposition, Chicago, Ill.

WOMAN'S WORK.

My Dear Sisters:—We are a little late in recognizing the fact that we have entered upon a new year of work. May the canceling of the debts of the Missionary and Tract Societies be not only a cause for thanksgiving, but let us in deeper humility and greater consecration than ever before, prayerfully accept whatever of enlargement in service may come to us in the new year upon which we have entered. Let us *rededicate* all our powers of service, and do our share of giving, that we may receive our share in the gain—the enlargement of mind and heart in Christian service.

“Let us gird ourselves in the name and strength of Him who, of old, said of one woman, ‘She hath done what she could.’”

The hand above beckons us—dying millions, waiting nations cry; and

“God’s tabernacle
Shall fail of finish, though in order laid,
Unless ye, women, lift your hands to aid.”

DR. SWINNEY AT ALFRED.

The visit of Dr. Swinney had been anticipated alike by those who had known her personally and those who knew her through her work in Shanghai. Coming here directly from Chicago, it was not altogether surprising that she should appear somewhat worn, but as the time of her stay fitted quite too rapidly by, with every day and hour filled full, we could not refrain from asking, “When and where is she to find the rest which she so greatly needs and for which she came back to this country?” The question remains unanswered.

On the morning of the Sabbath the Doctor occupied the pulpit, speaking with great earnestness and power of the work in Shanghai in its several departments, evangelical, educational, and medical. A very large congregation had assembled to hear her, and listened with closest attention, manifesting their deep interest in her work. We will not attempt to give an abstract of the address, as we hope many of our churches may have the privilege of hearing her. Any person who may have imagined the life of a missionary to be in any measure a life of ease must have been undeceived long before she had finished recounting the carefully, closely systematized labor of a single day in the mission. One listened and wondered how so slender, frail a body could perform and endure so much.

Mr. and Mrs. Wm. C. Burdick kindly invited the whole society to meet the Doctor at their home on the evening after Sabbath. A sudden illness preventing her from appearing, the invitation was again extended during the next week, and a large number of people exchanged greetings with her of whom we had read so much, and listened to her explanations of many curious, interesting things concerning the Chinese, and our mission established for nearly fifty years among them. Her love for this people, to whom she has chosen to give *herself*, cannot but inspire one with confidence in them, and with something of her own spirit of self-sacrifice in their behalf; and we trust the outcome of her visit here may be not only increasing interest but also a constantly growing determination on our part to do all that is in any way possible to support and sustain her in her work.

Meanwhile we would echo the words of her co-laborer, Miss Burdick, in a recent letter, I hope you are going to persuade Dr. Swinney to remain a year at home. Her work can afford to wait for her to return, especially can wait until she has full strength for it.” E. T. P.

THE SCHOOL WORK IN OUR SHANGHAI MISSION.

We are permitted to copy the following in relation to Miss Burdick’s work, from a private letter :

“You ask me to tell you how I get on with the boys’ school. You doubtless know that there is a native teacher, in this case an old man who has shown himself quite trustworthy. He is with the boys at all times. Mornings they study the Bible and other Christian books, afternoons the Chinese classics. Since the warm weather and mosquitoes have been so trying they do not study evenings.

“Sunday afternoon Mr. Davis hears the older boys recite. Monday and Thursday afternoons I hear those who are studying geography and arithmetic,—not a great number of classes, I have been glad to find for a few weeks back. Friday morning Mrs. Davis hears them recite their Bible. I am there every day, sometimes several times a day.

“Sunday is my day for study, preparing the lessons for the week, but for some time other things have claimed attention on that day. One day it was stockings and the clothing for the boys; another day,—several days for that matter,—bedding has had to be put in order and stowed away for the summer, and so it goes.

“Monday, Tuesday, Wednesday, and Thursday, sometimes a part of Friday mornings, I am in the girls’ school. Friday afternoon is cleaning time, and I have to divide myself between the two schools. Tuesday afternoon and Sabbath morning belong to the city day-school. From this on I only intend to go in once a week. In the hot weather it is too far to walk, and a pretty heavy tax on my pocket-book to call a chair twice in a week, so within a few days have determined upon the change.

“Since the girls were ill in the early spring I have kept an *amah* in the school to help about the cooking and the washing for the little girls, as the younger girls quite outnumbered those larger, and it left too much for them to do. This *amah* and my woman—I shall not keep her after the school closes—do the mending for the boys. We have a coolie in the boys’ school, an old man, who buys the vegetables for both schools, fetches water at both places, does the washing for the boys, and cooks the dinners and suppers at the boys’ school, as well as many other things. The young lads get their own breakfast, and on wash days their dinner. They are quite well now, not counting mumps, of which there have been five cases up to date, and one of measles in the girls’ school. One little boy had fever week after week. After a week with no fever suddenly he had a return. We could not get him out of bed, and finally found that his mother was trying to take him from school to satisfy an opium-smoking uncle. As soon as it was decided the child was to stay he grew rapidly better, was able to be up, and as bright and happy as need be. Poor little fellow! I was afraid he would have to go.”

Since the above was written we are glad to know Miss Burdick has been in Japan for necessary rest and change. An account of her trip and stay among the mountains may be given in a future number.

PROGRAMME OF CONFERENCE.

Under the auspices of the World’s Committee of Women’s Missionary Societies held in Hall Number 6 of the Art Palace, Chicago, Friday and Saturday, September 29 and 30, 1893.

FRIDAY, SEPTEMBER 29.

Foreign Missions.

Mrs. Judson Smith, of Boston, Mass., President of the

(Congregational) Woman’s Board of Missions, in the chair.

1. Devotional Exercises.
2. Reports of different Foreign Missionary Societies.
3. Paper: Evangelistic Work in the Foreign Field, by Miss Fannie J. Sparks, of Muttra, India, missionary of the Methodist Episcopal Church.

[This topic includes questions as to the relative importance of evangelistic and educational work; how far native women should be urged to unite with the church when it involves separation from their families; the best methods of training Bible-women, of house-to-house visitation and touring.]

4. Discussion.
5. Paper: Medical Work in Foreign Missions, by Mrs. Isabella Bird Bishop,* of Edinburg, Scotland.
6. Discussion.

Home Missions.

Mrs. Darwin R. James, of Brooklyn, N. Y., President of the Woman’s Executive Committee of Home Missions of the Presbyterian Church, in the chair.

1. Devotional Exercises.
2. Reports from different Home Missionary Societies.
3. Paper: By Mrs. J. Fowler Willing, of the Woman’s Home Missionary Society of the Methodist Church.

[Topics: (1) How can we best create and sustain an interest in home mission work among the women of our land? (2) The best plan for enlisting the women in the churches. (3) How can church members be aroused from lethargy to action in the work? (4) Why should women be specially interested in home missions?]

4. Discussion.
5. Paper: How Best to Combine Educational, Missionary, and Industrial Training on Home Mission Fields, by Mrs. Flora K. Regal, of the Home Mission Unions of the Congregational Church.
6. Discussion.

7. Paper: The Scriptural basis of Giving; Proportionate Giving; by Mrs. Rachel B. Taylor, of the Woman’s Baptist Home Missionary Society.

8. Discussion.
9. Paper: Does Home Mission Work Receive the Attention and Support that it Should? The Relation that America’s Home Mission Work bears to the World, by Mrs. Edmund B. Horton, of the Woman’s Executive Committee of Domestic Missions of the Reformed Church.
10. Discussion.

SATURDAY, SEPTEMBER 30.

Foreign Missions.

Mrs. A. J. Howe, of Chicago, Honorary President of the Woman’s Baptist Foreign Missionary Society of the North-west, in the chair.

1. Devotional Exercises.
2. Reports of different Foreign Missionary Societies.
3. Paper: Work for Foreign Missions among Young People in the Home Churches, by Mrs. N. M. Waterbury, of Boston, Secretary of the Woman’s Baptist Foreign Missionary Society.

[This topic includes best methods of work among our young people and the relation of Christian Endeavor Societies, King’s Daughters, Student Volunteers, and other organizations to the foreign work.]

4. Discussion.
5. General discussion of Methods.
- (1) On the Conduct of Meetings. Opened by Mrs. Joseph Cook, of Boston, of the (Congregational) Woman’s Board of Missions.

(2) On Raising Money. Opened by Mrs. Esther Tuttle Pritchard, of Kokomo, Ind., of the Woman’s Foreign Missionary Society of Friends.

(3) On Missionary Literature. Opened by Mrs. L. K. Keister-Harford, of the Woman’s Missionary Association of the United Brethren in Christ.

(4) On Securing Missionaries and their Preparation for the Work. Opened by Mrs. Maria Jameson, of the Woman’s Board of Missions, Disciples of Christ.

Foreign Missions.

Mrs. J. R. Hitt, of Evanston, Ill., President of the North-western Branch of the W. F. M. S. of the Methodist Church, in the chair.

1. Devotional Exercises.
2. Reports of different Foreign Missionary Societies.
3. Paper: Educational work in the Foreign Field, by Miss Ella McGuire, missionary of the Presbyterian Board in Japan.

[This topic includes the spiritual influences of mission schools, the advantages of secular schools, of industrial schools and kindergartens.]

4. Discussion.
5. Question Box. Conducted by Mrs. Moses Smith, of Glencoe, Ill., President of the (Congregational) Woman’s Board of Missions of the Interior.

*Not expected to be present.

6. Special topics selected during the meeting for further discussion if necessary.

It has been the great privilege of the four delegates appointed by our Woman's Executive Board to be present at a part of the sessions of this World's Conference of Women's Missionary Societies. And, now, if we could only share with our sisters in the work, in large measure, the inspiration we have received, and could help them to look over this broad missionary field of the world, and see the great work that is being done by the different denominations of Christians, in the name and for the sake of our common Master, we should appreciate this opportunity as our best and greatest blessing. It is truly wonderful how the great faith of these Christian women in the promises of God has enabled them to make their way into the far-off lands beyond the sea, that they may be able in many ways to alleviate the condition of their dusky sisters, and bring to them the glorious light of the blessed gospel, for they realize that for the women and girls there is no help only through Christ, the Saviour; and really, the up-lifting of the women is the improvement of the nation, for as it was said, "Nations rise no higher than the type of their women."

Besides the full reports from the different branches of the work, of the schools established, churches and parsonages built and furnished, teachers and missionaries sent out, hospitals erected and supplied with trained nurses and physicians, we had the pleasure of seeing and hearing the voices of missionaries from many of those far-off heathen lands. China, Japan, Turkey, India, and other countries seemed greater realities to us as we listened to the accounts of the workers on these fields, learned something of the difficulties they meet in such different surroundings, and how much they need to be sustained by the earnest sympathy, prayers and loving gifts of those in the homeland. To create and sustain our interest in both home and foreign work we must know the facts, for these once learned will stay in heart and brain and so influence the hands to lay hold of the work; and working with the mind of Christ was strongly emphasized, and one paper closed with the beautiful thought that "work for the poor is the betrothal ring that links the soul to Christ." For work, we need enthusiasm, great patience in persistent effort, and especially to cultivate tact if it be lacking, and rather than take a total rest from work let it be found in an alternation of labors.

It was estimated that one-fifth of the immigrants were children, and that a great work was at hand among this class, and the entreaty was, "Save the man, in the boy." A great deal was urged in favor of organized bands of children for mission work, and that far above the money value of their small gifts to the cause, was the value to themselves of being brought up to an interest in the work, and of being taught from early life to provide systematically for the needs of the work. One lady said that her little boy threw his arms around her neck and said, "Mamma, if I send my money for that little boy [one they were providing for, I think, in India,] he will be my little brother, won't he," and she answered him, "He is our little brother, and so we must take care of him." And never since that time has he failed every night to remember in his prayers the little boy across the sea, the same as he prays for his own little sister, in the home.

Many good words were spoken, and much stress was laid upon the matter of free but wise distribution of missionary literature, especially

in the form of bright and pithy leaflets. And last, but not least, we must say that great prominence was given to the subject of giving to the Lord's cause, according as the good Father has prospered us. From Bible teaching it was claimed that, first a tenth should be laid aside as belonging entirely to God, and should sacredly be devoted to his work; but out of our nine-tenths should we gladly offer our expression of thanks for his abundant and ever-continued blessings.

These few words give merely a hint of our feast of good things, but we hope the programme itself will suggest many more, and that we may all get a strong inspiration for our new year of work. Let us all seek the wisdom from above, that will come abundantly to those who seek to know, by doing the work of the Master.

"WHEN I HAVE TIME."

When I have time, so many things I'll do
To make life happier and more fair
For those with lives now crowded down with care;
I'll help to lift them from their low despair—
When I have time!

When I have time, the friend I love so well
Shall know no more those weary, toiling days;
I'll lead her feet in pleasant paths always,
And cheer her heart with words of sweetest praise—
When I have time!

When you have time! The friend you hold so dear
May be beyond the reach of your intent,
May never know that you so kindly meant
To fill her life with joy and sweet content—
When you had time.

Now is the time! Ah, friend, no longer wait
To scatter loving smiles and words of cheer
To those around whose lives are now so drear;
They may not need you in the coming year;
Now is the time.

HOME NEWS.

New Jersey.

NEW MARKET.—Our pastor, Rev. Mr. Peterson, has just returned from Chicago after an absence of about six weeks, and Sabbath-day gave us interesting extracts or thoughts from some of the papers presented before the Congress of Religions, following these by a few remarks pointing to the general good feeling which seemed to prevail, and the probable good results of this remarkable Congress.

The second Sabbath of this month our pulpit was occupied by the Rev. Mr. Davis, of Bound Brook, who preached an excellent sermon from the text, "Make straight paths for your feet." The third Sabbath Rev. Mr. Goodrich, pastor of the Congregational Church of Plainfield, preached to us. The day being very stormy he was greeted by a small audience. The fourth Sabbath the Rev. C. R. Burdick, Presbyterian, of Wisconsin, preached to us of the ninety and nine, showing that the Good Shepherd did not neglect or forget the ninety and nine who were safe in the fold, while seeking for the one that was lost. Mr. Burdick was visiting his nephews, A. H. and J. G. Burdick. The following evening a number of friends were invited to the home of Mrs. J. G. Burdick to become acquainted with Rev. C. R. Burdick.

Mr. Harry Dunham, Mr. and Mrs. Moyier and daughter of Hornellsville, N. Y., spent a week or more this month with Mr. and Mrs. Abram Dunham. Mrs. Bentley, of Westerly, R. I., has been visiting her daughter, Mrs. L. T. Titworth.

Our little church usually furnishes several students for the Plainfield High School each year. This year Messrs. Harry Boice, Fred Gaskill, and Misses Millie Titworth and Edith Wilson are attending. Miss Lizzie Boice is at-

tending the Normal School at Trenton. Mr. Alfred Wilson is continuing his studies at Rutgers College. Mr. Howard Wilson is teaching.

Sunday, Sept. 30th, a number of wheelmen took a trip to South Beach, Staten Island. We have had a great deal of pleasant weather this month, though the gradual lowering of the mercury reminds us that winter is not far distant. As yet we have had no frost. *

Pennsylvania.

SALEMVILLE.—One can scarcely imagine a more enjoyable visit or a more cordial welcome than will be found by any Seventh-day Baptist who will spend a Sabbath with the Salemville people. It was my good fortune to arrive in the beautiful cove, a section of which is known as the "Seventh-day Corner," last Sixth-day afternoon. A visit here eight years ago had created an eager desire to come again, and this opportunity was welcomed.

On Sabbath morning, at 9.30, a large and interesting Sabbath-school was held, the Superintendent, Bro. Noah Blough, presiding. At 10.30, the preaching hour, the beautiful new church was nearly filled, and the visitor cheerfully responded to the invitation to preach.

Sabbath evening, at 7.30, the Christian Endeavor Society meets. This evening the house was full, and the meeting was deeply interesting and impressive. Not many of our churches can produce so large a company of young people as we saw here in this Endeavor meeting.

The church is stricken with a great sorrow in the loss of its beloved pastor, Eld. Geo. B. Kagarise, and this is augmented by the peculiar circumstances of the loss. That one so faithful, and loving, and hopeful, should suddenly become so violently demented as to take his own life, brings a double grief. Otherwise, the church has never been in so flourishing a condition as at present, and it has now taken timely steps to rise above its discouragement in asking Bro. Daniel Wolf to "improve his gifts," looking toward the gospel ministry, and to take the lead of the public worship of the church.

I wish all our people could know what an earnest, devoted people we have at Salemville. It will do you good to spend a Sabbath with them. Try it, you who can.

B. C. D.

TRACT SOCIETY.

Receipts in September, 1893.

GENERAL FUND.

Church, Plainfield.....	\$12 05
" Adams Centre.....	10 03
" New Market.....	11 15
" Leonardsville.....	8 63
Mrs. E. L. Maxson, Syracuse, N. Y.....	5 00
Mrs. Grace Everett, Andover, N. Y.....	5 00
Employees Publishing House, Alfred Centre, N. Y.....	5 00
	\$52 83

SPECIAL FUND.

Mrs. D. C. Burdick, Nortonville, Kan.....	\$25 00
H. M. Maxson, Plainfield, N. J.....	10 00
Mrs. S. E. Brinkerhoff, Alfred Centre, N. Y.....	5 00
George B. Carpenter, Ashaway, R. I.....	25 00
D. H. Rogers, Alfred Centre, N. Y.....	12 50
L. C. Randolph, Chicago, Ill.....	25 00
A. B. Prentice, Adams Centre, N. Y.....	10 00
George H. Babcock, Plainfield, N. J.....	50 00
Mrs. George H. Babcock, Plainfield, N. J.....	15 00
Rosa Davis, Jaesville, Wis.....	5 00
J. G. Spicer, West Hallock, Ill.....	10 00
	\$192 50

E. & O. E.

J. F. HUBBARD, Treasurer.

PLAINFIELD, N. J., Oct. 1, 1893.

OUR character is but the stamp on our souls of the free choice of good and evil we have made through life.—Geikie.

THE common transactions of life are the most sacred channels for the spread of the heavenly leaven.—George Macdonald.

IT is against the mind of Christ that his people should have troubled hearts even in troubled times.—Henry.

YOUNG PEOPLE'S WORK.

MRS. A. A. ALLEN, widow of President Allen, is now at the World's Fair, in charge of the Seventh-day Baptist exhibits.

THE few days last week, which were a sort of preface to the revised edition of winter, 1894, somewhat cooled the ardor of the sight-seers, and the attendance fell off slightly; but just now there is a reaction, and the grounds literally swarm with visitors eager to improve to the utmost the last precious days of the great Exposition.

SOME one has just discovered that the best method to follow on entering one of the large buildings is to go at once into the gallery, where a general view of the whole interior can be had. A few moments judiciously spent here in looking at things from so favorable a prospect, and in locating those exhibits which seem to possess especial interest, will be the means of saving much valuable time and of avoiding endless confusion.

PROF. HENRY DRUMMOND, of Scotland, has been in Chicago attending the Fair and the Congresses. In connection with the University extension course he has given, in one of the large down-town churches, a course of six lectures on the "Evolution of Man." Besides these lectures he delivered the Convocation Address at the opening of the autumn quarter of the University of Chicago, and three "chapel talks" during the first week of October. These last were of special interest to young people and students, whether they were Christians or not. In the first talk he gave an outline of a method by which there was organized in the University of Edinburgh an association for conducting Christian meetings among the students who were non-religious. These meetings were started some ten years ago, and have been very successful. One of the first principles laid down was that no *cant* was to be allowed. By *cant* was meant no long sanctimonious speeches, no affectation, or appearance of affectation, nothing unnatural or strained. Again, nothing was to be done which would in any way interfere with regular work. No meetings were held except on Sunday evenings. It was a principle that university, or school work, should be the first consideration. Again, there should be no interference in a man's belief. It was held that "a creed is not something to begin with, but something to arrive at." All his talks were overflowing with terse expressions which were packed full of seed-thoughts. His great familiarity with the natural sciences enabled him to make analogies and draw comparisons in spiritual and intellectual life, which were very clear and strong.

THIS is the first time that Seventh-day Baptists ever presented themselves to the world through the medium of an Exposition, great or small. The attempt has not been a failure by any means; it has rather been a success, though perhaps a little lame; for, like the boy's first composition, it has been attended with many mistakes from the very outset down to the present moment. It has been the "trial trip," and those who have managed it have been compelled to learn too late by doing the best they could under the circumstances. The same can be said of the Congress held in connection with the Parliament of Religions. If the World's Fair were to be repeated next year

those who have had charge of the matter this year would know a little better how to attack the difficulties of the work. Still, with a very few exceptions, only words of praise and approval have as yet come to the knowledge of these persons. Friends, on visiting Chicago, have kindly restrained all criticism in regard to the incompleteness or imperfections of the booth and the misunderstandings and mismanagement of the Congress. As a rule, one or more schools are injured or spoiled in order to make a good teacher. So here, in regard to the World's Fair, all the faults and mistakes are but the result of an unavoidable lack of proper information; and should these same persons have the privilege (?) of repeating their work of the past few months, perhaps in time they might be able to bring more credit to themselves and to the cause they represent. Many parts of the Fair are also but first experiments, and thus the comparison is not so marked or so unfavorable as it might otherwise be. There are near neighbors, however, who were exhibitors at the Centennial Exposition, and even before that time and every year since.

THE World's Fair is nearly over. The Congress and Conference are things of the past, and reports of these meetings are now in the hands of the publishers. Our people, as individuals, have spent tens of thousands of dollars this summer to see the White City; as a denomination only a few hundreds, and most of that is unpaid. In every instance it has been money well spent, and no one should regret the cost. It shows, however, what our people can do when they "have a mind to," in the way of raising money.

OUR MIRROR.

PRESIDENT'S LETTER.

The following is a clipping from a paper published in Allegany Co., N. Y., marked and sent to me:

WORK FOR CHRIST AND VOTE FOR THE DEVIL.

A friend writing to another friend from Wisconsin, says that the religious revival at Alfred Centre did more for temperance than the prohibition party ever has done (or that in substance).

It is to be hoped that the statement is true, but it will be as well to wait until the next election for more substantial proof. Some good deluded people imagine and assert, that if everybody would get religion, join the church and be saved, the political problem would be solved. The trouble is, there are so many different ways of being saved, the Methodist way, the Baptist way, Presbyterian way, Episcopal way, Roman Catholic way, and one or two hundred other ways, that it is a difficult matter to decide which way to adopt. Then again there are so many people who think, or appear to think, that they can work for Christ and vote for the devil with perfect impunity. If the orthodox religion is the true religion, if the ten commandments are God's law, then hell is full of Christians (?) who pretended to believe that slavery was right.

Perhaps whoever wrote the above clipping is troubled with his mouth, like the poor heathen woman who came to Dr. Swanson while laboring in China, as reported in Dr. Dowkott's *Medical Missionary Record*, and which I clip from the *Christian Herald and Signs of Our Times*:

An old woman came to one of our hospitals lately and asked to see the doctor, and she told the doctor what she wanted. She said: "The head man of our town was with you here; he was an extremely bad man; he thrashed his wife and made his children miserable; he gambled away his money, and his mouth was so foul all the waters of the rivers would not wash it clean. He came here and he has returned home, but the tiger is changed into a lamb, and his wife is astonished at the change. He has ceased thrashing her, they are now quite comfortable, and he never says a bad word."

"Well," asked the doctor, "What do you want?"

"Well," she replied, "don't tell any one, but I have a foul mouth; I do a little grumbling, and I fear very much my daughters-in-law are not as comfortable as they should be, for I am not a good woman, and I have come here for some of the medicine that has cured that old man, so that I may be what I ought to be."

Remember, brethren, we are not fighting each other, but the enemy. Will you continue to pray that God's wondrous work may go on in the Western Association.

E. B. SAUNDERS.

—THE Christian Endeavor meetings at New Auburn, Minn., are still kept up with unflagging interest. Recently two of the active members have gone away to attend school and are keenly missed in the society work. Within the past six weeks two active and three honorary members have been added to our little band. With the help of the Lord we hope to grow in strength and zeal in his service. The average attendance at our prayer-meetings is about thirty, although the membership is somewhat less.

—THE meeting of the Milton Society on Sabbath day, September 23d, was marked by sadness, on account of being the last time Rev. O. U. Whitford's family could be with us. They will be deeply missed from the Christian Endeavor prayer-meetings as their presence has always been an inspiration and help in carrying forward the work. The helpful, earnest words left with us at that meeting will be remembered and lend an influence to our future work. Our earnest prayers attend them as they enter upon new relations and duties.

OUR YOUNG FOLKS.

BECAUSE OTHERS DO.

BY LA VILLE D. LANDON.

"Please, mamma," said May, "can't I have a new dress?"

Mine is old and shabby and gray. Maude Manley had on such a beautiful one At her birthday party to-day.

And all of the girls were dressed up so nice, With ribbons and ruffles and rings, I know they thought I must be very queer For wearing such homely old things."

And May's happy smile was turned to a pout When her mamma said she must do without.

"We must have some new furniture right away," Said the wife of a poor man one day,

"Because our new neighbor's wife, Mrs. Judge A., Is so very stylish, they say, And she will not visit us, dear, I'm afraid, Unless we're as stylish as she.

So if in good company we would be found We can't be so odd. Don't you see?"

"Ah! yes, I see." And the husband's frown Was blacker than any man's in town.

But the furniture came, for the husband too Thought he never could stand the disgrace Of being considered of little account

By the neighbors just come to the place. So the show was kept up till the funds ran low And finally dwindled to naught,

And the husband and wife beheld with dismay The ruin their folly had wrought. They found that living like Mrs. Judge A., When they couldn't afford it, didn't pay.

"Come Harry, what nonsense! Don't try to pretend That you're so much better than we,

The boys think you're countrified, stingy, and queer, That you're not, I would let them see."

So, fearing his comrades would think he was rude, Harry drank of the sweet red wine.

One glass only? Again and again he supped The deceiving fruit of the vine.

Because others did so he drowned his soul In the sparkling depths of the tempter's bowl.

Because others have what we cannot Shall we sigh and frown and pout?

Because others have what we should not Shall the sheriff sell us out?

Because others take a path that's wrong Shall we the same path follow?

Because others drink and ask us to Shall we the poison swallow?

No! Let us to God and ourselves be true, And never do wrong "because others do."

FADING LEAVES.

BY RACHEL B. MERRELEES.

Leaflets of each passing year
Touched with autumn's shading,
Lie with other memories here,
Beautiful in fading!
Did the sunbeams of the past,
Where your happy lot is cast,
Kiss your lives away at last?
Beautiful in fading!

Thus in pages of the heart,
Dim with twilight shading,
Memories group themselves apart,
Beautiful in fading!
Shining days of silvery flow,
Hours of heaven on earth below,
Caught away through sunset glow,
Beautiful in fading!

There low beams of autumn's suns,
Tinged with mournful shading,
Shone upon beloved ones,
Beautiful in fading!
When the dark and wintry day
Came with icy-sceptred ray,
Love had kissed their lives away,
Beautiful in fading!

Still their memories are ours,
Touched with tender shading,
Sweetest of love-scented flowers
Beautiful in fading!
Till the heavenly spring of springs,
Gives us back our precious things,
Radiant with the light love brings,
Beautiful, unfading!

A STORY OF TWO LITTLE AFFINITIES.

BY NELLIE NELSON AMSDEN.

Long, long ago, there lived deep, deep down in the depths of a gray mountain two little bodies, Precious Gold and Useful Iron.

They got very tired of lying there so still, and many a long talk they had about what they would like to be when they went out into the big world.

Said Useful to Precious one day: "How I long to get out into the beautiful sunlight and be useful in some other way than in name. It is very hard to lie here in the dark so many, many years."

"Yes," said Precious. "I, too, listen all day for the sound of the pick that will set us free. Of course I expect to be something beautiful and of rare value in the world. Isn't it too bad that you are only Iron? Now if you were Silver, like my first cousin, it would not be so bad. You will never be made into an object of beauty; just a common nail, or perhaps into a horrid black kettle. Dear me, how thankful I am to be born Gold."

"Well," humbly answered his neighbor Useful, "I know it must be pleasant to look forward to such a shining life; but I shall try to do my duty in the world, and if it is my fate to become a kettle I'll do my best to keep that kettle boiling, singing and cheery; whatever I am I will endeavor to be reliable and useful."

After a long, long time the sound of a pick was heard. Then Precious said to Useful: "We've had pleasant talks together here, and I must say I've been glad of your company; for I could not possibly have stooped to associate with Mica and Quartz, and my relations, the Silvers, are so puffed up? They consider their gleams as good as mine; but, of course, Useful, you can understand that in the world our paths and positions will be far apart."

They both found it painful being separated from their Mother Earth. Crystal Quartz clung to Precious, but was readily shaken off.

Sure enough, the paths of Useful and Precious were far apart; for, after a long delay, Useful was sent across the great American continent by freight—a long and dismal journey—while Precious went swiftly by express train in the pocket of a successful miner.

Years passed away. Useful Iron became a good stout horsehoe, while Precious Gold was made into a scarf-pin, which was worn by a gentleman far-famed for his big ranch, beautiful horses and fine live stock.

How proud and happy Useful was when nailed to the dainty hoof of the famous trotter, Lady Bess.

One day after a great race, when Lady Bess was led back to her stable, it was found that she had a loose shoe. Her owner (the wearer of the little gold scarf-pin) took up her foot to examine the shoe; when he did so the pin dropped

from his cravat unnoticed. The loose shoe was removed, and Useful Iron and Precious Gold lay near each other on the ground. Precious covered by a layer of dust.

"Oh dear" said Precious, "why doesn't that man remember that I am Precious Gold and solid? Bothering about an old horsehoe!"

A gentleman, famous for his collection of relics and curiosities, stepped forward and picked up the shoe.

"May I keep this as a remembrance of beautiful Lady Bess?" he asked.

"Certainly," replied the owner.

"Dear me! Dear me!" whispered Precious Gold, "am I forgotten?"

To-day Useful Iron, as a famous horse's shoe, hangs in the gentleman's library against a little plaque of foreign wood. Often the gentleman shows the horsehoe to visitors and tells of Lady Bess and her great speed, and Useful is valued and happy for his former usefulness; while poor, proud Precious Gold still lies, sighing, buried deep in the dust which is fast wearing her away.—*The Independent.*

THE SONG OF THE SEA WIND.

How it sings, sings, sings,
Blowing sharply from the sea line,
With an edge of salt that stings;
How it laughs aloud and passes;
As it cuts the close cliff grasses;
How it sings again and whistles
As it shakes the stout sea thistles—
How it sings!

How it shrieks, shrieks, shrieks
In the crannies of the headland,
In the gashes of the creeks;
How it shrieks once more, and catches
Up to the yellow foam in patches;
How it whirls it out and over
To the corn field and the clover—
How it shrieks!

How it roars, roars, roars
In the iron under-cavern,
In the hollow of the shore;
How it roars anew, and thunders,
As the strong hull splits and sunders,
And the spent ship, tempest driven,
On the reef lies rent and riven—
How it roars!

How it wails, wails, wails,
In the tangle of the wreckage,
In the flapping of the sails,
How it sobs away, subsiding,
Like a tired child after chiding;
And across the ground swell rolling,
You can hear the bell-buoy tolling—
How it wails!

—Austin Dobson.

A LITTLE GIRL'S SERMON.

A good man tells this little story, which we suppose to be true:

A poor woman, while walking in the country with her little daughter, in a season of severe drought and oppressive heat, exclaimed in a complaining manner, "How the crops wither; how the fields are parched; how the poor cattle have to suffer! What shall we have to live on when the winter comes?"

"Dear mother," said the little child, don't the Bible say you musn't take any thought about what you are going to eat? or what you are going to drink? Doesn't it say that God knows what we want and will give it to us?"

This little sermon sank deep into the mother's heart, and she said, "I know our heavenly Father sends the rain, and we ought to be patient and wait for it. I hope I shall not complain any more."

So little children can preach great sermons.—*Selected.*

SWEET AND WISE.

To those depressed, discontented or sorrowing, looking out upon a dull and threatening sky, there may come as a ray of sunlight this wise, sweet saying of one who was neither rich nor learned, save in faith and that insight which is given to those who lovingly rely upon a higher power. An aged pair, known for their contentment, affection and happy Christian lives were asked as they spoke of many joys that had been their portion: "Have you, then, had no clouds in your sky?" And the wife replied: "Clouds? Why, yes! Where else could all the blessed showers come from?"—*Selected.*

A RECEIPT FOR HAPPINESS.

It is simple: When you rise in the morning form a resolution to make the day a happy one to a fellow creature. It is easily done. A left-off garment to the man who needs it; a kind word to the sorrowful; an encouraging expression to the striving—trifles in themselves as light as the air—will do it, at least for the twenty-four hours. And if you are young, depend upon it, it will tell when your are old; and if you are old, rest assured, it will send you gently and happily down the stream of time to eternity. Look at the result. You send one person, only one, happily through the day; that is, three hundred and sixty-five in the course of the year; and suppose you live forty years only after you commence this course, you have made 14,600 human beings happy, at all events, for a time. Now, worthy reader, is it not simple, and is it not worth accomplishing?—*Selected.*

OUR FATHER.

A good woman, searching out the children of want, one cold day last winter, tried to open a door in the third story of a wretched house, when she heard a little voice say, "Pull the string up high! Pull the string up high!" She looked up and saw a string, which on being pulled, lifted a latch; and she opened the door upon two little half-naked children, all alone. Very cold and pitiful they looked.

"Do you take care of yourselves, little ones?" asked the good woman.

"God takes care of us," said the oldest.

"And are you not very cold? No fire on a day like this!"

"Oh, when we are very cold, we creep under the quilt, and I put my arms round Tommy, and Tommy puts his arms round me, and we say, 'Now I lay me, then we get warm,' said the little girl.

"When granny comes home she fetches us something. Granny says God has got enough; granny calls us God's sparrows; and we say 'Our Father' and 'daily bread' every day. God is our Father."

Tears came in the good woman's eyes. She had a trusting spirit, herself; but these two little "sparrows" perched in that cold upper chamber, taught her a lesson of faith and trust she will never forget.

SIMPLE TRUTHS.

True Happiness: A spirit ambitious in a body contented.

True Temperance: Knowing what is wrong and avoiding it.

True Culture: Never hurting any one's feelings.

True Advancement: Spiritual growth.

True Genius: The working out of God's plan in you.

True Courage: Performing a good act in the face of ridicule.

True Luck: The result of knowledge—not chance.—*Ram's Horn.*

BETTER TO SUFFER THAN LIE.

A little orphan lad, having loitered on an errand, recollected himself, and rushed back to his uncle's workshop with all speed.

"What are you running yourself out of breath for?" asked one of the men; "tell your uncle that the people kept you waiting."

"Why, that would be a lie!" replied the boy.

"To be sure it would; but what's the odds?"

"I a liar! I tell a lie!" cried the boy. "No not to escape a beating every day. My mother always told me that lying was the first step to ruin; and my Bible says that a liar shall not enter heaven."—*Young Reaper.*

BIBLE PROMISES—They are like the beams of the sun, which shine as freely in at the windows of a poor man's cottage as the rich man's palace.

They that do nothing are in the ready way to do that which is worse than nothing.

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

SABBATH SCHOOL.

INTERNATIONAL LESSONS, 1893.

FOURTH QUARTER.

Sept. 30. The Power of the Gospel.....	Rom. 1: 8-17.
Oct. 7. Redemption in Christ.....	Rom. 3: 19-26.
Oct. 14. Justification by Faith.....	Rom. 5: 1-11.
Oct. 21. Christian Living.....	Rom. 12: 1-15.
Oct. 28. Abstinence for the Sake of others.....	1 Cor. 8: 1-13.
Nov. 4. The Resurrection.....	1 Cor. 15: 12-26.
Nov. 11. The Grace of 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 IV.—CHRISTIAN LIVING.

For Sabbath-day, Oct. 21, 1893.

SCRIPTURE LESSON—Rom. 12: 1-15.

GOLDEN TEXT.—Be not overcome of evil, but overcome evil with good.—Rom. 12: 21.

INTRODUCTION.—Paul, in the previous chapters of this letter to the Roman Church, has prepared well the soil for Christian growth. The doctrines of universal sin and salvation have been discussed as none but Paul, divinely inspired, could do it. In this lesson, chapter 12, he takes up another part of his subject, the practical duties of Christian life necessary to secure a steady growth in grace.

NOTES AND COMMENTS.

I. CONSECRATION AND HUMILITY. 1-3. 1. "I beseech you." This earnest and tender appeal was from a great missionary heart. Paul had never been in Rome, never visited the brethren there, but he desired to go in obedience to the Master's great commission. Matt. 28: 19. And while he could not go in person he would do what he could, he would send to them. Every disciple is thus commissioned, and should have a part in the great work in securing consecration of souls in distant lands. "Therefore" clinches the weighty arguments of previous chapters, and leads to the practical application of the doctrine taught, and the first practical duty urged upon the "brethren," not now sinners, but Christians, justified by faith, is entire consecration. The soul has already been "presented" by accepting Christ. You are now to "present," as animals were presented before the altar for divine service, "your bodies;" the souls, organ of practical duty—not to be slain, as in Jewish sacrifices, but to be a "living," active, energetic, useful "sacrifice." Notice here that this sacrifice is a loss, a giving up of the former life, and a consecration of a new life to sacred uses. We cannot live the old life and have the new. Many things that we loved, such as perverted appetites, useless pleasures, evil associations and sinful habits, must be surrendered, and with bodies "holy," pure, unblemished by sin, acquire healthful appetites, enjoy true pleasures, establish good habits, and form pure associations. To be "acceptable unto God," this consecrating sacrifice must be not only "living and holy," but complete and undivided. "Ye cannot serve God and mammon." And it must be full of love, for "God is love," and he demands that we love him with all our heart, soul, strength, and mind. It "is your reasonable service," rational, intelligent, not the mere outward sacrifice of the Jews; but real, hearty, spiritual service of the whole being, intellectual, affectional and physical, not spasmodic, but living and reasonable. It is unreasonable, in view of the mercies of God, not to serve him. "He alone lives the life of a fool and a madman who lives the life of a sinner against God."

2. "Be not conformed." To correspond in manners and character "to this world," or "age." Every age and community has its peculiar ways of temptation and besetting evils, against which Christians must guard. At one time it may be atheism or infidelity, again it may be political or mob excitement, or a stolid indifference to education or progress. Now it is the shows and social parties, then church fairs and Christmas frivolities. With some it may be undue pride in the fashions; with others, intemperate and filthy habits. Conformity to this world is not being like it in what is right, but in what is wrong. To do when with the Romans as Romans do, may either lead us far astray, or, like Paul (1 Cor. 9: 20), under the law we might gain them. "But be ye transformed." Changed in disposition and habits, as the groveling caterpillar is transformed to the beautiful, soaring butterfly; by the "renewing of your minds," acquiring new tastes, new delights, new aims,

new resolutions, to "prove" or discern "what is that good and acceptable and perfect will of God."

3. "Grace." Paul's inspiration. Meek and humble, he does not regard his ability as his own, but "given" him. He is acting upon his own advice. And "every man" needs his advice, "not to think of himself more highly than he ought." One of the most offensive forms of egotism is to use such derogatory language of one's self as sober intelligence shows he does not mean, but would insult him if used of him by another. By those needing consecration and humility such language is often used when they are solicited to teach in Bible-school or to do benevolent work in which they see no dollars and cents. Their "measure of faith" is certainly very small. "Buy the conceited man at his real worth and sell him for what he thinks he is worth," and your fortune's made." We should neither over-estimate or undervalue our own ability, but think soberly, intelligently, "as God hath dealt to" each one. Get a true estimate of self and you will find nothing to make you conceited or egotistic, but really humble and useful.

II. MUTUAL FAITHFULNESS. 4-8. 4. "Many members." As the foot, the hand, the ear, the eye, etc. (1 Cor. 12: 12-26), "in one body," and each has its own "office" to perform for the good of all, and no two have precisely the same work, 5, 6. "so we," Christians. "are one body," church, "in Christ," as closely connected by sympathy and dependence as the different parts of the body are by bony frame, muscle, nerve, and blood-vessels. There is a special work for each member, and no one in the church is fitted to do all, and each has some special "gifts," or talents, to do a work "differing" from all the rest. Let each be content to work where God, by his gifts, has placed him. Church work ought to be so divided that every one may be employed. The pastor or superintendent who divides the work and engages a dozen workers, each in his appropriate part, will accomplish twelve times as much as he who tries to do it all himself. In a proper sense he should never do what he can get others to do of the work for which each is fitted. "Prophecy." Announce truth by the divine direction. 7. "Ministry." Any form of Christian service. 8. "Simplicity." Whole-hearted unselfishness. "Showing mercy with cheerfulness." Cold-hearted formal courtesies are not Christlike.

III. LOVING ACTIVITIES. 9-15. 9, 10. "Love without dissimulation," hypocrisy or pretense. Let love be pure, unselfish, like that of Jesus for the children, for the bereaved mother, for Mary and Lazarus, not the fashionable pretense of parlor etiquette, but "kindly affectioned with brotherly love," "preferring one another." Christianity insists on the purest of good manners. 11. "Not slothful." All the activities of the Christian life, preaching, ministries, teaching, exhorting, giving, ruling, showing mercy, must be whole-souled, sincere, "fervent," unselfish. All business and all doing for others must have a higher object, "serving the Lord."

12. "Rejoicing" amidst toils and self-denials, "in hope of richer rewards and rare delights hereafter. Even "tribulations" need not stop our rejoicing, because "continuing instant [always] in prayer," our feelings are completely under the influence of divine love and longings. To maintain joyful hope and to be patient in trials we "ought always to pray," "pray without ceasing," and to be active in (v. 13) "distributing" needed help and encouragement to others, especially "to the necessity of saints." Those in faithful covenant relation with us have the first claim upon us. None of these should suffer want while we can relieve them. None faithful to church obligation should ever be permitted to go to the poor-house; none will from a faithful church. Christians will "prefer one another" in all business relations, and will be "given to [pursuing] hospitality," "one to another." 1 Peter 4: 9. This does not necessitate late hours, great dinners, nor worldly parties, but "pursuing" implies an active going after to find and administer hospitality, not waiting till the needy come to us. Neither does "hospitality one to another" make it duty to encourage every tramp and vagrant beggar at the door; for this we commanded you that if any would not work neither should he eat." 2 Thess. 3: 10. Yet the activities of a Christian love do extend to the evil. 14. "Bless them which persecute you; bless" "in your unspoken feelings, in your plans for their good, in words spoken of and to them," in prayer for them. "Curse not."

15. "Rejoice . . . and weep," on the principle that "whether one member suffer all the members suffer." 1 Cor. 12: 26. The most wonderful thing about our Lord was his sympathy with every one that approached him. Nicodemus and "the woman that was a sinner," the thief on the cross, and Zaccheus in the sycamore, the babes brought to him, and the hungry who ate his loaves and fishes, Mary in holy rhapsody, Martha in the

kitchen, Lazarus in grave-clothes, all sorts of people in all sorts of moods felt that Jesus stood close beside them in loving, active sympathy. It is the Christian's blessed privilege to be and do like Jesus, in loving activity.

CHRISTIAN ENDEAVOR TOPIC.

(For week beginning October 15th.)

CHRISTIAN COURTESY. Rom. 12: 10-16, Phil. 2: 2-5.

The profession of religion involves the possession of the most essential of all qualifications, unfeigned, vital piety. If piety is much lacking then is the profession without possession. But a truly good man, with many respectable talents and religious acquirements, and a great zeal for the advancement of God's cause, is often observed to be deficient in those habits of propriety and delicacy which are established in a cultivated society. This deficiency often sets the refined and gentlemanly worldly-man against the Christian who ought to lead in this matter. Of all people on the face of the earth Christians should be courteous, mannerly, kind and respectful to all people. However much some may sneer at others for their good manners and refinement, and call them "stuck up," and the like, there is such a needful thing "as the proprieties of life." We are not referring to the Chesterfield code, but to Christian courtesy taught by our Lord and in our scripture lesson by Paul, the true gentleman. Christian purity and benevolence recommend the graces and manners which not only please and win hearts, but are truly necessary to exemplify the spirit and manner of Christ. Says Witherspoon in his "Letters on Education": "True religion is not only consistent with, but necessary to, the perfection of true politeness." "Worldly politeness is an imitation or imperfect copy of Christian charity." The true Christian has these qualities as a rule of life, and they are the disposition of his heart.

HELPFUL REFERENCES.—2 Cor. 13: 9-14, Rom. 14: 19-23; 15: 5-13, 1 John 3: 11-22, 1 Pet. 3: 8-12; 5: 5, Gal. 5: 26, Eph. 5: 21.

—"I do not find the time." What a multitude of neglects are covered by that sentence. Did God make you for the purpose of doing nothing but housework, or farm work, or store work? No. Does he want you acquainted with his divine will? Yes. How are you to learn that will and obtain a knowledge of God and religion? By studying the Scriptures. Do you study the Word? No. Why not? "I do not find the time." Will that excuse satisfy you at the judgment?

—WHICH is the worse, to starve to death physically or spiritually? Which will be the most lasting in consequences and cause most regrets? Men are hurried in their work, but they will take time for physical refreshment. They must, or be sick and die. And it is equally true of the spiritual. If man does not take spiritual nourishment he becomes spiritually sick and dead.

—NOW HOW is the "busy man" to pursue enough Bible study to give him nourishment? He must consider it absolutely necessary as a daily refreshment, without which he must suffer and suffer most keenly at last. He must set apart, say fifteen minutes on rising, or at noon, or at bedtime, as the time for his spiritual repast, and add to this his Sabbath hours at church and Sabbath-school, and an extra hour in the home on that day. A fixed meal time for spiritual repast is as needful as breakfast, dinner or lunch.

—THE Sabbath-school lessons seem as good a line of study as any to follow, and after he has exhausted his own mental resources he may turn to his library or helps to confirm or correct his conceptions. Beginning early in the week *finding time* he comes to Bible-class with a fair knowledge of God and his will, and is prepared to receive from the leader three times as much as he could without this previous study. Busy people do have time to grow in knowledge and grace. If they do not take it, they are robbing God.

OUR RELIGION AND THEIRS.

(Continued from page 645.)

true, that every stop adds volume, or sweetness, or grandeur to the music. [Does so.] Now, have confidence in my word and pull out the other, then you will have the full power of this wonderful organ, the richness of which you have never heard. Don't hesitate so; I know a thing or two about music." She hesitates no longer, she pulls it out, calls her husband, he gives a stronger pull; and, oh! the consternation, horror and grief, that fills their once happy hearts. The stranger is gone. No music at the close of that day's labor. The maker misses the accustomed sweet melody, and hastens to learn the cause.

The sad story is told mid sobs and tears. He chides them for their disobediences, yet pities them in their grief; but before he leaves comforts them by the assurance that he will send his son who will restore the music, but the case is permanently defaced. My son will be despised and rejected of men, but receive, trust and obey him, and the music will be just as sweet as before. It is quite a long journey, and he may come on any train; therefore watch and be ready to receive him cordially at any time.

While waiting, they go to work philosophically and study the instrument scientifically, and by closing all the stops some of the discord is lessened, and they can make some music. In the meantime, their children are grown and some of them say, "This is good enough music for me." But poor father's and mother's ears can still hear the discord, and their hearts long for the sweet, soul-charming music of former days.

One cloudy day a gentle rap, rap, rap, is heard on the door, the mother opens it, and there stands a stranger before her in plain, but neat attire. The comely face lighted up with intelligence, love, benevolence, and goodness, and she thinks there is something familiar in the carriage of that noble form, and in the tones of that cultured voice; the truth begins to dawn upon her mind that this is the long-expected son of the maker of the organ.

After refreshments are served, and other acts of hospitality offered, she, now being fully persuaded that he is truly the long-expected one, tells him frankly and fully the sad plight of the case which has been sadly marred, and ornaments broken off; and how each and every one has tried to fix it; and some have helped it a little (morality in its restricted sense), but oh, there is discord yet, and I am almost famished, I do so wish to hear the old time music. He says, "Let me see the organ." She leads the way, tears fill his eyes as he looks at it; sadly he seats himself and tries the cords, which he finds are sadly out of tune, there is that constant discord. He tells her it is a sad case, but not a hopeless one, if she will do all she can, in the future strictly obeying his father's directions; which she gladly consents to do. He says the case will last a little longer, we will fix it up the best we can, and after a while father will furnish a more beautiful case, one just like mine; that is, if you will keep your promise till he calls for this, for he will surely call for it some time; but the music is the most important part, and that can be made just as good as before. He goes to work, thoroughly removes every particle of dust, brightens up every part, repairs every broken part; replaces it, every item properly adjusted, the octave coupler adjusted, and lo! the old-time harmony floats through the house, the husband's heart is thrilled and he hastens in, the children flock to the room and are en-

tranced with the heavenly music. They notice the stranger for the first time. Some admire, others despise him, and say to the mother, "That can't be the maker's son, for he is immensely rich, and do you suppose he would come in such plain clothes? Why, he will send him in grand style, befitting his station. Yes, I know he has fixed the organ, and I never heard such grand, sweet, soul-satisfying music in all my life. It ought to have a nicer case than that old thing, though he has brushed it up and it looks better than it did."

The mother said, "The father has promised a nicer case when he calls for this, and he will put this same music in it, so we will still have our organ. And that is not all he has offered. He will lend each of you just as nice an organ if you will promise to take proper care of it and strictly obey his directions, and he will write your name in his book and give you a badge to wear, and you must wear it all the time, so he will know how many and to whom to deliver the organ. Several register and receive badges.

Time passes on, the music becoming sweeter every day, although the case is fast becoming worthless. One bright, beautiful morning the music was uncommonly sweet, a large hole comes in the bellows, the music ceases; at that very instant the maker appears, transfers the musical works to the elegant rosewood case, and removes the old case out of sight. Now, that it is in the rosewood case, it is impossible to make the least discordant note; for the player had become a master musician by such constant practice while it was in the old case. It would be natural to shed a few tears at the removal of the old case; but oh, the unspeakable joy and glorious surroundings in the future state! Praise his holy name! Then we shall join the triumphant song, ascribing honor, glory, power, and blessing unto the Lamb who was slain, and hast redeemed us to God by his blood, out of every kindred, and tongue, and people, and nation.

"All hail the power of Jesus' name,
Let angels prostrate fall,
Bring forth the royal diadem
And crown him Lord of all."

BO SCOBEL, Wis., Oct. 2, 1893.

ISLAM IN AMERICA.

BY REV. H. H. HINMAN.

The *Moslem World*, a large, finely executed 16-page monthly newspaper, and having an embellished cover, is published in New York City by the Moslem Publishing Company, and is devoted to the promotion of Mohammedism in America. Its editor is Alex. Russell Webb, formerly a United States Consul in Turkey, and a convert to the Moslem faith.

We have looked over its pages with some care and, we trust, with candor, to discover, if we could, anything to commend it to the friends of humanity, to say nothing of Christians, as such. It is earnest in vindication of Mohammedism, and bitter in its opposition to organized Christianity, which it holds up to ridicule, in about the spirit manifested by Robert G. Ingersoll and the distinctively anti-Christian papers.

It is remarkable that a system of religious faith which is but one grade above paganism, and which has never produced a true civilization, and has, everywhere and always, been allied with slavery, the slave trade, polygamy, and wars of conquest and aggression, should find defenders and advocates in our land.

We believe, however, that this movement is one of the events prophesied to occur during the last days; that three unclean spirits like frogs should come out of the mouths of the dragon, the beast and the false prophet, and gather their forces for a great and final conflict with Christianity. "For they are the spirits of

devils, working miracles, which go forth unto the kings of the earth and the whole world, to gather them to the battle of the great day of God Almighty." Rev. 16: 14. Whatever may be our interpretation of "the dragon" and "the beast," there can be no doubt that "the false prophet," at least, includes Mohammed, who has done more to deceive and to scourge the nations of the earth than any other religious teacher.

We would not be unjust to Moslemism. We would hold it only responsible for what it is, and what it does. That a large share of the Moslems (though by no means all of them) abstain from the use of alcoholic drinks, is much to their credit. It is better than paganism, and has done something for the negro tribes of the Soudan. But it has only raised them in a degree. They make no further advancement. Christian nations always make progress. Not so with those nations where the influence of the false prophet prevails. A religion that can show no higher civilization than that of Arabia, where the Moslem faith is oldest, and no better government than that of Turkey, where it is the strongest, has no special claims on the friends of humanity.—*The Christian Cynosure*.

LIMITS OF THE HUMAN UNDERSTANDING.

We know in a fashion what is the machinery of the sense of sound. When a string or an organ pipe vibrates sixteen times in a second, my ear and your ear catch a low, throbbing groan, which is the lowest sound. Let it make a few vibrations more (twenty-seven in all), and the musical sounds begin. Now, if it vibrates thirty-two times a second, the note produced is an octave higher. The E of the contra bass is forty vibrations. And so the note rises nine octaves, to the D of the piccolo flute. This is the highest note known to the orchestras, and represents four thousand seven hundred and fifty-two vibrations in the second. I think the sharpest scream of a summer cricket is said to be a trifle higher. That is, as far as the human ear can discern sound, it notes between four thousand and five thousand vibrations. But suppose the vibrations doubled again. Shall we say that nobody can hear it because we cannot? Because the drum of the human ear cannot vibrate faster, shall we say that nothing can vibrate faster?

That is vanity and presumption, indeed. For aught we know, birds and insects have senses which can hear it. For aught we know, it impresses itself on thousands of listeners of whose presence and sympathy we have no power of knowing.

In hard fact, we do not know that when the vibration of a column of air becomes faster yet, and faster, when the rapidity is counted by millions instead of thousands of vibrations, we do begin to discern them again. After four thousand or five thousand vibrations my ear discerns no sound; but when the vibrations are so many tens of octaves more rapid as to begin to be counted in millions of millions, I see what I call red; make them faster and faster, and I see orange, yellow, green, blue, and so on, till I see violet nearly an octave above the red—that is, with vibrations twice as fast. Make them faster yet, and I see nothing.

How clearly all this shows that I know only in part. I see and hear only in part. There has only to be found some eye which is not yet our eye, or some ear which is not our ear, which shall note vibrations more rapid than those of sight, and new worlds are open. None of us can tell what are those unheard symphonies of music and those unseen pictures of color. But what arrogance in us if we say that because we do not see this, or hear it, or know it, it is not to be known.—*E. E. Hale, D. D.*

It is not enough to have great qualities; we should also have the management of them.—*La Rochefoucauld*.

It is very easy to see the folly of our neighbor's besetting sin. O that it were easier to see our own.—*United Presbyterian*.

POPULAR SCIENCE.

AMMONIA vapor is produced as a disinfectant by Heer Rigler, whose numerous experiments have shown that most of microbes which are supposed to be the cause of various diseases are killed after being subjected to this substance for a few hours.

For a considerable time cats have been held guilty of conveying diphtheria. It is now reported on the authority of a London surgeon, that an outbreak of scarlet fever has been traced to a cat from an infected family, while even a case of small pox has been noticed in which infection had been brought in the same way.

THE EPOCH OF BRAIN.—"The coming man," observes Invention, has been a great deal talked about and a long while coming, and it seems now that when he does arrive he will be bald-headed. That is Prof. Drummond's opinion; nor does the loss of hair by any means exhaust the list of unnecessary organs which man, in the process of evolution, will get rid of.

HYDROGEN IN RADIATORS.—As a possible source of danger that may have been overlooked hitherto, a writer in Science mentions the formula of explosive gas in the hot water apparatus used in heating houses. Several quarts of gas each week were produced last winter in the radius of two neighboring houses, the quantity being greater over a fire of anthracite than one of bituminous coal.

PLATINUM.—The annual consumption of platinum is about 215,000 ounces. It is used in incandescent electric lamps, in sulphuric acid stills, for wire for dental use, and for chemists' crucibles, jewelry, etc. The source of supply has long been the Ural region of Russia.

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.

South-Eastern Association.

Table listing members of the South-Eastern Association with names and amounts.

Eastern Association.

Table listing members of the Eastern Association with names and amounts.

Central Association.

Table listing members of the Central Association with names and amounts.

Table listing members of the Western Association with names and amounts.

North-Western Association.

Table listing members of the North-Western Association with names and amounts.

South-Western Association.

Table listing members of the South-Western Association with names and amounts.

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.

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.

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 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.

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THE Seventh-day Baptist Church of Hornellsville, N. Y., holds regular services in the lecture room of the Baptist church, corner of Church and Genesee streets, at 2.30 P. M.

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.

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CONDENSED NEWS.

The total number of lives lost in the storm on the Gulf Coast is now estimated at 2,275.

Thirty-two new cases of yellow fever were reported in Brunswick, Ga., Oct. 8th. There were no deaths.

The condition of Marshal MacMahon, ex-president of France, who has been ill for some time, has suddenly become worse, and is now believed to be dangerous.

A tornado struck the town of Hogan, Ga., fifty-five miles from Savannah, Oct. 3d, and knocked it all to pieces, killing a boy named George Barnett, and injuring several others. Bales of cotton were blown 200 yards from the depot platform.

Rev. Fremont V. Brown, a Christian clergyman, who recently resigned his charge at Braddock, Pa., committed suicide at Syracuse, Oct. 3d, by jumping in the Erie canal, having eluded attendants who were taking him to the Ogdensburg asylum. He was a native of Batavia.

A treasury statement, issued Oct. 7th, shows that the total amount of paper money outstanding on October 1st was \$1,126,395,031, as follows: One dollar \$40,118,817; two dollars, \$31,267,441; five dollars, \$256,813,899; ten dollars, \$315,260,526; twenty dollars, \$252,054,460; fifty dollars, \$45,178,165; one hundred dollars, \$76,803,970; five hundred dollars, \$19,860,500; one thousand dollars, \$47,324,000; five thousand dollars, \$14,805,000; ten thousand dollars, \$36,880,000; fractional parts of a dollar, \$27,753.

The most novel train ever run over the New York Central & Hudson River Railway came to Poughkeepsie October 4th, from the north. It was a special train of locomotive, baggage car, and four ordinary cars, the latter being filled with 150 insane people—72 men and 78 women, in charge of Dr. S. F. Mellen, all from Willard asylum. The train was in charge of Conductor Thomas Donnelley. It was a transfer from the asylum named to the Hudson River State Hospital. Sixty-three of the transfers claim Dutchess county as their places of residence. The train left Geneva at 7 1/2 A. M., and arrived at 5 P. M. Carryalls were in waiting into which the insane were seated and conveyed to the State hospital. On the way one of the epileptics was attacked with convulsions, but he recovered. In a few days another 150 will be transferred. Most of the transfers are over middle age, having been at Willard 15 or 20 years.

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

Royal Baking Powder ABSOLUTELY PURE

MARRIED.

TIFFANY-BEYEA.—At the residence of the bride's parents, Alfred Centre, N. Y., Sept. 24, 1893, by Rev. A. E. Main, Mr. C. B. Tiffany, of Texas Valley, and Miss Winifred S. Beyer.

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.

SAUNDERS.—Berlin, N. Y., Sept. 27, 1893, of cancer, Frances E. Hull Saunders, daughter of Elisha and Sarah Hull, and wife of Maxson Saunders.

She was born in the town where she received her summons home, and spent almost her entire life here. When 19 years of age she was baptized by Eld. James L. Scott, and united with the Berlin Seventh-day Baptist Church, of which she remained a member till death. She was married Sept. 1, 1857, and was the mother of nine children, six of whom passed over before her to meet their King. She was a great sufferer for a long time before the end came, but her mind was clear and her faith strong through it all. She would request "Is my name written there?" to be sung, and then would tell us how her hope was "built on nothing less than Jesus' blood and righteousuess," "which hope we have as an anchor of the soul, both sure and steadfast." The sorrowing husband, children, and other relatives have the sympathy and prayers of their many friends. G. H. F. R.

RANDOLPH.—In Groton, N. Y., Sept. 12, 1893, Mary F. Randolph, widow of Davison F. Randolph, aged 73 years.

Her life was spent in doing good unto others. No call for aid and comfort for the sick and sorrowing was ever unheeded, but, with the spirit of her divine Master, her hand was ever ready to minister unto the needs. M. T. R.

GRIFFIN.—Charles H. Griffin, of Plainfield, N. J., died very suddenly from congestive chills, at Gregory, Mo., Sept. 5, 1893, 39 years of age.

He was seeking rest and health, but found that which is far better, the heavenly rest and the fullness of everlasting life. He united with the Seventh-day Baptist Church of Plainfield, N. J., Oct. 9, 1880, and remained a worthy and exemplary member until thus called to the "church triumphant." Supremely conscientious and earnest, he not only gave himself to the work of his own church, but was active in all good work, such as Y. M. C. A., local missions and temperance. He delighted to do for "Christ and the Church." Commanding the esteem of all who knew him, and showing forth the power of Christian faith in all that he did, his friends cannot "sorrow as those who have no hope." In the absence of his pastor, Rev. Dr. Richards, of the Presbyterian Church, conducted the farewell service at Plainfield, where his body was laid to rest. A. H. L.

RANDOLPH.—In Plainfield, N. J., Aug. 23, 1893, Sarah, widow of the late Phineas Randolph, entered into the heavenly rest in the 83d year of her age.

She was a native of New Jersey, and became a member of the Seventh-day Baptist Church of Piscataway in her girlhood. She was one of the constituent members of the Plainfield Church, which was organized in 1838. Only eight of these are now left on earth. Sister Randolph was a woman of strong faith, quiet and dutiful, sweet-spirited, patient and trustful. For some months before her departure disease clouded her mind, but a few days before the end came, especially on Sabbath, Aug. 19th, her spiritual and intellectual horizon cleared like a summer sunset which comes after the storm days are vanquished. The prayer, "At evening time let there be light," was abundantly answered, and she saw the other shore and heard the music of the near-by rest. Blessed memories follow to the threshold of heaven, while her children and friends wait the not-far-away reunion. A. H. L.

HALL.—At Shiloh, N. J., Sept. 30, 1893, Solomon Hall, in the 85th year of his age.

Bro. Hall was baptized and united with the Seventh-day Baptist Church of Shiloh 62 years ago, during the great revival of 1831, when nearly 100 were added to this church. In 1832 he was married to Rebecca Marryott, to whom were born three daughters and one son, who are all living in this place, so near the father visited them almost daily. After being out calling on Sixth-day, he went to bed at night feeling about as well as usual; but evidently early Sabbath morning the soul, with scarce a physical pain or struggle, took its flight and the mortal tenement was found by the family



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deserted. Bro. Hall was a quiet, unassuming man. He had a very kind heart and loving disposition, and his life, like its closing, had been calm and beautiful. I. L. O.

HEAD.—Douglas Head was the son of Samuel C. and Julia Ann Head. He was born May 1, 1843, and died Aug. 20, 1893.

Douglas was one who suffered all his life. He was one of the poor unfortunates who appeal to the sympathies of friends. He was left without father or mother a few years since. During the last years of his life he was faithfully and tenderly cared for by his aunt, Sylvia Hansen. Funeral services were held at the house, Aug. 23d. E. A. W.

WOOD.—Joseph M. Wood, son of Joseph and Mary Ann Wood, was born in New Jersey, Nov. 4, 1823, and died at his residence near Albion, Wis., Sept. 7, 1893.

Mr. Wood was among the first settlers in this town. He was married to Ann E. Saunders, daughter of Jesse Saunders. Six children were born to this family, five of whom, and the mother, feeble in health, are left to mourn the loss of father and companion. Mr. Wood united with the Albion Church some time after making his home here. He was an active member and regular attendant at church till the trouble which arose in the school. Since that time he lived without the church, seldom ever entering its portals. Mr. Wood was sick for a long time. During his sickness he was much revived in spirit and thought and talked of his departure with peace. One of his last acts was to be carried to the table by his sons the day before his death that he might once more ask a blessing with his family. The large congregation attending his funeral services, Sabbath morning, Sept. 8th, attested the esteem in which the brother was held. E. A. W.

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A teaspoonful added to a glass of hot or cold water, and sweetened to the taste, will be found refreshing and invigorating.

Literary Notes.

The Pulpit—A magazine of sermons, published monthly by Edwin Rose, 41 Franklin St., Buffalo, N. Y., is at hand. It has some excellent sermons by some of the best preachers of our times—Dr. Cuyler, Dr. Talmage, Dr. Gunsaulus, Dr. Thomas and others. One hundred and sixty-eight pages of choice matter, \$1 50 per year, 15 cents single copy.

The American Antiquarian and Oriental Journal, Rev. Stephen D. Peet, Editor, for September, is at hand. We confess to being deeply interested in this very ably conducted bi-monthly, published at Good Hope, Ill.; sold also at 175 Wabash Ave., Chicago; \$4 per annum.

THE Preacher's Magazine, which is edited by the Revs. Mark Guy Pearse and Arthur E. Gregory for October, opens with an able sermon by Prof. James Stalker, entitled "The Christian Name." Th senior editor continues his articles on "Moses: His Life and Its Lessons," and in this number treats on "Comfort and Rest." Dr. Robert A. Watson also continues his learned papers on "The Apostolic Churches: Their Doctrine and Fellowship," and continues the subject of "The Progress of Doctrine." The Homiletical Department contains many outlines of sermons for special occasions and for ordinary use. The magazine, now in its third volume, is a recognized leader among the many Homiletical Magazines that are issued. It is published monthly at \$1 50 per year; single copies 15 cents; by Wilbur B. Ketcham, 2 Cooper Union, New York.

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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PATENTS

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

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