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THE SABBATH RECORDER.

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"IF A DEAR VOICE."

If a dear voice which was to us most dear,
And failed and faltered but the other day,
From the far heavenly place, alert and clear,
Could reach us where we sit and long to hear,
I think that this is what the voice would say:
"Why stand ye idle looking to the skies,
Or bending o'er the hiding earth in vain,
With voices mute, and wan and tearful eyes?
Life stronger is than death. Beloved, rise,
And share the hope which saints do not disdain?"
"I, in full sunshine, you in darkest shade,
May share the same great gladness if we will,
For joy and grief and heaven and earth are made
Equal and one to those who, unafraid,
Hold up their hearts, like cups, for God to fill."
"And smile, secure that each has what is best,
Be glad for me, as I am glad for you,
Work out your day like men, endure the test!
The hours will not be long till in the west
The red'ning sun shall sink, and work be through."
—Susan Coleridge, in *S. S. Times*.

TO BE schooled, disciplined is among the highest privileges granted mortals. To attain the highest and sweetest discipline the soul may sometimes sweat blood. If so, it is then most Christ-like. Nothing great is ever achieved without the severest discipline of mind and heart; and whatever life experiences tend to this end should be hailed with pleasure. It has been well said that nothing is well done that is done easily.

WE publish in this issue an article headed, "A Word to Fathers and Mothers," by one who is deeply interested in our young people, and who has ventured to place a few suggestions of great importance before our readers. The social purity problems are coming to the front in many ways of late, and grave mistakes on the part of many parents and guardians are being pointed out. A false delicacy often prevails, and the ruin of many precious immortal souls results from these fatal mistakes. Let parents read and be advised to counsel wisely.

WHY will not people learn to be more careful in their remittances of money? Some weeks ago a letter was received at this office enclosing money for the RECORDER and asking us to send word at once if the money was received. To this letter there was neither name nor date. The post-mark was DeRuyter, N. Y. The letter and the money were pinned together and placed in the safe in the RECORDER office to await further information. We cannot answer the letter, for we have not the slightest idea who wrote it. If any one seeing this notice and connecting the transaction in some way with himself will write us and not forget to sign his name and place of residence, he may yet hear from his money. Moral: Be careful.

SOMETIMES even mistakes and misunderstandings work advantageously. A letter from Shanghai, by an intelligent Chinese, Giles Dzau, to Dr. Ella F. Swinney, and published in the RECORDER of Sept. 14th, is an example in point. We understood the letter to be written originally in the Chinese language to Dr. Swinney, and translated by her into English. This was our mistake. It was written in English and printed just as written by this intelligent young man. Please lock up the paper and read it again with this corrected understanding, and it will have additional interest.

IN the San Francisco *Examiner* of a recent date appeared a letter from Prof. E. E. Barnard, the famous astronomer, on the "Fifth Moon of Jupiter," which he discovered Sept. 9, 1892. For nearly three hundred years the world has rested in the faith that Jupiter had only four moons. Galileo made the discovery of the four moons in 1610, and for this rashness he was disbelieved, ridiculed and even persecuted. To-day, however, his memory is honored and we are glad to repeat his own language, "The world do move." Prof. Barnard announces the fifth moon and all believe it and honor him. There is more of scientific and religious tolerance in our day, a significant evidence of Christian enlightenment and progress.

THE Minutes of our late General Conference will contain much matter of vital interest and importance to our entire membership. They are printed at considerable expense, and are designed to be sufficient in number to place one copy in each family. It is sometimes said that it is a useless expense, for after they are sent out to the various churches, unused copies will lie around to be finally thrown away. Pastors, is this statement true? And if true in your own society is there not some responsibility resting upon you? Do you speak of their value and urge your people to take a copy and read it, and preserve it? In my own pastorates there has been no such experience. My people have eagerly taken them, and I am confident they have generally read them carefully. They are not dry and uninteresting. The reports, the transactions, as recorded of the Conference and the Societies and Executive Boards, contain valuable information and will certainly interest, instruct, and inspire all who will read them thoroughly. There will be one paper in the Minutes this year that is "worth its weight in gold," and should be read by every one. I will not tell you here which one. Read all and you will surely find it. These Minutes form quite a book, and will be sent to the churches as soon as possible after binding.

MOVEMENTS are now well under way to provide competent superintendence over the physical necessities of all students in Alfred University. It is coming to be a matter of special concern in several of our American colleges and universities to prevent physical and

mental deterioration of students while pursuing their studies in school. Past history shows the importance of this somewhat new plan of physical and medical care. Our University is determined not to be behind in this matter. Through the earnest recommendations of the President of the Board of Trustees, George H. Babcock, the plan has been adopted and will soon go into effect, of having every student undergo frequent examinations with a view to making suggestions as to the amount of study, physical exercise, kind of diet and general habits, needful to secure the most perfect physical, mental, and moral culture while in school. Such a supervision is of vast importance, and parents and friends will hail this movement with joy, and will feel much safer in placing their children in a school under such judicious watch-care. Two competent physicians will be provided, a lady and a gentleman, and will very soon enter upon their duties.

WILLIAMS COLLEGE.

IN 1836 Dr. Mark Hopkins entered upon his great life work as President of Williams College. In his inaugural address he announced his purpose to secure to the students during their training there the blessings of "health, cheerful study, kind feelings and pure morals." These qualities of student life were ever insisted upon by the great teacher during his long and eminently successful presidency of that excellent institution. This college has just celebrated the one hundredth anniversary since its first class graduated. It was founded in 1790 through the generosity and heroism of Colonel Ephraim Williams, the Puritan soldier who fell on the shores of Lake George, September 8, 1755, in a sudden attack by a combined force of French and Indians. His cherished purpose to found a school was not executed until about thirty-five years after his death. In October, 1790, Rev. Ebenezer Fitch, a graduate of Yale, was engaged as the first principal. In 1792 the school had grown so rapidly that it was deemed best to secure a college charter. This was done and Mr. Fitch was elected President of the new college. The first class graduated in 1793 and the first catalogue was issued in 1795, containing the names of seventy-seven students. Dr. Fitch remained President twenty-one years. He was a man of great force and resources, and the college was very prosperous under his administration.

Then followed Rev. Dr. Moore for a period of about six years. Rev. Dr. Edward Dorr Griffin was President fifteen years, after which Dr. Hopkins was duly inaugurated. He served as President from 1836 to 1872, when at seventy years of age, and after an eminent service of thirty-six years, he resigned, to be succeeded by Dr. Chadbourne. Upon his retirement in 1881, the present incumbent, Rev. Dr. Franklin Carter, became the President, and during his twelve years of service great prosperity has attended the college. Its Centennial was celebrated last week, October 9th, 10th and 11th, with appropriate and deeply interesting services.

THE Library of Alfred University has recently received some valuable additions in books purchased and donated. Under the latter head we are glad to mention the generous gifts of Rev. Ch. Th. Lucky, consisting of the Talmud, Midrash Rabbah, different Rabbinic sermons in Hebrew, Bunyan's Pilgrim's Progress in Hebrew, the Arabic New Testament, the Armenian New Testament, different theological books, works in Hebrew literature, the History of the Jews, etc. Also Mrs. Dr. Potter, of Adams Centre, N. Y., has given about forty valuable books, and the University has expended between \$700 and \$800 this year for the purchase of books. The value and importance of this library is becoming more and more apparent. During the past year it has been opened to the general public under the sanction and aid of the Regents of the State. It would be well if all who are interested in making the library truly helpful to all within its reach, would remember to bestow upon it books of general and special use. Give valuable books you may have on hand, and buy and give as you may be able, after first ascertaining from Prof. Tomlinson, librarian, if the books you have in mind are needed. Do not wait and delay giving. Mr. Lucky had it in his mind and heart to make his gift several years ago, but he delayed, and now he says he has lost two or three books that he designed to give. The University Library is a safe place to deposit them, and thus save them for future use. This hint will apply with equal force to gifts of money to the University and other schools now greatly in need. Money given to our schools is saved, while if withheld it is often lost.

[From L. C. Randolph.]

—THE Bible says that all nations shall, in the end, come under the dominion of Christ. Profound philosophers, putting the same idea into their own phraseology, say that Christianity is to be the "ultimate religion." The reason given is that Christianity deals in simple central principles, which can be adjusted to the needs and problems of men everywhere. It is not a complicated system of "thou shalt" and "thou shalt not," but a spirit—a life from which all needed rules shall spring. The kingdom of heaven, Christ said, was like a seed, like leaven, something alive and growing, albeit slowly and quietly.

Christianity destroyed slavery in the United States, not because Christ had distinctly said that slavery was wrong, but because the Golden Rule and the parable of the neighborly Samaritan were at work. Granted that many slaveholders were church members, and that many abolitionists were not, God's spirit is not confined to organizations. The leaven worked wherever humanity was open to its influence. So, more and more the conviction grew among thoughtful people that it was *wrong* for one man to own another. Out of that conviction came freedom to the black man.

It has not been many years since it was the common custom among men of "honor" in certain sections of our country to settle serious disputes and redress insults by dueling. The manners and practices of men have gradually been growing more generous and human. It is only the development of the mustard seed. To God belongs the glory. We need not hesitate to class as one of the fruits of Christianity the letter which we quote below, and also the fact that its publication caused no shock of surprise, but rather the commendation of what goes as "good society."

A certain Jefferson Wallace took exceptions to some sharp comments which were made in the Richmond, Va., *Times*, touching a speech made by himself before the Democratic Committee of that city, of which he was the Secretary. The matter was referred for arbitration to an impartial judge, who reported in substance that the *Times* was not called upon to apologize. Thereupon Wallace sent a challenge to Joseph Bryan, proprietor of the *Times*. Mr. Bryan's reply, after the usual preliminaries, was as follows:

"This being a challenge to fight a duel I have no hesitation in declining to accept it, for the following reasons:

"1. I profess and try to be a Christian, and the idea to such a one of settling a controversy by a duel, is utterly abhorrent.

"2. I am a law-abiding citizen, and in every way, personally and as the head of the *Times*, inculcate obedience to the law of the land, which you know condemns as criminal the course you invite me to pursue.

"3. The method you suggest for obtaining redress from me is in itself absurd and barbarous, and no longer obtains "among gentlemen," and never should have done so.

"4. You have not the least cause of just complaint against me. . . . I cannot at your request assume the responsibility for the natural consequences of your own judgment and intemperance of language, or make such 'amends' as you think would soothe your wounded vanity.

"I have treated you with great consideration during all the steps of this controversy, but you have now put yourself outside of the law, and other communications must here end. Yours, etc.,

JOSEPH BRYAN."

A short note was then sent by Mr. Bryan to the Chief of Police, enclosing the challenge, and Mr. Wallace was arrested.

—THERE can be no question that the busy people are the happy people. Scarcely any one is more to be pitied than men and women of leisure, who escape the burdens of the work-a-day world, but find a ten-fold heavier burden in themselves.

"O ye who feel 'tis hard to toil,
And sweat the long day through,
Remember it is harder still
To have no work to do."

If self-respecting people should ever find that they have nothing at all to give to the world they would have a natural willingness to leave it. As for the people who are not self-respecting, it is difficult to see how they can have a good time any way. Let no one who is mourning his uselessness take this to heart, as a cruel saying, for he who mourns his uselessness is on the road to becoming useful. The Lord *has* something for you to do, my friend, or you wouldn't be here. Look for it. Keep busy and happy.

Over across the aisle of the railroad car sits a man who is in the last stages of *ennui*. He has been traveling for hours, is tired and bored. Having nothing to do and nothing to think about, every minute drags as he restlessly drums on the seat or looks out of the window, and wishes he were at his journey's end.

I find myself catching the same spirit; but—dear me—there are the RECORDER articles to write and a sermon to prepare. So out comes the pad, and with a sigh, that even when traveling there is no rest, I sharpen my pencil for business.

Right there comes in the compensation; for while my idle neighbor drums and fidgets,

pleasant and inspiring thoughts presently come to me. The car takes on a homelike air, the minutes fly, and before I know it I am at my journey's end.

Well, it is a good deal like that in the journey of life. I have only the profoundest pity for base young men who have seen all there is in the world, and, having but a poor opinion of it, spend most of their time in being bold, waiting for something worth while to furnish them novelty and excitement. They may wear silk hats, my dear, and look down in lofty contempt upon the rusty young fellow "doing" the World's Fair, but the country-man is ahead. He can enjoy his well-earned vacation, and as he passes by his "superior" brothers, and looks them over with good-natured wonder, let him thank the Lord that he can stand up under the free sky and call himself a man—because he is doing his portion of the work which the Lord laid upon all the sons of Adam.

AN ADDRESS.

BY A. H. LEWIS, D. D.

On the Divine Element in the Weekly Rest-day, before the Parliament of Religions, Chicago, Sept. 17, 1893.

No subject deserves a place on the programme of this Parliament which does not involve truths as wide as the world, as lasting as time, and hence vital to all the higher forms of religion.

The theme assigned to me is invested with unusual importance because of the various and vital interests which now cluster around the Sabbath question. The demand for re-consideration and re-adjustment of that question is increasing and imperative. It has fully entered an epoch of rapid transition.

Experience shows that the idea of sacred time, and hence of the weekly rest-day, is vitally connected with the development of religion in individual life and in the world. History is an organic unity. No event is isolated; nothing is fortuitous. God is constantly settling questions and determining issues through events. There is no point on which God has more clearly uttered his verdicts through history, than on the question of the divine element in the weekly rest-day. He expressed them in the spiritual dearth and disaster which blighted ancient Israel, when the nation turned away from doing the divine will in regard to the sacred day. Each succeeding century has reiterated these verdicts and demonstrated the fact that those who disregard the divine element in the Sabbath gather ruin. When the falsehood which says, "No day is sacred," became regnant in the early history of Christianity, spiritual cancer and decay fastened on the church like a deadly fungus. When this same falsehood ripened in the French revolution, God thundered forth his verdict again, high above the smoke and din of national suicide. At this hour, in Europe and America, in Paris and Chicago, the clouds of divine retribution are gathering, many-voiced, rebuking human disregard for sacred time. The slight regard which the world pays to these verdicts is as foolish as it is futile and ruinous. Facts do not cease because men ignore them. Divine decisions are not removed because men invent new theories to show that they ought to be erroneous. God and truth outlive man's ignorance and his experiments in disobedience.

REST-DAY NO ACCIDENT IN HISTORY.

The weekly rest-day is not an accident in human history. It is not a superficial and temporary phenomenon. It springs from the in-

herent philosophy of time and from man's relation to God through it. Duration is an immediate attribute of God. It is an essential characteristic of the self-existing Deity. He is inconceivable without it. "Time" is measured duration in which man has being. Herein is it true that men "live, move and have their being" with and within God. He is forever in touch with his children through this environment of duration as definitely as the atmosphere is in touch with their physical bodies. Existence within this attribute of God is not subject to man's volition. We cannot remove ourselves from continuous, living contact with him, even though we refuse to commune with him through love and obedience. On the other hand, the loving soul cannot hold communion with God without this medium of time; and such are the demands of life on earth that sacred time must be definite in amount and must recur at definite periods. This is doubly true because men are social beings, and social worship and united service are essential factors in all religions.

In accordance with these fundamental principles and demands we find that the idea of sacred time, in some of its many forms, is universal. It varies with religious and social development and with monotheistic and polytheistic tendencies. The supreme expression of this idea is found in the week,—divinely appointed cycle of time, measured, identified and preserved by the Sabbath. It is not a week, but the week; a uniform and sacred multiple of days, which has endured, unvariant and identical, from the prehistoric period to the present hour. All other divisions of time are marked wholly by the planets, or are so connected with them as to be variable, through needful adjustment to the natural order of things. Imperfect imitations of the week, like the "nundine" of the Romans, and the intercalated lunar weeks of the Assyrians, serve only to emphasize the supernatural and divine order of the week.

The weekly rest-day and the week are the special representatives of God; not of "creation" simply, but of the universal Father, Creator, Helper and Redeemer; the All in All; the Ever-living and Ever-loving one. Springing from such universal facts, and continuing according to such divine philosophy, the week and the weekly rest-day are integral factors in the eternal fitness of things. The foundations of religious life are imperiled when this truth is disregarded or assailed. The consciousness of God's ever-abiding nearness to men is the foundation of true religion.

PHILOLOGICAL EVIDENCE.

Philology is a department of history. Language is embalmed thought. It is an archaeological museum of crystalized facts. It gives unerring testimony concerning the habits and practices of men in all ages. Names are among the most enduring elements of language. The existence of a name is proof that the thing existed as early or earlier than the name. Thus the so-called "dead languages" preserve the life of the people who have passed away. Nautical terms in a language show that it belonged to a sea-faring race. If a language be filled with the names of agricultural implements, we know that those who spoke it were tillers of the soil, even though the land they inhabited be now a desert. Under this universal law of philology the identity of the week in its present order is placed beyond question.

A table of days carefully prepared by Dr. W. M. Jones, of London, assisted by other eminent scholars, shows that the week as we now have it exists in all the principal languages and dia-

lects of the world. This philological chain encircles the globe, includes all races of men and covers the entire historic period. It proves that infinite wisdom provided from the earliest time and as an essential part of the divine order of creation the weekly rest-day, by which alone the universal week is measured. Thus God ordained to keep constantly in touch with men through this sacred attribute of himself within which his children exist.

Being founded in the divine order and created to meet a universal demand, linking earth and heaven as God's especial representative, the Sabbath and the week have a supreme value in all human affairs. But this value is fundamentally and pre-eminently religious. Rest from ordinary worldly affairs is a subordinate idea. It has little values except as a means to higher spiritual and religious ends. The blessings which come to the physical side of life through rest are much, mainly or only, when rest comes through religious sentiment. Irreligious leisure insures holidayism and dissipation. These defeat all higher results. But when men give the Sabbath to rest, because it is God's day, because of reverence for him, and that they may commune with him, all their higher interests are served. Spiritual intercourse and acquaintance with God are the first and supreme results. Worship and religious instruction follow.

SACRED TIME AND RELIGIOUS LIFE.

Under the behest of religion the ordinary duties of life, its cares and perplexities, are really set aside, not simply refrained from. Such a rest-day promotes all that is best; it is not merely a time for physical inaction. It raises men into companionship with God and with good. It is not burdened with hair-splitting distinctions about what is worldly, what may be done or what may not be done. Not "thou shalt not do," but "I delight to do they will, O God," is its language.

Nothing less than sacred time can meet such demands. Sacred places and sacred shrines cannot come to them as time does. They are too far removed from God and too local as to men. They cannot speak to the soul as time speaks. Sacred hours are God's unfolding presence, lifting the soul and holding it in heavenly converse. Social worship comes only through specified time. Religious intercourse among men, whereby each stimulates the other's faith and aids the other's devotion, is an inevitable result of sacred time and is unattainable without it. Sacred time cultivates religious life by spiritual communion, by wholesome instruction and by healthful, spiritual surroundings. It preserves and develops religious life by continual recurrence.

God drops out of mind when the practical recognition of sacred time ceases. The religious sense and religious tendencies disappear when the consciousness of God's presence is lost. On the other hand, all that is holiest and best springs into life and develops into beauty when men realize that God is constantly near them. The sense of personal obligation, awakened by the consciousness of God's presence, lies at the foundation of religious life and of worship. God's day is a perfect symbol of his presence, of his enfolding and redeeming love. The lesser blessings which come to men through sacred time need not be catalogued here, but it must be remembered that these do not come except through sacred time, and that the results which flow from irreligious idleness are curses rather than blessings. Holidayism is removed from Sabbathism.

HINDRANCES TO ACCEPTING HIGHER VIEWS.

An adequate conception of the problems which surround the Sabbath question will not be obtained unless we consider some things which prevent these higher views from being adopted. First among hindrances is the failure to recognize duration as an attribute of God, and hence the Sabbath and the week, as necessary parts of the divine and everlasting order of things. Without a recognition of the fact that sacred time, as God's representative, is a necessary result of the primal and fundamental relations between God and his creatures, there is no adequate basis for a religious rest-day, nor for any permanent conception of sacred time. If time is but the accident of man's earthly existence, Sabbathism sinks to the plane of a temporary ceremony, or a passing rite born of momentary choice, or personal desire. Such a conception is too low to awaken consciousness or to cultivate spiritual life. The absence of this higher conception is the source of the present widespread, non-religious holidayism, with its long catalogue of evils; evils which perpetuate the falsehood—"Let us eat and drink, for to-morrow we die."

Any conception of the weekly rest-day which does not recognize it as God's representative in human life, and is growing out of the universal relations which man sustains to him, is earthly, sensuous and fatal to religion. Conscience finds no congenial soil in such low ground. Growth heavenward cannot take root in the falsehood which separates the Sabbath from God and from the life to come. There can be no religious rest-day without conscience. There is no conscience where God's authority is not. God has written this verdict on every page of history.

Another great hindrance is interposed when men emphasize and exalt the importance of physical rest as the reason for maintaining Sabbath-observance. This is done because the divine element is unrecognized, and in turn the divine element is obscured in proportion as physical rest is crowded to the front. This reverses the true order. It places the lowest, highest. It exalts the material and temporary above the spiritual and eternal. When the physical needs are made prominent, the spiritual perceptions are benumbed and clouded. Upon such a basis the obligation to rest is determined by the extent of weariness, and the manner of resting by the kind of weariness. This desabbatizes the rest-day and destroys the religious foundation which alone can uphold it. Let it be repeated; irreligious resting at the best is holidayism. It usually sinks to dissipation and debauchery.

RELIANCE ON CIVIL LAW.

Another decided hindrance to the recognition of the divine element in the weekly rest-day is reliance on the civil law for the enforcement of its observance. This point is worthy of far more careful and scientific consideration than it has yet received. The vital divine element in the weekly rest-day is eliminated when it is made a "civil institution." The verdict of history on this point is unmistakable, uniform and imperative. Any argument is deceptive and destructive if it places the rest day on a par with those civil institutions that spring from the relations which men sustain to each other in organized society. The fundamental difference is so great that the same treatment cannot be accorded to each. Civil institutions spring from earthly relations between men. But, as we have seen, duration is so essential an attribute of God, that man's relations to it and to God are

relations supremely religious. Hence it is that when civil authority is made the ground, or the prominent ground of obligation to observe the weekly rest-day, the question ceases to be a religious one. It is taken out of the realm of conscience, and of spiritual relations, and put on an equality with things human and temporary. This brings ruin, and nothing good can be built thereon by any sort of indirection, or by compromise.

Men inevitably cease to keep the God-ward side of the question in sight, when "the law of the land" is presented as the main point of contact. The ultimate appeal is not to Cæsar, but to God; to conscience, not to Congress. Here is the fatal weakness of "modern Sabbath Reform." History sustains these conclusions with one voice. No weekly rest-day has ever been religiously or sacredly kept under the authority of the civil law alone. On the contrary, the religious element is always destroyed by the supposed protection of civil law. When conscience, springing from the recognition of the divine element is wanting, nothing higher than holidayism can be reached. The weekly rest-day loses its sacredness and its power to uplift and bless whenever divine authority and the sanctity which follows therefrom are separated from it.

PROPHETIC ELEMENTS OF THE QUESTION.

Another of the higher elements which enter into the weekly rest-day must be noticed here. The Sabbath is the prophecy of everlasting and perfected rest in the life to come. Heavenly life is the second stage in the existence of redeemed men. Secure in the consciousness of immortality, religion is always looking forward to a better time beyond. Visions of this eternal Sabbath, untouched by care, undimmed by sorrow and filled with delightful rest, are a part of universal religion. These are not baseless dreams. They are the most real of realities. Spiritual vision sees them in part while awaiting the hour of their fuller revelation. Earthly Sabbaths are the type and the promise of eternal rest. They are pulse throbs from God's heart of love, which speed along the arteries of our immortality, assuring us of the rest which remaineth for God's children close beyond the veil that but thinly intervenes between the loving soul and the fair city of eternal light and joy. Hence it is that the Sabbath is not sacred because its observance is commanded. Its observance is commanded because it is intrinsically sacred. It was not created at Sinai, but Sinai was made glorious by the presence of him from whom time and eternity proceed, and who there reannounced this representative of himself and of his continued presence among men. A fountain of religion opened to satisfy man's spiritual nature, it is far more than a "memorial of creation." It is God's accredited ambassador at the court of humanity, always saying to men "God is your Father, your Preserver, your Spiritual Head, the Bearer of your burdens, the Healer of your sorrows; living in him your salvation is secured and your joy co-eternal with your immortality."

SOME CONCLUSIONS.

Before passing to consider a still broader and possible result than men have yet considered it may be well to repeat the conclusions already reached.

(a) Duration, eternity, is the attribute of Deity. Time is measured duration within which man exists and by means of which he is forever living, moving and being in God. It is the divine involucrum within which man is created and developed.

(b) The week, created and bounded by the Sabbath, is a universal, perduring, divine cycle of time, ordained to keep God in mind and to draw men into spiritual communion with him, its order and identity are co-equal with history and the human race.

(c) The weekly rest-day cannot serve the ends for which it was created on any other than a religious basis. That basis is revealed by divine command, divine example and human needs, all springing from man's relation to God, to time and to eternity. Christ's precepts and example repeated and intensified God's example and commandment, while his sacrifice magnified and re-established the divine law.

(d) Our restless, overworked age cries out with deep and religious longings for the blessings of the divinely ordained religious rest-day. All nations and all individuals need these blessings to lead them heavenward and to lift them into spiritual childship and communion with the Father and Redeemer of all.

(e) Reliance upon lower considerations and earth-born motives increases existing evils, prevents religious development, obscures the God-ward side of the question, and delays genuine reform. The closing decade of the nineteenth century has fully entered a world-wide transition in religious thought, and hence of the Sabbath question. It is too early to say in detail what the final re-adjustment will bring.

As men rise to this higher, this true conception of time, of the week and of the Sabbath and come to observe it—not as a form, a ceremony, a something to be done, but in recognition of their existence with and within the Divine One—it is not too much to hope that universal Sabbathism, religious Sabbathism, according to God's commandment, to continue Sabbathism, is neither long nor unnatural. It is rather legitimate and ought to be expected. Some could have approached this in all ages, but the masses are yet far from it, mainly because the treatment of the Sabbath question since the third century of the Christian era has obscured or destroyed the idea of sacred time. Real Sabbathism cannot be attained on any ground lower than religious and spiritual rest. So long as men think of the Sabbath as a temporary institution, belonging to one "dispensation," or to one people, the higher conception will not be reached, even in theory, much less in fact. Men must also rise above the idea that legislation, divine or human, creates or can preserve the Sabbath. They must rather learn that the Sabbath is a part of the eternal order of things, as essential an element of true religion as the sun is to the solar system. It is older than any legislation and permanent beyond all changes, national or dispensational.

When men rightly apprehend the divine element in the weekly rest-day, they do not need the law of the land nor fiat of the church to induce obedience to this blessed provision of their existence, which answers their "crying out for God." Until they do apprehend this higher idea little value is gained and true Sabbathism is unknown.

AN AUTHORITY IN RELIGION.

What is the final conclusion? It is plain and radical. Since the nature of the Sabbath is fundamentally religious, all considerations as to authority, manner of observance and future character, must be remanded to the realm of religion. Conscientious regard for it as divinely ordained, sacred to God and therefore laden with blessings for men, is the only basis for its continuance. It is not an element of ceremonialism to be performed for the sake of a ritual.

It is not a part of a "legal system" to be obeyed under fear of punishment, nor is it to be kept as a ground of salvation. It is not a passing feature of ecclesiasticism to be, or not to be, as men may chance to ordain.

Furthermore and pre-eminently, it is not a civil institution to be enforced by penalties enjoined by human jurisprudence. It raises far above all these. It reaches deeper than any of these. It is an integral part of the relation which God's immortal children sustain to him within time and throughout eternity. It began to be when these fundamental relations began, and while its earthly side ceases with earth life, the divine side can never cease. In a word, the Sabbath is a fundamental factor in the religious universe. It is God's universal representative in human life and history. It is the source of countless blessings to earth's weary multitudes and the foreshadowing of eternal and perfected rest. It stands next to Christ, the boon of boons, the gift of gifts, matchless in blessings, to be revered as we revere God, and to be preserved by that loyal obedience which changes Sinia's "Thou shalt not" to the redeemed soul's "I must."

The "morning stars" sang at its birth and the "sons of God" answered with glad hallelujahs. That chorus yet welcomes each soul, redeemed through divine love, as it passes from earth's weariness to heaven's rest, to the true "Nirvana," the everlasting Sabbath in which the world's greater Parliament of Religions is yet to convene, to go no more out forever and ever.

CORRESPONDENCE.

SEVENTH-DAY BAPTIST EXHIBIT.

I wonder if our people appreciate the grand opportunities that are given them in this exhibit. There is evidently an earnest spirit of inquiry among the workers and thinkers. So many questions are asked, and the enthusiasm manifested in all spiritual uplifting is very encouraging for the future. We gave out over three thousand of our souvenirs. They are very fine. I wish I could just give you a picture of the intelligent faces of the passing crowds. I wish that I could give you the many pleasant words spoken and written of the people and exhibit. "May God bless your good work!" "An oasis in the desert!" "I enjoy this booth so much!" "This exhibit is exquisite!" "I am the mother of eight children, and mean to train them for God." "Might is right." "Fear not, little flock." "A consistent people." "May God be with you and yours!" "I know these people; I have read the *Outlook*, and that Lewis is one of the smartest religious writers in America. I tell you I took your part down there in Tennessee." How many, as they step back and look at our sign,—"Open on Sunday; closed on Sabbath!"—"Well! I declare! What does that mean?" Many questions follow. Another says, "If I sign my name will I get more literature? I want to know more about this people." And these, with many other things, are said.

Great credit is due to our Chicago friends for their untiring efforts to make a success of this work, and especially to Bro. Ordway and the young men who have given so willingly their time and money and thought. I hope that all of our people will feel like Bro. Stillman, of Almond, who says, "How is this paid for? It is good. I want to do my share," handing out 25 cents. A lady, seeing this, gave ten. If all felt this personal responsibility it would have been out of debt long ago.

MRS. A. A. ALLEN.

CHICAGO, Oct. 13, 1893.

MISSIONS.

EVANGELISTIC WORK.

Every lover of Christ and the souls of men must have been delighted with the evangelistic spirit and earnestness manifested at our late Conference. We trust it was not left at the Conference, but taken home by everybody, that it has been growing ever since, and will result in earnest plans for pushing evangelistic work this autumn and the coming winter. We hope every pastor, every missionary, every evangelist and every lay worker is arranging for an evangelistic campaign in his church, field, neighborhood and in the regions beyond. We must not, as a people, let down in the least the evangelistic idea and spirit. In it is our growth spiritually, our extension as a people and the success of Sabbath Reform. Let the pastors who have evangelistic power go to work to bring their churches up to higher spiritual activity and experience, and gather in the unsaved. Those who feel they have no gift in that direction call to their aid some evangelist or evangelistic pastor and carry on the good work. If they cannot get quartets to help, organize some out of the consecrated young people at hand who can sing, and put them at work. Use home talent. Increase lay workers. Get every Christian man and woman to do *personal work* for Christ. It seems to me that God is opening the way for a great harvest of souls. He is checking worldliness and greed. Thousands upon thousands are out of work and will be. Severe trials and troubles must come. Is it not the time to draw men to seek the Bread of life, the heavenly riches, the peace and rest the gospel of Christ can give, and the assurance and securities of grace? Let us work and pray for a great gathering of souls *now*.

O. U. W.

FIFTY-FIRST ANNUAL REPORT

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

(Continued.)

North-Western Association.

The Rev. O. U. Whitford, Milton, Wis., General Missionary.

Mr. Whitford reports a full year's work, having preached and labored in the States of Wisconsin, Minnesota, Iowa, South Dakota, Nebraska, Illinois, Kansas, Colorado and California.

One hundred and twenty-one sermons and addresses; congregations from 15 to 300; 51 prayer-meetings; 282 visits; 2,600 pages of tracts and 20 papers distributed, and the organization of one Bible-school.

He writes:

"In my annual report I have nothing particularly to give more than I have in my quarterly report. The year has been spent fully in earnest and faithful work. Wish it had been more fruitful in immediate results, but we cannot tell *now* what the *final harvest* will be. There are three things I would emphasize from my year's experience and observation:

"1. That we are in the right line in evangelistic work and methods of such work. We should push it as a people as much as we possibly can. On that work is based our best Sabbath Reform work, and we should expect good results.

"2. We should do and advance our evangelistic work largely where we have some foothold, either in churches or families. Of course there are opportunities for such work where we have

no representation; that we should also improve.

"3. We should, as fast as men and means will allow, establish State, district and general missionaries, not for temporal but *permanent* work. We must hold, encourage and strengthen our own. We need to *take care* of converts as well as *make* converts. A State, district or general missionary can build up our cause in the State, district or general field in ways the evangelistic worker cannot, and it is doing just as important, if not more important, work.

"4. In regard to our interests in California, would say that our people there are badly scattered. That is largely a detriment to themselves religious wise and for the privileges of worship together. They need bringing together and unifying. They are very anxious that we have a good missionary, the right man for the right place, settled in the State. Some of them pledge liberally for it. One person pledges \$50 a year, and probably \$300 a year can now be raised on the field for that object. We believe that a State missionary located, say near Los Angeles, earnest, strong and faithful, would not only strengthen but enlarge our interests in California. Again, in Southern California, where they have one of the best climates in the world, where money can be made in fruit raising, and even in general farming, and where one can have almost a perpetual summer, is a grand place for our people to settle together instead of scattering and being lost through Sunday-keeping environments and influences. Why not go to California in that way and try it?"

The Rev. J. M. Todd, Berlin, Wis., Missionary Pastor.

Mr. Todd reports 42 weeks of labor with the churches of Berlin, Coloma and Marquette, and at Dakota, Deerfield and Kingston; 93 sermons and addresses; congregations of about 25; 34 prayer-meetings; 165 visits; one addition by baptism; 23 Seventh-day Baptist families; 44 resident church members, and one Bible-school

He writes:

"The work and interest on this field remains in just about the same condition and interest as heretofore reported. With very few exceptions our people are firm in the faith of the gospel and obedience to the commandments of God. The Semi-annual Meeting, held with the Coloma Church, was very well attended, and was the means of greatly strengthening and encouraging the brethren and sisters. The presence and preaching of Brethren O. U. Whitford and G. W. Hills were very helpful. Their preaching was of a high order, for it certainly was gospel-wise. God be praised for such brethren.

"I have just returned from the meeting of the North-Western Association at Farina. It was attended with the presence and power of the Holy Spirit, and was to me a source of spiritual refreshing and helpfulness. It was good and encouraging to feel heart beating to heart and to give the greeting hand shake to the old time friends from the East, as well as to join in hearty greeting with the beloved ones of the West. God be praised for them all. I shall go on with my work here with more courage and renewed strength because of these tokens of love, and especially the manifest presence of the divine One."

The Rev. A. G. Crofoot, New Auburn, Minn., Missionary Pastor.

As the appropriation to aid the New Auburn Church began Jan. 1, 1893, Mr. Crofoot reports only six months' labors; 25 sermons and ad-

resses; average congregations of 34; 20 prayer-meetings; 56 visits; 286 pages of tracts and 50 papers distributed; 15 families; 40 resident church members; and one Bible-school.

He writes:

"The religious interest here is quite good on the part of the church, and especially so among the young people. One young lady has offered herself for baptism and church membership. Others we are hoping and praying will very soon be fully persuaded to follow their Lord. Eight of our members have taken letters to join the church at Boulder, Colo., three of whom started for Boulder to-day. We trust our loss will be their gain. The last Sabbath of the quarter I spent with our Swedish brethren at Athens, Isanti Co. I found a church of twelve members, six men and six women, who I think intend to be loyal Seventh-day Baptists. I was sorry to learn that a number of the young people had left the Sabbath, and I fear that the majority of them will be lost to us as a denomination unless they are saved very soon. I did not see their pastor, Bro. Carlson, as he lives about fifteen miles away."

(To be continued.)

NEW YORK CITY.

Our services begin with a hopeful and pleasant outlook. We are glad to have with us so many young people who are to spend the winter in New York.

Dr. Swinney will hold a missionary (foreign) conference the first Sabbath in November, presenting some phases of her work, and answering questions which the friends may ask concerning her work. There are a few individuals who still have some articles they wish to send to China; if such articles are sent immediately to our house, 86 Barrow St., they can be forwarded in Dr. Swinney's box, which will be sent in about two weeks. This requires immediate attention, if you desire to avail yourself of the present opportunity. So please attend to it.

We are glad to say some sweet things about our "New Mizpah" work. The sweetest thing was the thirteen gallons of maple syrup shipped to us by Mac Crandall, of Independence, N. Y., for the Christian Endeavor Society. They were interested in our work, but said, "Money is scarce, we cannot do much." Some one suggested that they have a donation of syrup from different parties and ship that; results: thirteen gallons of maple syrup, which we are selling at \$1 25 per gallon. We have also had donations of apples and potatoes. The sailors enjoyed the apples.

The work was never so prosperous as now. Many people are becoming interested in helping us. We have an opportunity to hand over the mission to one of the wealthiest churches in this city. If our people feel that they cannot support this work that may be the only thing left for us to do. We do not feel able to carry it much longer ourselves. If all who contributed last year would continue their contributions we could very easily continue the work under the present arrangements. We shall leave it to you. Most of our contributions come in small sums, which suits us best, as it shows that many are interested. I have no doubt that should interested parties re-canvass the societies, most of the friends contributing last year would renew for this. I trust that the friends of the work will consider the matter prayerfully. Should any one feel it a privilege to help in this matter I can furnish the list of those who were contributors for last year. Last Sunday four young men who have been attending our mission united with the 5th Avenue Presbyterian Church. These young men were from Her Majesty's ship, the "Blake."

J. G. B.

EDUCATION.

OUR EDUCATIONAL POLICY.

BY PRES. W. C. WHITFORD

(Continued.)

But with all this economy in the employment of our educational means and agencies we have actually experienced in our denomination a great and inexcusable waste of excellent materials and usable forces. We are anxious that this fact should make a due impression on your minds, and that the reception at this time of other important truths by you shall not efface this impression. Witness the large number of young people in our societies, with vigorous bodies, good-sized brains and serious faces, who do not seek any intellectual training in our schools. If they were in attendance they would crowd our classes to the utmost. It certainly is not the need of funds which prevents many of them from coming. As a rule, they are not sufficiently encouraged at home, even when some of them have an earnest desire to obtain an education; others of them have never been inspired with any love for learning, or apprehended its importance or value; and the rest evidently have not the ambition and the energy which should underlie such an inspiration or such an apprehension. With an adequate discipline of their minds and a living consecration of their hearts to our most advanced work, what an inestimable amount of good they might accomplish for our churches and the world! How many rough pieces of granite remain thus unhewn and unpolished; and how many uncut and priceless diamonds are thus thrown away!

Another source of incalculable loss to us is found in the partial and incomplete development of the mental powers of so many of our youth who are satisfied or stop after pursuing only brief courses of study, such as belong to a high school, an academy, or a business college. Such courses, they think, sufficiently fit them for the ordinary pursuits of life. Often they are hurried to settle down to some trade, occupation, or fixed position, and judge that they cannot afford the time and effort to make a fuller preparation. They enter the contest of life without counting the cost. With quarter or half ground scythes, they attempt to mow the wide, clean swaths of grass in competition with others whose tools are sharp edged. Some are disheartened in the hard toil to acquire the wherewith to finish the studies of a college or a professional school; or are tempted to accept, while engaged in their studies, some lucrative or flattering situation, and thus abandon all expectation or purpose of completing an adequate preparation for the active duties of life. Literally, they put their hands to the plow and then look back. They do not venture to finish the furrow in the richer soil before them. Our young men and women who thus falter and fail in their school education out-number three to one those who go through college or a professional course. Every thorough-going teacher in our schools, one fully alive to the best advancement of our cause, and desirous of seeing every person under his instruction make the most of his powers and opportunities in life, is saddened and cast down in heart over such cases which he must constantly witness. Frequently the blame, we might say the sin, is not confined wholly to these youth; it is also found at the doors of their parents or trusted advisers, who induce them to give up the race and seek some nearer and more accessible goal. Per-

haps, in some instances, they allow weariness to overtake them in the rugged way of ascent, and cause all their energy to collapse. They might in the end, have personally been more contented if they had never started out on the course. The old advice, "Drink deep, or taste not the Pierian Spring," doubtless applies to their case in this respect. Their regrets, when unavailing, that they did not round out their culture and qualify themselves for superior work, such as has been felt by thousands of others in middle life or old age, will always remain to annoy and hamper them in their subsequent efforts.

The idea should be impressed upon the minds of such of our youth as have been just described, and also upon the minds of their parents and other advisers, that by not completing the regular college studies, they lessen vastly their chances for engaging successfully in the higher and more useful occupations of the world, and do not improve their chances materially for working with advantage in the ordinary ones, which they are compelled to fill. Four years ago, as shown in our Annual Report from the most reliable statistics, that a college graduate has two hundred and thirty-six opportunities to reach the best positions in business, the government and the church in our country, when the non-college man has only one. Recently an estimate has been made from entirely different data on the same subject and the conclusion was drawn, which tallies most closely with the statement just made, that "the college man starts with two hundred and fifty times as good a chance as the man without it." Truly, it is said in this connection, that the latter has to "make a race with all the odds against him, a needless weight to be imposed in this day." Besides this fact, he, a non-college graduate, has, as a usual thing, to strive until he is forty-five years of age to reach a position and success in his life-work, while a graduate attains the same at thirty-five, a saving to him of ten years in the best period of his life. Surely the four years spent in studies above those of the high school or the academy, namely, those taught in a well-conducted college, is not mis-improved time. What more profitable outlay of money can be made by parents for their children, or by those prospered in the goods of this world who wish to help substantially our youth in attaining the place of honor and usefulness? We can readily account for these advantages accruing to the well-educated youth. It is the work of a college training, and of professional training as well, to increase greatly a person's ability to think. With this ability comes the vastly improved opportunities to use all the other powers of the body and mind in successful endeavor, and to impress one's self upon the convictions and feelings of other men and guide them in chosen ways.

4. Our people are evidently pleased with the policy adopted by our schools of maintaining a high standard of literary and scientific attainments for their students. Thoroughness in the instruction has been a distinctive feature. No short cuts in the courses of study have been approved. The substantial, the practical, the curriculum of the best patronized colleges, has been adopted as most fully and completely bringing into action and development all the faculties of the student's mind. Educated to be solely a specialist dwarfs and incapacitates one for the very best exertions in his own line of work, and peculiarly so in all other lines. A training which pre-eminently fits a man to have an all-round view of a subject, the grasping and

combining together all its essential characteristics, gives him a mastership in handling that subject. He need not therein be subordinate to another man. In fact, he can become a leader; because he definitely perceives what is best to be done under the circumstances, and has the ability to bring such to pass. He can act as a thinker for others, and they will gladly accept his suggestions. He has an assurance of certainty in his views and opinions which carries immense weight with his associates, besides giving him great satisfaction. The pitiable error in the thinking of men is that they see only a part, and oftentimes only an insignificant part, of a vital question. He who forecasts the end from the beginning in any movement is the sovereign leader. It is the design of a college education to develop the power of full and unprejudiced reasoning, and to reject promptly and utterly all segments and tangents of a judgment as substitutes for its complete circle. In this direction our schools, it must be admitted, have not been wanting.

Gradually we reached that stage in our efforts to provide a college education, and also in some departments above it, wherein our youth should be contented to finish their courses in our institutions. President Kenyon used to remark, "The teachers who have under their instruction a boy or a girl in the last years of his or her school life, secure for themselves very largely the affections of these youth in their after days; and farther than this, they fix materially the purposes and plans of these youth for the rest of life." This fact has been clearly understood by our educational leaders, and in a great measure by heads of our families, and even by very many of our young men and women. Doubtless, we shall continue to enlarge and increase our means of instruction, to keep pace with the schools of the same grade conducted by other people in this country, and thus satisfy the reasonable demands made upon us to attract and hold our youth in our own classes during their years of preparation to meet the graver responsibilities of life.

Our schools must assist our people in doing their part in upholding and advancing a grand truth before the world. This can be effected only by supplying the most vigorous mental training. We have arrayed against us the profound scholarship and the sharpest intellectual discipline in the Christian churches of two continents. Our task is not only herculean, but it involves the repelling of the most subtle attacks. The sophistries which turn millions of evidently honest minds against our views are simply astounding; but these must be analyzed in the whitest light and shown to these millions to be truthless and destructive. The field of contest extends to the sufficiency of the Bible in settling the question at issue, the natural and indisputable meaning of certain favorite texts of the New Testament, the relation of the Mosaic books to the present institution of the Sabbath, and the veritable history of that institution during the first three centuries of the Christian era. To many minds of our people the argument for the perpetual observance of the fourth commandment is so plain and positive that they recognize no necessity for the most thorough and complete discipline of the powers of thought and persuasion to sustain our position, and to drive the learning and the predilections of almost the whole Christian world from their strongholds. But our leaders have a different opinion, especially those who have entered the conflict. All their well-finished resources of information and their trained skill

in conducting an argument are necessarily brought into use. Let no one be over confident or deceived. If we shall triumph in the end under God we must wield in the fight a sword with a razor edge, and handle a Winchester rifle, whose ball invariably hits the target in the center. Our schools see this need; our thinkers urge it persistently; our young people must consent to be carefully and completely equipped before they take part in the fray. No other agitators of a fundamental truth, no other reformers within the Christian church, require such breadth of culture and such penetrating intellects as do our sons and daughters in conducting in the future this Sabbath controversy, which we have inaugurated, and which exigencies of the age are forcing upon the attention of men. To acquire this masterful training our students must be exercised into the habits of constant accuracy in their recitations, must traverse the complete round of the regular courses of study in our institutions, and must learn to give an impartial and dispassionate treatment to all subjects of an exciting nature coming before them for discussion.

(To be Continued.)

HISTORICAL & BIOGRAPHICAL.

THE GROWTH OF OUR CHURCHES IN AMERICA.*

(Continued.)

During the period of forty years subsequent to 1750, this country was in a most disturbed condition. In that time occurred the French and Indian War, the Revolutionary Struggle, and the animated controversies afterwards upon the formation of the present constitutional union of the States. Then our churches made but little progress in enlarging their membership, or in advancing their Sabbath views. In fact, some of them suspended, in a few of those years, their weekly meetings. During the Revolution, they were situated in some of the principal theaters of the military operations. Newport was greatly devastated by the occupancy of the British army, and never fully recovered from its losses. This sadly affected our church there, some of whose members, being driven away, never returned, but made their homes elsewhere. Our people near Philadelphia were in a perfect state of alarm. The community in Piscataway resided on the very route which both the American and the British soldiers often pursued in traveling between New York and Philadelphia, and sustained some lasting injuries to their property and in their spiritual welfare.

Besides, the members of all our churches were most deeply interested in the heroic efforts of the country to achieve independence. Clarke, our first denominational historian, states that he never learned of a single Sabbatarian in the land who espoused the cause of the King of Great Britain in the contest. The learned head of the German Seventh-day Baptist first translated for Congress the Declaration of Independence into the principal languages of Europe, immediately after the adoption of that immortal paper. In their buildings at Ephrata, these people tenderly cared for and nourished our wounded officers and soldiers after the disastrous battle of Brandywine. At Upper Providence, in a family where the mother was a devoted

Sabbath-keeper, was raised to manhood and sent into the army, that unique general, Mad Anthony Wayne, who induced many of the comrades of his youth to fight with him for freedom. In Rhode Island, Gov. Samuel Ward, a most consistent Seventh-day Baptist, after placing that colony, as its Chief Executive, in a foremost position of resistance to the oppression of England under the famous Stamp Act, served until his untimely death as a delegate in the First and Second Continental Congresses, and won imperishable honors for himself as chairman of their committee of the whole, as suggesting some of their most important measures, and as sustaining vigorously all their leading ones. He aided many young men of his State, and among them his cousin, the distinguished general, Nathaniel Greene, to devote their services to the attainment of national independence.

From the start, our denomination has exhibited an active colonizing spirit in this country. This is eminently true of the Rhode Island branch. Up to at least fifty years ago it had secured its main growth and made known its distinctive principles to the world more in this way than by any other means. Soon after the Newport Church was formed, families from it emigrated into the south-western portion of the colony and into the adjacent region of Connecticut near New London. They took up unoccupied lands for agricultural purposes—their own island of Newport not furnishing sufficient area for this work. In their new south-west in Rhode Island was organized a church, which reached, by the first quarter of the present century, a membership of nearly nine hundred, reported to be the largest evangelical body at the time in the United States. In this region, and in Connecticut near by, are now existing nine of our churches.

A colony was sent out from this region into Central Eastern New Jersey, where it remained, a few years, and then moved into West Virginia, and subsequently branches from it into Ohio and Iowa. In all these localities, as a result of this enterprise, thirteen churches of our order are now in operation. Another emigration from Rhode Island and Connecticut was directed into Eastern New York, and a community established in a valley belonging to the most western spur of the Green Mountains; still others into Central and Western New York and Northern Pennsylvania, in the hilly regions of their principal plateau; and, finally, another from some of these localities into Northern New York, where the land is more level and easily tilled. In these places are extant, of the churches constituted since the Revolution, thirty-one in number, some of them our largest ones. Thence the movement has been more westerly, and has been joined, as already shown, by those from New Jersey and West Virginia, until flourishing societies, at least thirty-four in number, have been formed in Ohio, Illinois, Wisconsin, Minnesota, Iowa, Missouri, Kansas, Nebraska, South Dakota, and elsewhere. A few churches recently arisen in the Southern States, not included in the forgoing lists, have started largely from independent sources.

It is interesting to note that the family names of many of the first Sabbath-keepers in these three original centers of our denomination, have been preserved in the membership of our present churches. Of the eighty-three brethren and sisters who belonged to the Newport Church in the first thirty-one years of its history, at least fifty-six have descendants bearing their names in various parts of our Zion. The

same may be said of sixty-four of the seventy-five members of the Piscataway Church in its first seventeen years. Fully one-half the names registered in the small churches near Philadelphia in the first twenty-five years, are still spoken among the people who observe the Sabbath in America. This fact is true in a much greater degree in respect to the converts to our faith who united with these original churches and their immediate outgrowth in the next fifty years of their existence. We are thus shown that our peculiar truth has been held and propagated in our societies, in an observable manner, through the training and the loyalty to this truth of the blessed homes of the ancestors of many of us.

Two centuries ago, wanting three years, our churches instituted the General Meeting, afterwards converted into the present General Conference. It was first held in Rhode Island, then in New Jersey, then in the State of New York, being convened yearly, at different places in these States. On the formation of churches farther in the West, it has been located by turns in West Virginia, Illinois, Wisconsin, and Kansas. By this arrangement a large proportion of all our membership have the opportunity, every four or five years, of attending some of the sessions of this body. In connection with it are held the anniversaries of our general benevolent societies, which have in charge the principal interests of the denomination. These occasions bring together always the leaders of our churches, convene our widely scattered people in closer fellowship and vital Christian unity, and suggest the inauguration or further advancement of schemes and operations affecting all our churches in their efforts to strengthen themselves and to establish their cause on the earth.

Comparatively late in our history, Associations of churches—now six in number—were organized, each taking some region of the country as its basis and holding its sessions annually. These attend now to the management of the local affairs and the spiritual edification of the brethren and sisters. Added to these are eight or ten Semi-annual and Quarterly Meetings, each embracing fewer churches and conducted more informally in its proceedings.

The General Conference and the Associations have been instrumental in the formation and continued activity of our general denominational boards. Our home and foreign missionary cause is in charge of a board, located in Rhode Island, where our first churches were started. Our tract and publishing interests, and Memorial funds are cared for by boards composed largely of brethren who are members of our churches in New Jersey, the third center of our origin in America. From one of our churches in Central New York, within twenty-five years after its organization, proceeded an effort which led a great body of the Second Adventists of this country to accept and advocate most vigorously the true Sabbath. Our educational and Sabbath-school enterprises, as well as our university, are in the hands of boards at Alfred Centre, N. Y., in the midst of the settlements made in the first quarter of this century by one of the largest emigrations from our Eastern churches. Our Woman's Executive and Young People's Boards, and one of our colleges, are in operation at Milton, Wis., where our people first obtained a foothold by colonization west of the Great Lakes fifty-five years ago. One of our rising institutions of learning has been opened at Salem, W. Va., where the standard of the Sabbath was planted

*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.

in a dense wilderness over a hundred years since.

It is not within the scope of this paper to consider the progress of any of these organizations, as this will be presented in other addresses at this Congress. It may be said, as passing remarks, that our churches began, with the very first converts, to carry the gospel and the claims of the neglected Sabbath into "regions beyond." This missionary spirit has always animated them. Next were introduced, about seventy years ago, the first plans for printing and distributing literature upon our doctrines and movements, to be read, not only by our people, but by strangers to us. Not until the forces of our churches had been largely expended in colonization and the establishment of new societies, did our people give attention to the founding of academies and colleges of their own. Within twenty years after this purpose was formed no other religious body in this country had, in proportion to its membership, opened as many and efficient schools—eighteen in number—of which three now remain as collegiate institutions. All these movements have exerted a most vivifying and molding power in promoting the growth of our denomination.

It would be a pleasure to note the lives and labors of our principal ministers in each generation since Hiscox first preached at Newport, Noble at Upper Providence, and Dunham at Piscataway. In each score of years we will find valiant and eloquent defenders of the truth so precious to our people, leaders so liberal and trusted by them. These servants of Christ have aided immeasurably in the upbuilding and invigoration of all our communities.

It will be seen from one hundred existing churches, one hundred and ten active clergymen, and our nearly ten thousand church members, that in the past two hundred and twenty-two years of our career in America, we have comparatively not made very rapid advancement in numbers, nor attained any extensive influence over the great mass of Christian believers. The cause of our slow progress lies in our unswerving advocacy of the Seventh-day Sabbath, not in any of our other tenets. Our distinctive doctrine is not yet a favorite subject for the consideration of the world. Still our churches do not lose heart in the prolonged and unequal struggle on this issue. We are persuaded that this cause belongs to God, and therefore is not ours alone. It must in the end, though that end be very remote in time, be accepted and obeyed as a revealed truth by the followers of the Master. We believe that, as nature in any of its operations cares less for the quantity than the intensity of its forces brought into use, so the Infinite One, in superintending the prosecution of this Sabbath Reform, does not regard the multitude of his supporters so much as the quality of their spirit and their work, as expressed in their sincerity, intelligence, and consecration.

THE EVERLASTING ARMS.

I think of that whenever rest is sweet. How the whole earth and the strength of it, that is almightiness, is beneath every tired creature to give it rest; holding us always! No thought of God is closer than that. No human tenderness of patience is greater than that which gathers in its arms a little child, and holds it, heedless of weariness. And he fills the great earth, and all upon it, with this unseen force of his love, that never forgets or exhausts itself, so that everywhere we may lie down in his bosom, and be comforted.—A. D. T. Whitney.

WOMAN'S WORK.

KASHABOI'S APPEAL.

The writer of the following letter, Kashaboi, is a Brahmin woman living on the west side of Hindustan. She was married at the age of five years, and at twelve went to live in her husband's home.

Because her first child was a daughter, she was despised by her husband and all his family. He soon took other wives, and to them were transferred the attention and jewels that belonged to Kashaboi.

Her beautiful but despised daughter, Natu, was married at the age of six, and three years later, she was a child widow. As the gods had thus cursed her she was degraded and cast off from the few privileges of a heathen home. Even her mother was not allowed to show any sympathy for her—a little girl of nine years old!

After long years, the missionary's wife gained access to Kashaboi's home, when she learned the truth that even a woman may be saved through the blood of Jesus Christ! For her to hear was to believe unto salvation!

Her touching letter shows how her heart yearns for her sisters in darkness. Shall this appeal go unheeded by Christian women in this enlightened land?

"Sisters in Christ Jesus:—Kashaboi sends you her Christian greeting. I am not worthy to address you, I know, but I think you will not be angry with me. I am only a child in Christ, but I hope to grow strong in faith by and by. I want to speak to all my Christian sisters in England, Ireland, Scotland and America. I know now that these countries exist, and are full of Christian people. Indeed, of most of these countries I never heard till my dear teacher told me of them. I suppose your children, even your little ones, know all about the countries of the world from childhood. Happy for them that they have good educated mothers to teach them from infancy!

And now, my dear sisters, why do not more of you come to our country to teach heathen women about Jesus and his salvation? If you only knew their need of teaching of every kind, as I know it, you would almost leave your husbands and homes and come at once.

I see quite plainly that nothing but the love of Jesus will raise our native women from the deep degradation and ignorance in which they now live. Those who have met English women, feel as a Hindu once said, "Like ducks among swans." They wonder what has made you so superior to them. It is your holy religion and Christian education; for I think wherever women enjoy these, men will not trample upon them as they do in this country. But, alas! our women are still without them!

I am like one who has spent half a life-time in a vile prison, myself a prisoner, and seen all the sadness of their natures; the harshness and cruelty of their prisoners—and if I had a thousand lives I would employ them all to deliver these unhappy ones.

Will you not help to deliver them? In my country there is a tree called Sinadu. It is a bitter tree; not a branch, bit of bark, leaf, flower or seed, but all are bitter! so sin—the bitter sap that flows through the heathen tree—has made all bitter and hard. Can you not help change them into sweet ones? The love of God is the new sap that is needed for this, and can you not carry it into India in the pitcher of your heart? Will you not do it?

Again, I want you to know that gentlemen (I mean missionaries) cannot do much for us Hindu women. They are not allowed to come into the heathen house to talk with women. So Christian work must be done by Christian women; if they are doctors as well as teachers, so much the better.

What shall I say more to you? If the love of Jesus will not constrain you to pity the mill-

ions of your oppressed and ignorant country women, my poor words, I am sure, will be of little worth.

You will not find our women rude or uncivil, but you will find them in a dreadful state of ignorance, many of them prejudiced and opposed to learning, but do not be discouraged. The same God who opened the door to my family, shone into my sorrowing heart and became my comforter, will open other doors and shine into other hearts, and I hope he will turn all India from its idols to serve him and his dear Son.

That the time may soon come is the prayer of your redeemed sister. KASHABOI.

A WORD TO FATHERS AND MOTHERS.

Mr. Editor:—We can all sing, "The mistakes of my life are many." Many of us, perhaps all, also realize that the mistakes of others have harmed us and predisposed us to failure. It is useless to look backward at our mistakes save as we intend to make them schoolmasters for ourselves and others. We may console ourselves for the loss of our ships of hope and opportunity, if their burning furnished beacon lights to save others.

With this purpose I recall a serious mistake of my father. When I was about sixteen he placed me in the constant companionship of a hired man with much personal magnetism, thus getting a hold upon me, yet whose mind was foul beyond all expression. Day after day and week after week he told me the vilest stories the mind ever conceived, and kept a stream of profanity ever flowing. At first my whole soul revolted, but there was often so much humor in the stories that I was obliged to listen in spite of myself, so that by the time summer was over my mind had become so filled with foul images that I have had an endless struggle to obliterate them, with a feeling that my whole life has been harmed, impoverished by that summer's influence.

My father made another mistake. He never explained to me my physical organization, its laws and dangers, leaving chance or the devil to teach me what he knew I must learn, wisely or foolishly. If he had done as he should, he would have guarded me in large measure against his first mistake.

Now, my father was kind and loving, and earnestly desired to make something of me, yet he put me under influences that, at my particular age, were tearing down a thousand fold faster than he was building up; like one who is attempting to fill a barrel at the spigot while the bung is out. At that very time he was fighting Canada thistles and daisies on his farm with unwavering assiduity. A farm needs careful cultivation; Providence will take care of a boy!

As I think of mothers there comes back a remembrance of a lovely girl just budding into womanhood who died, universally lamented, because her mother never taught her anything about her physical organization, nor watched her at all at one of the critical periods in a woman's life.

In Hardy's "Less of the D'terbervilles," less, after making the greatest mistake a girl can make, yet in her case more natural than sinful, cries (let me quote) "O, mother, my mother," cried the agonized girl, turning passionately upon her parent as if her poor heart would break, "how could I be expected to know? I was a child when I left this house four months ago. Why didn't you tell me there was danger? Why didn't you warn me?"

Many a girl can utter the same agonized, despairing cry to-day because mothers have shirked their duties.

These cases I have mentioned are types, not isolated cases.

Why should fathers and mothers act thus?

What right have they to make one of the most marvelous, most miraculous things in all God's creation, and yet the most universal, unclean? What right have they, by their shamefacedness, to destroy all confidence between their children and themselves on so important a subject and let the devil pervert one of God's laws?

"What God has cleansed, call not thou unclean." Fathers and mothers! do you realize that your most priceless possessions are your children, that they alone of all you have are immortal, eternal?

If you neglect the complete culture of your children for wealth, fame, social standing, do you not see that you prefer the fleeting, the transient, for the eternal?

The reason the devil succeeds with children, with all, so often, is that he recognizes the child's, youth's, man's nature and works through it to destroy. "The children of this world are wiser in their generation than the children of light."

We, then, recognizing our duty to our children, must also recognize their nature—and not ignore it—and work through it to make pure.

X. Y. Z.

WHY ARE GOD'S CHILDREN AFFLICTED?

This is a question that gives the young Christian a great deal of trouble when he begins to encounter the trials by the way. When he comes to Christ and experiences the joy of sins forgiven, and his soul is filled to overflowing with the divine love, he looks forward to a life of usefulness, crowned with peace. He soon finds that it is not all sunshine, and disappointment clouds his mind. He lays his plans of work, and perhaps as he advances finds his way hedged up. Failing in one direction he turns to another, and then another, only to meet with a similar result, until in the bitterness of his soul he exclaims, with Jacob of old: "All these things are against me." But is it so? Does God afflict willingly? He says not. Then certainly it must be for his good.

We are born into this world with an evil nature which we can not get rid of, neither can we control it in our own strength. When we give ourselves to Christ we expect him to develop our characters into his own likeness. We then yield ourselves up as clay in the hands of the potter. We have no will in the matter only in accordance with his. It is his prerogative to mold and fashion us as seems to him best, and it is ours to submit. He knows us better than we know ourselves, and knows just what means are needed to accomplish the designed end.

Afflictions test us and bring out the real strength of our characters. "If we faint in the day of adversity our strength is small." If we bear our afflictions meekly and courageously it proves the sincerity of our devotion to Christ. As adversity tests human friendships so it tests the friends of Jesus.

How many we see that make bright professions, but when the conflict comes they turn back to the world because they have not the root of the matter in themselves, and consequently cannot stand the test.

Afflictions drive us to God, and while the young disciple wonders why they were sent, the aged pilgrim looks back over his life, and perhaps thanks God more for his trials than for anything else, because they proved to be his greatest blessings. It is because the Lord loves

us that he chastens us; and if we are without chastisement we have reason to fear that we are not his children.

A man who was once riding along on horseback came to a fine orchard where the gardener was pruning it. He stopped his horse and said, "It seems to me you are rather hard on those trees, my friend." "Well, it does seem so," the gardener replied, "but I am doing it to make them bear better fruit." "Why did you pass by that beautiful tree over there?" he asked. "Because it is worthless. It bears no fruit. I left it for the present, but when I get through with the others I shall dig it up by the roots and burn it."

O weary pilgrim, are you being pruned, and are your eyes so blinded by tears that you cannot read the lesson God is giving you? Dry those tears, look up and behold a loving Father's hand wielding the pruning knife that you may bear better fruit. Have you sought to be a worker in the Master's vineyard, and been prevented by circumstances over which you had no control? Is the hand of affliction resting so heavily upon you that you feel you are of no use in this busy world, and it would be better if you were out of it? Chase away such vain imaginings. Be assured that you can serve God best where you are.

When the shepherd putteth forth his own sheep he goeth before them to ward off all evil. So Jesus, our tender, watchful shepherd, goes before us that no evil may befall us. No matter what comes to us, it came to him first, and if he loved us enough to die for us when we were his enemies, think ye that after we are reconciled to him he will allow any sorrow to come to us that is not necessary for our good? Surely not. He is leading us all the time. Sometimes in green pastures and beside still waters, and sometimes over rough and rugged paths. But he is always before us, and some day we shall lie down to rest, and when we awake we will awake in his likeness and then we shall be satisfied.

MRS. N. WARDNER.

A GOOD POINT.

When reading Brother Saunders's letter in the Young People's Department of this week's RECORDER, we were much interested in the point which he made, and think it is a good one. We have long felt that some people, who might otherwise have done a great deal of good in the world, are nevertheless making wretched use of their faculties because of their narrow-mindedness. There certainly is nothing that so takes the selfishness out of a man, so broadens him and so improves his mental and spiritual perceptions as does a full indwelling of the divine Spirit.

That soul which is in close touch with the blessed Saviour is in touch with a power that never leads wrong. May the day be hastened when all Christian people shall be so Christ-like, that with love for all and malice towards none, they may work together for the prosperity of Zion, and bury forever the bitterness of personal differences. One good way to realize this desired condition is to remember the request of Brother Saunders to pray that God's wondrous work of redemption shall be continued. When we have prayed, and risen from our knees, let us seek for some to whom we may speak of Christ and invite them to seek him now to the joy of their souls.

E. A. WITTER.

ALBION, Wis., Oct. 13, 1893.

THE duties one doesn't want to do he can't find time to do.

THE LOVE OF JESUS.

BY T. P. LESLIE.

The love of Jesus. All it is
No mortal man can know;
Its height and depth he cannot grasp
While waiting here below.

By faith we know He came to earth,
To seek and save the lost;
To bring back hope and life again,
But who can count the cost?

He left his Father's home above,
His glory and his power,
And took upon him human form,
And lived and suffered here.

For us, despised and scorned of men,
The King of glory lived,
For us, upon the accursed tree,
The King of glory died.

Wondrous love! Our souls responsive
Rise in adoring love
For Him, who, victor over death,
Now reigns in heaven above.

Yearn, then, my soul, to realize
Thy Saviour's love, the more;
But all it is thou wilt not know,
On this side Jordan's shore.

BLYTHEBOURNE, L. I.

CASES OF IMPULSIVE SUICIDE.

It is astonishing and lamentable how many people, even of regular lives and apparently with much to enjoy in this world, are afflicted with a morbid suicidal tendency. Here comes the case of a clergyman in Lancaster, Pa., the Rev. Henry S. Hoffman, who cut his throat a day or two since with a razor, at the comparatively early age of thirty-nine. He leaves a widow and three children. He said some years ago that the greatest struggle of his life was to resist the suicidal tendency, and his manful resistance did not very long hold out. There is a class of moralists who assume that suicide is, *per se*, an evidence of moral depravity; but the fact remains that people of the purest life fall victims not infrequently to the terrible impulse. We must assume then that the suicidal tendency is in many cases a disease—superinduced, it may be, by crushing business anxieties, morbidness over problems of religion and the future state, domestic trouble, or some other of those peculiarly acute mental ailments which rob the victim of the power of resistance. It has been said that an Englishman's favorite month for suicide is November, and there may be something in the falling of the last leaves, and the dun, chilling skies which are the usual precursors of early winter, that fosters the brooding that impels to the act. Moreover, with a great many people thus afflicted, their secretiveness of disposition on the subject is in direct ratio to the intensity of the impulse. In such cases relatives and friends might interpose, and by vigilance and special study of the case, with uniform cheerfulness and hopefulness in the presence of the afflicted one, might succeed in effecting a cure. The trouble is that in too many cases the intent is not suspected and the blow comes with utter suddenness to those nearest to the victim and presumably most thoroughly in his confidence.—*Elmira Advertiser*.

"I BELIEVE that the work which has been done by the Christian religion for the outcast and outlying populations of the globe, will stand in the last day higher and more sovereign than any or every other part of the work of the Christian religion on earth."—*Henry Ward Beecher*.

AN old peasant in North-west India learned by heart the first chapter of St. John's gospel. After his harvest was over he would go out year by year into the villages around and repeat what he had learned. In eight years he had brought some four hundred of his countrymen to embrace Christianity and receive baptism.

IN New York there are over three thousand physicians to take care of the sick among a million and a half of people. At the present time there are about three hundred and fifty medical missionaries in the foreign field laboring among one thousand millions, or one to about three millions.

YOUNG PEOPLE'S WORK.

ALL of the papers and reports which were read at the young people's hour of the General Conference have not yet been published in the RECORDER. This is not the fault of the Corresponding Editor.

A SON of a Seventh-day Baptist minister came running into the house one day, saying, "Mamma, mamma, Freddie Adams swears," "Why, Allie," said mamma, "that's too bad, What did Freddie say?" "I didn't hear him say anything." "Then what makes you think he swears?" "Why, mamma, his *breath smells swear.*"

THE students of a medical department in a large University in Scotland hold meetings every Sunday in all the wards of the hospitals in the city. They have a method of vacation work also, which is very similar to the methods of the Student Evangelists of our own denomination. In Scotland it is called "Vacation Mission."

NOTES.*

There is a certain class of people, especially in our schools and universities, who are battling with the "intellectual problem" in the matter of their Christianity. It is a class that needs a great deal of sympathy, and as a rule receives little or none. The church gives such people no quarter, and friends are harsh and unsympathetic. So they battle in secret by themselves and "tread the wine-press alone." It is however a splendid experience. It is like the weary monotonous playing of scales on the piano for months and even for years, but which at last gives power and ability to do great things. Christ never rebuked breadth but ever was chiding the narrow views of the religious sects of his time.

There are three stages in the development of Christian life. 1. Position, or credulity. 2. Opposition, or skepticism; and 3. Composition, or faith. Credulity is not faith.

In passing through this experience do three things. 1. Abandon the unsolvable problems. Men have been studying for centuries over some problems of religion which are still unsolved. 2. Read books—books of authority—books on both or all sides of questions. 3. Don't spend time over some specific problem which has no practical value; for if you should chance after long research to settle it, some other problem as impractical as the first will rise up to torment you and you will never be through with your labor.

We live in a real world, not a think world. The world wants light, but it wants heat more. Knowledge passeth away, but virtue, love, sympathy, character, these abide forever. If a man keeps up his religious life, he can without danger give rein to his intellect.

Stones grow by aggregations, plants and animals by assimilation. Stones grow from things stuck on the outside, life grows from within. The infallible difference between a plant and animal is the kind of food each uses. The plant is nourished by *low* food, the animal by *high* food. The difference between the Christian and the man of the world arises from the kind of food which satisfies the hunger of each.

A man who becomes a Christian in order to

*From a student's note-book, marked Prof. Drummand's chapel speech, October 12th.

get the whip-hand of his temptations will fail in his attempt. Religion does not come out of the Bible, but the Bible comes out of religion. The Bible is the precipitate of the religious mind. Beware of the narrowness of breadth.

A NEW COURSE OF STUDY FOR YOUNG PEOPLE'S SOCIETIES.

The American Institute of Sacred Literature announces its usual correspondence courses for the year in the Hebrew, the New Testament Greek and the English Bible. This department of the Institute work goes steadily on from year to year, graduating a goodly number annually and enrolling about the same. The work is of such a thorough, scholarly character that it cannot increase faster than the desire of the people to devote time and earnest mental effort to the study of the Bible.

Many plans for widening the field of the Institute work will be discussed at the annual meeting of the board of directors, to be held in New York City, October 21st. It is certain that much attention will be given to a plan of Bible study for the numerous organizations for Christian work, notably the Young People's Societies.

Two great advantages of this plan are that the time required is but fifteen minutes a day, and that the cost is but fifty cents a year. Further, the course embraces four years' work, covering in that time the entire Bible under four great subjects, viz.: the Life of Christ, the Founding of the Christian Church, Old Testament History and Prophecy, and Old Testament Legislation and Poetry. No books are required save the Revised Version of the Bible and a small Bible dictionary, everywhere available. The work may be done by individuals or in clubs. No leader is required, as the Institute supplies all directions for work, question sheets, etc., and reports are made directly to the headquarters of the Institute. A specimen of the first month's work may be obtained by addressing the office of the Institute, Hyde Park, Chicago, Ill., William R. Harper, principal.

OUR MIRROR.

PRESIDENT'S LETTER.

Not long ago I received a letter from one of our ministers, who is a missionary pastor in a growing city of the far West. There are quite a few of our people there, and a place of worship is very much needed. They have a place for holding Sabbath services, but are not sure of it at any other time; this precludes mission work in the way of night or noon-day meetings. We are very much interested in this kind of an enterprise and would be glad to help. When I say this, I think I voice the sentiment of our young people. While we are pledged to the Board for a certain amount of funds to assist in Evangelical work, perhaps there are those who can give to this fund for church building. We have a fund of this kind, and if money for this purpose should be sent to any of our Treasurers it will be so used.

I like the way of getting a congregation before building the church. We now have some such churches which we would be glad to have moved. We have heard of cutting up artesian wells and selling them for post-holes, but it is very expensive to move large buildings, and they make sad monuments when abandoned. We have some of them, but they are usually in farming communities where people have moved to the village or larger churches.

This place of which I speak is Boulder, Col., and we have no doubt has come to stay, and

while people have not gone there to get rich quickly it is doubtless a good and healthful country, and the people are workers. The General Secretary is going to look after this matter so far as he can, but we must furnish the means and do definite work along these lines or he will be powerless to help Boulder, or other fields in a tangible way. We as young people must do more and give more in the year to come than we have in the past.

E. B. SAUNDERS.

—THE Junior Society organized at Farina, in January, with eight members, now consists of twenty-one little folks, from five to fourteen years of age, all seeming to take a deeper interest in their meetings than during the hot, restless weather last summer. They are now making cambric scrap-books to be used next Christmas.

—ONE of the Associational Secretaries reports preparation for aggressive work along missionary lines. A part of the plan will be personal visiting of each society in the Association. Such work as this if carried out among all our Associations would mean a great advancement in the young people's work for the coming year.

—PAUL wrote to the Roman Christians: "I thank my God through Jesus Christ for you all that your faith is spoken of throughout the whole world." We should be glad if each of our societies would let their faith and their works be so thoroughly known that we could speak of them with confidence and gratitude. We can think of no better way of gathering this knowledge than by urging you to write through the "Mirror" to us all, that we may be strengthened and encouraged to go forward by realizing that we are all working together for our Master.

STOP AND THINK.

- Does my life please God?
- Am I studying my Bible daily?
- Am I enjoying my Christian life?
- Is there anyone I cannot forgive?
- Have I ever won a soul to Christ?
- Am I trying to bring my friends to Christ?
- How does my life look to those who are not Christians?
- How much time do I spend in prayer?
- Have I ever had a direct answer to prayer?
- Is there anything I cannot give up for Christ?
- How many things do I put before my religious duties?
- Just where am I making the greatest mistake?
- Have I ever tried giving one tenth of my income to the Lord?
- Is the world being made better or worse for my living in it?
- Am I doing anything that I would condemn in others?

"SUCCESS is doing your best every day. One is not to excuse himself because he has but one talent. To double that is as surely success in the God's-eye view as for another, whose natural abilities and opportunities are five times as good, to carry his talents up to ten."

A SOUL which sincerely longs after God never considers whether a thing be small or great; it is enough to know that he for whom it is done is infinitely great; that it is his due to have all creation solely devoted to his glory, which can only be by fulfilling his will.—*Fenelon.*

OUR YOUNG FOLKS.

ONLY AN ENTRY CLERK.

Only an entry clerk!—well, what of that?
Those at the bottom have most chance to climb;
If one doeth well, whatever he's at,
He's sure to get higher in time.

If all the entries be neat and correct,
And all of one's habits be those to commend,
If business customs one does not neglect
He'll find that it pays in the end.

In building a house every brick has its use,
In forging a chain not a link should be weak;
In making a rope not a strand should be loose—
The river grows out of the creek.

Only an entry clerk!—well, pray, what then?
The base must be true or the steeple will fall;
If you knock from a wheel but one cog out of ten,
The broken wheel may trammell all.

There's room higher up for the faithful and true,
Who prove themselves worthy, and honest and wise;

Every oak in the woods from an acorn once grew,
Ere it towered in strength toward the skies.

There are some who start high never win in life's
race,
While some who start low end in reaching their
goal;

The rear horse at the start often wins the first place,
And scores "number one" at the pole.

Only an entry clerk! Ah, well a-day!
It may hap that some who start higher may drop,
While diligent, sturdy, and faithful always,
The entry clerk mounts to the top.

—Harry J. Shellman.

A WOMAN'S BRAVERY.

A STORY OF THE FRONTIER.

As soon as the frost was out of the ground and there was no danger of being storm-bound, Louis Stacy left his little home in Arkansas to go down the river with a boat-load of furs and skins.

He expected to bring back a supply of provisions for spring and summer use, as well as a tidy little sum of money as a reward for his labor during the winter in trapping and hunting.

He left his wife and niece without even the shadow of a foreboding of harm coming to them during his absence; for, living as they did, twelve miles from the nearest town, and remote from the road taken by travellers and tramps, they had few visitors, and seldom saw a strange face; and then, too, both women were accustomed to the use of firearms, and Louis knew that they would not hesitate to employ them if necessary.

Just at this time a stranger was lying ill in the hunter's cabin—a young man who had accidentally shot himself while hunting in the woods, and to whom Louis had willingly given shelter and every attention.

Fever and delirium had followed Arthur Morris's accident and he had been confined in the cabin six weeks, being now in a convalescent state. He said he was well off in this world's goods and told Laura Stacy when he first met her that he wore a money-belt about his waist and begged that it might remain there, no matter how ill he became.

Louis had been gone several days and life had gone on as usual in the little cabin, which Mrs. Stacy and Laura had managed to make comfortable and home-like after much trouble and with many ingenious contrivances.

Much of Mrs. Stacy's time was spent with Arthur Morris, who grew restless and feverish if left alone. Laura, too, frequently read and talked to the invalid, unconscious that his handsome, worn face and dark eyes had caused a more tender feeling than compassion to find a place in her heart.

The cabin consisted of three rooms on the ground floor—a main room, used for cooking, eating and general purposes; a bed room, and a small room, used as a pantry.

Beneath was a deep cellar, where provisions were kept in the summer, and even in the winter, for frost never entered the deep hole Louis Stacy had dug. Above was a loft, reached by a ladder from the pantry, and here the two women slept, giving their sick guest the pleasant room on the first floor.

It was nearly midnight of the fifth day of Louis' absence when Laura was roused by hearing a noise at the door of the cabin. Not disturbing her aunt, who was sleeping heavily, worn out by watching with the invalid the previous night, the brave girl hastily threw on her clothes and descended the ladder just as the door of the main room opened and two men, in bare feet, entered, carrying a lantern.

They started a little at seeing Laura, standing silent and motionless, with a lighted candle in her hand.

One of them, a tall, burly fellow, with an evil eye, advanced toward her and shook his fist in her face.

"Speak one word above a whisper," he said, "and I will put a bullet through your brain!" flourishing a huge revolver as he spoke.

Laura knew that if she disobeyed the command the threat would be carried into execution; and, recovering from her terror, she asked the men in an unfaltering voice what they wanted.

"We want that money-belt on the stranger you have here," was the reply, in a hoarse whisper. "We know all about it, so you needn't lie to us. Tell us where he is, and be quick about it."

"Surely you would not rob a sick man?" said Laura, trying to gain time and think what was best to do in this terrible emergency. "It would surely kill him to be roused in such a brutal manner."

"We won't give him a chance to speak," growled the man who held the lantern. "He'll never know what hurt him. Hurry up, girl, we're wasting time. Is he up in the loft?" Laura turned deathly pale. In that terrible moment she realized how dear to her Arthur Morris had become, and she resolved to save his life even if she should have to sacrifice her own.

"This way, gentlemen," she said softly; and she turned toward a door situated midway between the bedroom of the invalid and the pantry. She opened it a little way. "Do you hear him breathe?" she asked.

"Yes, yes," answered the ruffians; but it was the heavy breathing of Mrs. Stacy in the loft above that they heard.

Laura threw the door wide open; it opened inward. The men saw a dark void and pressed eagerly forward, not even stopping to throw the light of their lantern on the place.

At this instant Laura sprang back and threw herself with all her force upon the rear man; and the next instant there was a heavy fall, a crash of the broken lantern and a volley of oaths, for both men lay at the bottom of the cellar.

But the danger was not over by any means. Laura knew that the men would mount the ladder at once, and there was no way of fastening the door; and, if there had been, what lock would have withstood the power of two desperate border ruffians?

To rouse her aunt would be useless; she could give no assistance; and so Laura sprang to the fireplace and caught Louis's revolver from the rude mantel, while she offered a prayer for courage and strength.

She heard the deep curses of the villains as they searched for the ladder, and the next instant a head appeared above the threshold. The candle threw a faint light on the scene, but it was enough to enable Laura to see.

"Back!" she cried; but the order was not obeyed.

The robber raised his pistol, and Laura knew that unless she fired at once she was lost—Arthur too.

With these thoughts flashing through her mind she levelled her deadly weapon at the man, and as a sharp report went ringing through the cabin, a deep groan and the sound of a heavy fall came from the cellar.

But the creaking of the ladder showed that the other robber was about to dare his fate, and he appeared above the threshold, pistol in hand. But Laura was too quick for him. A second report rang through the cabin, and again came a groan and the sound of a heavy fall.

The brave girl, overcome at last, sank to the floor just as her aunt came rushing into the room, frightened almost out of her senses, and the door of Arthur's room opened and he ap-

peared, wan and ghost-like, to inquire the cause of the shots which had roused him from his sleep.

"Great heavens!" he cried, as he saw Laura crouching on the floor. "Are you hurt? Laura, my darling, speak to me! Are you injured?"

Perhaps in that moment of terror Arthur Morris' heart was revealed to him, and he knew he loved the niece of this Arkansas hunter.

"No, no," faltered the girl, rousing herself. "I am not hurt. But I shot two men in the cellar—and—and"

But she could go no further, for her eyes closed and she lost consciousness.

Perhaps Arthur's kisses were more efficacious in restoring her than her aunt's dippers of cold water. But the faint was not a very long one, and she was soon able to tell the whole story of the assault.

Arthur's thanks were expressed as well as his emotion would permit; but the moisture of his dark blue eyes and the changing of his countenance told more than any language could have done what he felt.

It was decided to leave the bodies in the cellar until morning; but at the first gray sign of day Laura mounted the rough little pony, and started for the nearest town to ask help. Before the day was over the whole settlement knew of the attack, and officers reached the cabin by noon. They were shown the bodies, and at once pronounced them to be those of two men who had filled the country with alarm for years past, and had committed several hanging offences.

It was long before Laura entirely recovered from the effects of her midnight adventure. Her nervous system had received a severe shock, and for weeks her dreams were haunted by the wicked faces of the dead villains, and she seemed to hear again their dying groans.

It was therefore, only natural that Louis should give a ready consent to his niece's marriage as soon as Arthur's health was entirely restored.

So there was a quiet wedding in the cabin in the early summer, and the girl, who had truly earned her right to her husband, set out with him on a journey to a comfortable home within the borders of civilization, where there was no danger of being murdered by border desperadoes.

WHAT THE SMOKE SAID.

A poor young man was leaning against a post on Boston Common. At least, I took him to be a poor young man, judging from his words, and from the expression of his face. He held in his hand the languishing stub of a cigar, with a puff from which he frequently insulted the inoffensive air.

Said the poor young fellow, the corners of his mouth drawn down almost to his chin: "It's hard luck. I don't seem to get along. The firm doesn't pay me enough by half. Now there's Bill Akens, he went in when I did, and he owns his house, and he has money in the bank to boot, while I—bah! my pocket's full of bills, and I can't keep a cent. Now he has luck, gilt-edged luck, while I have—"

While he was thinking of a word mean enough to express his financial depression, the poor fellow took a puff at his cigar, and we both of us watched the smoke whirl away in the air. What was my astonishment to see the curling wreaths form themselves into letters, shaped like script, and reading, "Here goes my money." I looked at the young man in amazement, but he was serenely puffing away, quite oblivious to that strange smoke penmanship.

"That's queer!" exclaimed I; but he, without allowing me to explain what was queer, went on with his complaint:

"Queer? I should say so! And just see how that Bill Akens stands with the firm! Why, there's some talk of his getting into partnership! But I—why, the other day I hinted to the old gentleman that I thought my salary ought to be raised, and he as good as told me if I didn't like it I might leave it. Leave it? I guess I would, in a hurry, if I could get another place."

And this time he gave an exceedingly vigorous puff at the cigar.

Again the mysterious air currents twisted the

smoke, turning it over and over, and drew it out into the words, "Here goes my reputation." I was about to call his attention to the remarkable phenomenon—for, though he was leaning back with one eye cocked up at the smoke, evidently he did not read anything in it—but he proceeded in a still more indignant strain.

"And what makes it all the more ungrateful is that I am absolutely wearing myself out in their service. My head aches nearly all the time, and my eyes ache, and I am actually getting to be afraid of heart disease, I have such queer feelings in my chest. They ought not to expect any one man to do as much work as I do—at least on such a ridiculous salary."

With these dolorous words the poor chap slowly straightened himself up and sauntered disconsolately away, still comforting himself with his cigar. And as the twisting, serpentine train of smoke strung out after him, it took shape much as before, save that this time it read, "Here goes my health."

And as I passed on I shed a tear for the poor, persecuted, unfortunate young man.—Sel.

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: 10-27.
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 V.—ABSTINENCE FOR THE SAKE OF OTHERS.

For Sabbath-day, Oct. 28, 1893.

SCRIPTURE LESSON—1 Cor. 8: 1-13.

GOLDEN TEXT.—We then that are strong ought to bear the infirmities of the weak and not to please ourselves.—Rom. 15: 1.

INTRODUCTION.—The church at Corinth was mostly Gentiles of the lower orders, a little band of Christians with heathen habits to overcome and exposed to peculiar temptations in a large city of commerce, luxury and licentiousness. Of the latter corruption Paul had written them a letter (1 Cor. 5: 9), now lost, and they appealed to him again for advice about marriage (1 Cor. 7: 1) and meats offered to idols. On almost every domestic and public festivity animal sacrifices were offered in some temple, and after burning certain parts, the remainder, the greater part, was used or sold, so that Christians at every meal ran the risk of eating meats offered to idols. To the Jews this was horrid pollution. Some Gentile converts felt the difficulty, others saw things as they were and held their weaker brethren in contempt. Variances thus arose and Paul's judgment was asked. Our lesson gives it.

EXPLANATORY NOTES.

I.—TRUE KNOWLEDGE A GUIDE. 1-6.

1. "Touching," concerning (Rev. Ver., "things") the parts of sacrifices "offered unto idols" and those reserved for eating. "Have knowledge," know that the idol is nothing and the meat is not changed by being offered to it, but will nourish all the same. Mere knowledge without the Christian spirit fills with pride and vanity, "puffeth up" like a soap bubble. "Charity edifieth," love buildeth up (Rev. Ver. margin), making the soul grow in grace and help others. 2. "If any man think" in pride and self-importance. "He knoweth nothing" in love and humility "as he ought." 3. "Is known of him," is approved, acknowledged and sealed. 2 Tim. 2: 19. 4. "An idol is nothing," not a living reality. 5. Some worship the sun, moon, stars, etc., "in heaven," and idols, beasts, heroes and saints "in earth." 6. "But to us," true Christians, "there is but one God." Though we eat meat offered to idols we recognize no idol worship. This settles the question for ourselves but we have a duty toward others.

II.—DUTY TO THE WEAK. 7-12.

7. "Howbeit," though settled for ourselves "some

with conscience of the idol," i. e., "being accustomed until now with the idol," Rev. Ver., "eat it as a thing offered unto an idol, and their conscience being weak," unable to realize fully that the idol is nothing, they regard it as eating to the idol and so are "defiled," feel a sense of guilt. A weak conscience is not nominal, clear and decided, and has not the power to restrain from doing what it condemns. 8. "Meat commendeth us not to God." He does not think more nor less of us "if we eat" it, "neither if we eat not." It is not our formal acts but our purposes that he regards. 10. "Weak be emboldened," literally "built up." In verse 1 we saw how love builds self and others up in grace, here how our knowledge without love "builds up" the weak in wrong.

III.—SELF-DENIAL FOR OTHERS. 13.

"Wherefore," the summing up of the whole lesson, Total Abstinence for Others. "Meat," old English for food in general. "Offended," stumbled. Rev. Ver.

HELPFUL COMMENTS.

I.—TRUE KNOWLEDGE A GUIDE. 1-6.

"We all have knowledge." Every Christian has knowledge enough to guide him safely in the pursuit of wisdom and duty. It is not the "meek and lowly" spirit of Christ that "puffeth up." The great Teacher with these traits said, "Learn of me." It is when this admonition is forgotten that the I's get very large and numerous, the speaker knows it all, the scholar is puffed up, and the teacher thinks he need not study. "He knoweth nothing yet as he ought to know." We should guard against spiritual pride, use intelligence, and be guided by love. If any man love God, he will love his neighbor, love the brethren, love his enemies, and his knowledge and love will guide him in the decision of every question.

"But one God . . . one Lord Jesus Christ." But one object in heaven and in earth to worship, no heroes, no saints; no Virgin Mary.

II.—DUTY TO THE WEAK. 7-12.

7. "Howbeit." Allowance must be made for habits and opinions formed before conversion. "Did you ever try to overcome a trivial fault or habit, some trick of the tongue or face, for instance? What infinite pains, patience and time it took." So the new convert needs patient, loving help to overcome evil and form correct Christian habits and opinions; ridicule and neglect will not do it.

9. "Take heed." It is an imperative duty to be careful of the influence of our example upon others. The Christian is the freest man in the world, but to retain this "liberty" he must be careful how he uses it.

10. "See thee which hast knowledge." Knowledge is power and gives weight to example. The greater one's learning, position and power, the greater the good or evil he accomplishes. If the teacher or deacon visit the post-office on Sabbath his sin may be no greater in kind than that of a weaker brother in the same act, but is certainly greater in its influence. It is a fearful sin to lead even the weakest to offend. Matt. 18: 6. There is a woe to those through whom offences come. Luke 17: 1. The wise pastor, teacher, parent, weighs well the influence of example. Duty to dependents demand it. "To whom men have committed much of him they will ask the more."

III.—SELF-DENIAL FOR OTHERS. 13.

"If meat make my brother to offend I will eat no flesh." Self-denial is one of the first principles of the Christian religion. It was in Jesus' first act in heaven for our salvation. There is no following him without it. Self-denial for others' sake is noble, heroic, Christ-like. Things otherwise right may be wrong in their influence on others. Circumstances may make a thing right now and wrong then, right in one and wrong in another. In all cases self-denial for the spiritual good of others promotes growth in grace. "We then that are strong ought to bear the infirmities of the weak and not to please ourselves."—Golden Text. This principle will aid the Christian in many social reforms. To dress fashionably expensive, may keep many less favored from church and college. Let the rich wear the plainest attire where the poor need to go, their gayest to parties, show and races. Paul's resolve will never lead a brother to a social game or glass. Religion is a life of self-denial.

CHRISTIAN ENDEAVOR TOPIC.

(For week beginning October 22d.)

OUR RESPONSIBILITY FOR OTHERS. 1 Cor. 8: 10, 11. Rom. 14: 12-19.

Yes, we do need to look to ourselves. We shall have much to answer for at the "Great Day for which all days are made." We are to give an account of our character and conduct, words and actions, plans and purposes. In the arraignment of that day how every work

and purpose will be brought forth and tried by the unerring standard of divine justice. Let us not, therefore, take so much time for judging others since we are to give account of ourselves, "but judge this rather," which is a better kind of judging, "that no man put a stumbling-block in his brother's way." This kind of judging lays upon us great responsibility for others. Our action largely influences our companions, and especially the weak in the faith who are looking to us for examples of right living. The writer saw a few days ago a middle aged man trying to force upon a young man a cigar. "I do not wish it," said the young man, "I have stopped smoking." "But you must have it; you'll need it by and by," and with a laugh he thrust it into the young man's side pocket. There was a soul convinced that tobacco was injurious to him, or that it was an ungentlemanly habit, and here was an older man trying to tempt him to break his vows and go contrary to his convictions. But what of smoking fathers and brethren before the youth? "Let us follow after the things that make for peace," the high objects of the religion of Christ and not matters that occasion the fall of men. And things that "edify," or things that render aid to our brethren, the doctrines, counsels, deeds that confer advantage and promote holiness.

HELPFUL REFERENCES.—Love worketh no ill. Rom. 13: 6-10. Where is thy brother? Gen. 4: 8-13. Judge not. Matt. 7: 1-15. Love thy brother. 1 John 4: 17-21. For his sake. 1 Cor. 8: 23-33. To men as unto Christ. Matt. 25: 40, 45. In sympathy with others. 2 Cor. 11: 29, 1 Cor. 9, 22.

—AT home with the use of good helps, a teacher might learn all that he considered necessary about the lesson. That, however, does not teach him what he needs to know of the way others view the lesson, and of the difficulties they have in its study. This will show the value of teachers' meetings where these difficulties are referred to and where other teachers have different ways of considering the lesson.

—WE may see a difficulty and not always know the cause. The locating of a cause may be a mere opinion, whereas the difficulty is a clear fact. Opinions are too often the outcome of personal considerations. One Sunday-school paper prints the following: "A Bible-class teacher came to an officer of his church with the complaint that the ventilators of the Bible-class room were so poor that the members of the class were hardly able to keep awake through the hour's exercise. The good elder expressed his willingness to do the best he could to remedy the difficulty; but he dryly suggested that perhaps a surer way of keeping the scholars awake would be by changing the teacher."

—THE opinion may be expressed that in some classes men do more "arguing" than reasoning. Anyone can argue, and as a rule that means the expression of one's own notions of propriety, expediency, right and wrong, without an idea that he may be in error. Sound reasoning is altogether to little observed.

HOME NEWS.

New York.

WATSON.—On Sabbath, Oct. 7th, the little church of Watson had great reason for rejoicing because three willing candidates offered themselves for baptism and church membership. By request of Eld. H. B. Lewis, Eld. A. B. Prentice was with us and preached in the morning. After sermon we went to a pond, nearly a mile distant, where the three were baptized by Elder Prentice; after a sermon in the evening he gave them the hand of fellowship in behalf of the church, followed by singing by the choir and hand shaking by members.

These new members are all Sabbath-school scholars and have also been attentive to the Word so earnestly preached by our pastor, who

has been with us a year and has labored so faithfully in the pulpit and home for the advancement of Christ's cause in this place, instructing the believer, and persuading and warning the unsaved. While some have given their hearts to Christ may the good work go on, may strong men become as little children and all of us realize that there is a work for each of us now to do.

Elder Lewis has closed his labors with us, and in poor health has removed with his wife to Brookfield, N. Y., their former home, deeming it not best to accept the call given for another year's labor with us. May they regain health and strength and yet do much more labor for the Master.

Eld. T. R. Reed is comfortable and may soon be able to meet with us again in our Sabbath worship. M. A. W.

LINCKLAEN.—On Sabbath-day of our Conference, and again Sept. 16th, while Pastor Mills was at Preston, we had the privilege of worshipping with the Lincklaen brethren, and we were pleased to find the church in so good a working condition. Brother Mills and his wife have done good work on this field, they lead the singing, the Sabbath-school and all the work of the church. They are seeking, by daily visitation as well as by public ministration, to interest the people in all our denominational work and godly piety. Some have been added to the church, and a Society of Christian Endeavor has been organized. He is now trying to have them build some church sheds, which are greatly needed. There is more work to do on this Lincklaen, Otselic and Preston field than one man can do. PERIE R. BURDICK.

NORTH PITCHER, Oct. 5, 1893.

Rhode Island.

WESTERLY.—October 11th finds Westerly enjoying many privileges. Its schools are outgrowing present building accommodations, and seem doing better work for the free supply of all text-books.

The People's Mission has celebrated its first anniversary by a jubilee union service held in the opera house, at which each pastor gave heartfelt testimony to the good work wrought by it under God during the year, as evidenced in an increase of spiritual activity and devotion in all who had shared in its labor for souls, as well as in the rescue and restoration of the wanderer. Some of the pastors testified to blessed results within their own souls. A number of the converts were present on the platform, and some gave public thanksgiving for the love that had redeemed them from a drunkard's death, and from a drunkard's hell, and now kept them rejoicing in its saving power. Truly, we can only say with joyful praise and thanksgiving, "Behold what God hath wrought." We count the Lord himself as the founder, but Col. H. H. Headly, superintendent of the St. Bartholomew Mission, was probably his chief instrument in its establishment, and was also with us at that time, giving us much valuable counsel and help, securing the renewal of pledges to the support of the mission and inspiring others through his own engrossing "passion for souls." Superintendent Kiddle and his wife, whose work has been so blest, are to remain, and, in addition to the meetings held each night, women's meetings are now held each Thursday afternoon under the charge of Mrs. Kiddle.

The many warm friends of Rev. O. U. Whitford and family are glad at their home-coming with us again. Mr. Whitford and son are now here; his wife and daughter are expected soon.

Owing to the prevailing financial depression many are forced to be idle who feel the need of soon finding work, but more men are discharged each week, thus increasing the number of unemployed. It is hoped that the prophecy of easier times in the money market will soon be realized.

The Junior Y. P. S. C. E. of our church held a social with a bean supper on the eve of October 11th, which is reported to have been well patronized and a financial success. Under the management of Miss W. J. Curtis, the Juniors display interest and activity. The elder society held a consecration service last Sabbath, which was quite fully attended.

Since his return from Conference and the World's Fair, Pastor Daland has been giving some straight and searching preaching. The communion service of October 7th was unusually tender and impressive. The theme was the Righteous Man, as portrayed in Psalm 1st, and we trust many were stimulated and inspired to more earnest seeking to know the Father's will and to a more entire surrender and faithfulness in fulfilling it, thus becoming righteous with his righteousness. M.

Wisconsin.

MILTON.—Dea. Truman Saunders, who has been in poor health for some time, seems to be improving lately.

Milton welcomes the return of Mr. and Mrs. A. R. Crandall and family to make this place their permanent home.

Mr. Ezra Crandall walked out in his yard with the aid of crutches one day this week, this being the first time he has been out of the house since fracturing his hip by a fall early in August.

Mrs. French Sheldon, the explorer of Central Africa, spoke to a small audience in the chapel two weeks ago.

Mr. Robert W. Brown has purchased, for \$2,000, the Oran Vincent property on College Street of the trustees of the Tract and Missionary Societies, to whom Uncle Oran willed that his property should go at his death. Mr. Brown moves the house to a lot near by with the intention of building on this site in the spring.

Visitors at Conference who remember the park as being dry and brown could now see it changed to a bright green since the recent rains, and the temperature many degrees warmer than two months ago.

Quite a number of persons, during Conference week, and a large number since then, have made inquiry as to the number of meals that were served in the dining tent and the expense of feeding such a large number.

At the special church meeting held last Sunday afternoon the local committee made its final report, which will be of interest to many readers of the RECORDER. A very gratifying feature in connection with the entertainment was the surplus of one hundred dollars on hand after paying all bills. By unanimous vote of the church this amount was ordered forwarded to the treasurer of the General Conference. The committee rendered the following statement:

RECEIPTS.

From Friends in the East through President of Conference.....	\$500
From the Churches in Southern Wisconsin and Chicago.....	150
From Milton Society.....	470—\$1,120

PAID OUT.

For Bread.....	\$130
For Meat.....	138
For Help.....	275
For Supplies, etc.....	477
To Balance sent to Treas. of Gen. Conference	100—\$1,120

Careful estimates place the total number of meals served at 10,650. C. C.

ALBION.—Sabbath-day, Oct. 7th, was a beautiful day, two young men, members of the Y. P. S. C. E., and a wife and mother, received the ordinance of baptism.

THE SABBATH-SCHOOL AND THE "SABBATH RECORDER."

The RECORDER has already provided a department for the Sabbath-school, and why may not the entire lesson or lessons for the Sabbath-school be put into that department in the form of questions and Bible references, with an occasional note or observation? To illustrate, take for a subject:

The Character of Moses.

Who was Moses? Ex. 2: 7, 8, 10.

What is said of his general character? Acts 7: 22.

What important choice did he make while in Egypt? Heb. 11: 24-26.

Was he faithful to his trust? Heb. 3: 1, 2.

Did he ever rebel against God? Num. 27: 12-14.

Observation. Only once did Moses rebel against God, even in the midst of many provocations, and his life as a whole was so consistent and obedient that he was counted "faithful in all his house."

What offensive term did Moses apply to his own people? Num. 20: 10.

Observation. No sooner had Moses called his own people "rebels" than he rebelled himself.

How careful we should be not to apply offensive terms to others but rather sympathize with them in the distress that provokes them to murmur, pity them in their rebellion and pray for their forgiveness, and thus be like our Saviour, of whom it is written, "In all their affliction he was afflicted."

How was Moses punished for his rebellion? Num. 20: 12, and Deut. 3: 23-27.

In what respect did Moses excel all other men of his own time? Num. 12: 3.

How was he honored after his death? Matt. 17: 3.

While this method partakes largely of the old and discarded plan of "questions and answers" may it not contain some advantages and among them the following:

1. Do not young people acquire knowledge of the Bible, or of any other book, faster when it is put to them in the form of questions and answers, or in such a way that they may look up the answers for themselves?

2. The lessons, by appearing in the SABBATH RECORDER from week to week, would not grow old and stale as in question books, but each lesson would contain fresh thoughts from the editor's own study, and the lessons could be varied indefinitely.

3. The RECORDER is the organ of our denomination, it has much of the highest ability of the denomination concentrated upon it, it ought, therefore, to be in the hands of all our people, some of whom are too poor to pay for it.

4. If each week the RECORDER contained the lessons in full then the money spent by the different Sabbath-schools for "lesson helps" could go to the publishing fund of the RECORDER, and so put it in the hands of all who cannot pay for it without adding to the burden the denomination is already carrying.

The denomination is able to provide its own lesson helps. Why not do it? N.

DIVINE knowledge is not as the light of the moon, to sleep by; but as the light of the sun, to work by.—The Rev. Wm. Secker.

TEMPERANCE.

DRINK ON THE KONGO.—Under the madness of intoxicating liquors sent from Massachusetts 200 of these people (of Kongo) slaughtered each other in a single day.

THE Marlboro Star says: "The power of the liquor traffic is the money that is in it. It pays, in round numbers, from 100 to 1,000 per cent. If there were no greater gain in the manufacture and sale of intoxicating liquors than there is in the manufacture and sale of cotton sheeting, the business as a specialty would die.

"Q. What profits do you aim to realize on your aggregate sales?"

"A. We buy, so far as we can, at first hands, and we try to sell goods that cost us a dollar in cash for a dollar and ten cents. On some things we get more, on many less; but if we can net ten per cent, or even eight, we think we do well."

From an interview with a retail liquor dealer in a New England city:

"Q. What is the profit on your business?"

"A. It depends whether we sell by the pint or the drink. But we always get two dollars for one, and sometimes five or more."

"Q. From 100 to 1,000 per cent?"

"A. Yes, I suppose so. A change of base."

Rev. Anna D. Spencer: The new social ideal in religion calls upon us to make this world so helpful a place to live in that it shall yet be as easy for the will to follow goodness, "and the heart to be true as for the grass to be green or the skies to be blue."

SPECIAL NOTICES.

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

The next regular covenant and communion season of the Albion Church will occur November 4th, at which time we shall be glad to hear from all the absent members. May it be a time when the whole family of Christ shall rejoice, and be quickened together.

PASTOR.

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

South-Eastern Association.

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

Eastern Association.

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

Central Association.

Table with 2 columns: Name and Amount. Includes First Brookfield (20.68), Second Brookfield (18.37), DeRuyter (15.32), Scott (8.42), First Verona (8.14), Second Verona (2.67), Adams (30.25), West Edmeston (7.95), Otselic (2.86), Cuyler (1.43).

Table with 2 columns: Name and Amount. Includes Luncklaen (3.74), Watson (6.03), Norwich (75), Western Association (55.28, 14.33, 19.34, 19.27, 11.20, 11.50, 3.36, 8.06, 3.55, 2.86, 7.76, 3.08, 2.20, 4.60, 9.18, 1.81).

North-Western Association.

Table with 2 columns: Name and Amount. Includes Milton (19.91), Albion (18.10), Walworth (10.61), Utica (2.20), Berlin, paid (2.12), Southampton (8.42), Rock River (8.72), Welton (7.84), Carlton (7.62), Dodge Centre (12.24), Nortonville (26.29), New Auburn (5.37), Grand Junction (1.54), Farina (13.59), Long Branch (5.64), North Loup (21.73), Stone Fort (2.40), Chicago (2.50), Milton Junction (19.25), Cartwright (1.38), Alden (58), Pleasant Grove (3.30), Wood Lake (1.15), Coloma, paid (1.65), Marion (1.15), Tustin (1.16), Bethel (1.65), Shepherdsville (58), Big Springs (2.92), Jackson Centre (7.43), Daneville (1.43), Isanti (1.43), Dell Rapids (1.10).

South-Western Association.

Table with 2 columns: Name and Amount. Includes Fouke (4.13), Bulcher (77), DeWitt (1.63), Hammond (3.63), Delaware (2.29), Eagle Lake (58), Hewitt Springs (3.08), Providence (1.93), Rose Hill (38), Rupee (47).

WILLIAM C. WHITFORD, Treasurer.

ALFRED CENTRE, N. Y.

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

HOWELL LEWIS, Clerk.

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

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

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

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

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

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CONTENTS.

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CONDENSED NEWS.

In Belgium a new postage stamp has been issued, which bears the words, in French and Flemish, "Not to be delivered on Sunday."

After 36 years of faithful service, Rev. J. C. Lanphear relinquishes the charge of the Fulton Street prayer-meeting—an institution familiar to all down-town business men in New York.

As a result of the fire in Baltimore, Friday, Oct. 15th, 244 prisoners were discharged from the city jail. They were mostly short-term prisoners. The discharges were due to the insufficient room in which to quarter the men since the destruction of the south wing.

Eighteen persons, the entire crew of the propeller Dean Richmond, are given up for lost in the storm of the night of Oct. 14th, on Lake Erie. The corpses of five have been washed ashore off Van Buren Point, 40 miles from Buffalo, near Dunkirk. The shore of the lake is strewn with wreckage and merchandise.

The severity of the north-west gale that swept the Great Lakes for the 24 hours preceding October 15th, has not been exceeded during the season of navigation for the past ten years. The list of wrecks, in proportion to the number of vessels which were out in the gale, is larger, perhaps, than in the history of latter-day marine. That there has been large loss of life now seems certain, but it may be several days before it is known just how many sailors perished.

Father H. Grippin Honcharenk, a Russian exile, known as the patriot priest, is the principal authority for the statement that 22,000 Russian Jews, all men of wealth, have been exiled by the Czar, and are coming to America. A large proportion of them are intending to settle on the Pacific coast. He says the ukase will go into effect October 13th. His information, he says, comes direct from Russia. No news of it has reached London, Paris, or New York. Father Honcharenk is a well known and respected resident of Hayward, Alameda Co., Cal., and though not a Jew is in close connection and sympathy with Jewish and other exiles from Russia.

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RANDOLPH—LANGWORTHY.—At the home of the bride's parents, Sept. 28, 1893, by Eld. E. S. Eyerly, Mr. Ernest Randolph, of Farina, Ill., and Miss Elsie I. Langworthy, of Nortonville, Kan.

WHEELER—MARTIN.—At the residence of A. J. Dutcher, South Edmeston, N. Y., Oct. 11, 1893, by the Rev. C. A. Burdick, Mr. Herbert Wheeler, of West Edmeston, and Miss Minnie Martin, of South Edmeston.

BURCH—RAJNEY.—At the residence of the bride's father, Mr. G. Mott Rainey, Leonardville, N. Y., Oct. 11, 1893, by the Rev. C. A. Purdick, Mr. Lacy M. Burch, and Miss Mettie V. Rainey, both of Leonardville.

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.

COOK.—In Alfred, N. Y., Oct. 11, 1893, from the effects of a burn, Coley Cook, twin child of Hattie S. and Roswell Cook, aged 3 years, 7 months, and 17 days.

This dear little one just before he expired, raised himself, and, as if responding to a call, said, "Here I am," and the angels took him. The funeral was largely attended. Words of comfort were spoken from the text of Scripture found in 2 Sam. 12: 22, 23. L. O. B.

MAXSON.—At Adams Centre, N. Y., Oct. 10, 1893, Britta Maxson, aged 74 years, and 9 months.

She was the eldest of a large family of children of the late Jessie Maxson, only three of whom survive her. In 1845 she was baptized and became a member of the Adams Seventh-day Baptist Church, in which connection she remained till death. She never married. "We all do fade as a leaf" Isa. 64: 6. A. B. P.

COON.—In Lincklaen, N. Y., Sept. 25, 1893, Thomas B. Coon, son of Solomon and Nancy Coon, aged 76 years and 25 days.

Brother Coon was one of nine children, only two of whom survive him. Fifty-six years ago he made a profession of faith in Christ and united with the Lincklaen Church. "For a number of years," says he, "I have been very unfaithful, not filling my place in the church, nor have I exemplified the religion I once loved." On Sabbath before his death he attended Dr. Swinney's meeting at DeBuyter, seven miles from his home; picked some fruit next day, and did his chores, took sick in the evening and died at 2 P. M. next day. He died trusting the mercies of God, and expressed himself willing and ready. He leaves an aged companion, one son, two daughters and many friends to mourn his departure. P. B. B.

Literary Notes.

MESSRS. W. A. WILDE & Co., Boston, have just issued "Peloubet's Select Notes" for 1894. It is Dr. Peloubet's 20th annual commentary on the International Sunday-school Lessons, and, like its predecessors, presents the Scripture truths in an attractive, comprehensive, and convincing manner, from both spiritual and practical stand-points.

Harper's Weekly will be unusually strong in World's Fair subjects next week. Thulstrup, Remington, Graham, and Rogers, each contributes a full-page drawing, supplemented by Newell's amusing "Johnson Family," and a page reproduction of an instantaneous view of the Chicago Day crowds in the Court of Honor. Richard Harding Davis contributes a striking article on the "Last Days of the Fair." Other notable features of timely interest are the article and illustrations of the "America's" Cup Races, of the recent destructive cyclone in the South, the views on the cruiser "New York," and the portraits of the two candidates for Judge of the Court of Appeals of New York, the Bishop-elect of Vermont, and of the Crown-Prince of Austria. The number also contains the latter half of A. Conan Doyle's intensely interesting story of "The Naval Treaty."



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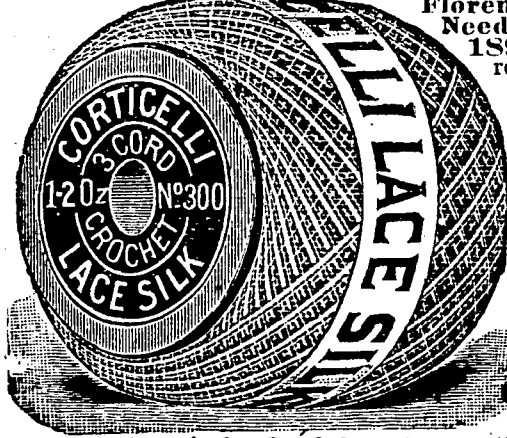
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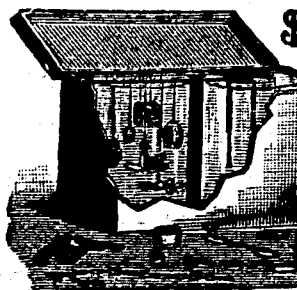
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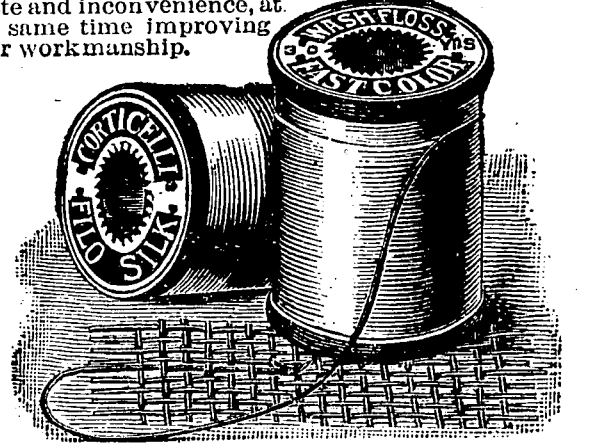
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