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THE SABBATH RECORDER.

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OUR LOVED ONES.

"Brief is the space that from our loved divides us,
Thin is the mist that from their haven hides us;
Soft hands on high are beckoning signals holding,
White arms wait patient for our hearts enfolding."
—Selected.

THE passionate summer's dead. The sky's aglow
With roseate flushes of mature desire,
The winds at eve are musical and low,
As sweeping chords of a lamenting lyre,
Far up among the pillared clouds of fire,
Whose pomp of strange procession upward rolls,
With gorgeous blazonry of pictured scrolls,
To celebrate the summer's past renown;
Ah, me! how regally the heavens look down,
O'ershadowing beautiful autumnal woods
And harvest fields with hoarded increase brown,
And deep toned majesty of golden floods,
That raise their solemn dirges to the sky,
To swell the purple pomp that floateth by.
—Paul Hamilton Hayne.

SPECIAL attention is invited to the excellent article in this issue on "Our Burdensome Amusements," by Bro. Daland. We like his suggestions, and ask all our young people to read Mr. Daland's article, and then, if it does not appear to you to be sound advice, write an article for the RECORDER on the other side of the question, and give us something better.

BROTHER Lucky writes to correct a mistake in the last week's editorial notice of the University Library. He says that instead of his having lost two or three books it should have been two-thirds of all his books, which could have been saved had he given them to the library sooner. Bro. Daland has also made generous contributions to the library as well as others. Still there are empty shelves.

THE *Sabbath Outpost*, edited by Eld. J. F. Shaw, Fouke, Ark., with Elders J. S. Powers, M. D., and S. I. Lee, associate editors, ought to receive a more generous support. All of our people, North and South, would be benefitted by taking it, and would greatly encourage and strengthen the cause these brethren so earnestly and ably represent. Young people could easily take this matter in hand and in a little time largely increase the subscription list at only fifty cents a year. Try it as a good missionary venture.

THOMAS CARLYLE said, "A battle is a terrible conjugation of the verb *kill*. I kill, thou killest, he kills, we kill, ye kill, they kill, all kill." The grandest of all armies of modern times is the Salvation Army. It has already invaded thirty-five countries in the name of the Lord. Multi-

tudes of men and women have been rescued from lives of sin and shame. This is one of the hopeful signs of the times, and civilized nations are bestirring themselves in the interest of universal peace through the substitution of arbitration for war, a consummation most devoutly to be desired.

WE noticed recently in one of our exchanges the statement that there were many pastorless churches and almost an equal number of churchless pastors in one of the larger denominations. Among us there are many more pastorless churches at the present time than churchless pastors. For years there has seemed to be a prevalent fear that we could not find places for all who might be inclined to enter the ministry. But the truth is, we cannot supply the demand. There is abundance of room for men deeply imbued with the Holy Spirit, men of devotion, good judgment, well educated and qualified for this holy calling. The doors are opening wide. Young men, behold your opportunity. Do not shrink from the duty. Get ready. Enter in.

THIS has been a great year for Columbus. His name and fame have been greatly celebrated. In our limited knowledge of the past this may be all right and the best that we can do. Columbus undoubtedly had much to do with making discoveries and inaugurating movements for the development of this country. But the Welsh claim, with very good show of reason, that one of their ancestors was ahead of Columbus by about 272 years in discovering this continent. They show their historical tradition, and old Welsh manuscripts and poems, also cite us to the fact of the existence of many elements of the Welsh language in the Indian dialects as proof of their claims of prior discovery. When will we have our Welsh celebration of the discovery of America?

WHEN will this series of great railroad horrors end? People are coming to dread to open the daily papers. They almost instinctively look for the large letter headings announcing collisions and wrecks, resulting in terrible loss of life, fatal injuries and distressing tortures. One of the most harrowing reflections in most of these calamities is the fact of the utterly inexcusable carelessness or recklessness of those to whom so many people are obliged to entrust their lives. In this last and greatest wreck of the season, at Battle Creek, Mich., Oct. 20th, there seems to be no palliating circumstance, in any degree, to excuse the gross and wicked disobedience of orders on the part of the conductor and engineer. If such wholesale sinners were treated, under the severity of the law, the same as willful murderers, it might put a wholesome check on such criminality. But the severest punishment of those guilty of such offences is a poor compensation for the suffering and sorrow caused by their criminal folly.

THE voice of God's prophet to King Hezekiah more than 2,500 years ago is no less appropriate to all men now, "Set thine house in order for thou shalt die and not live." While all men admit that this is true, still there is an inexcusable amount of carelessness in the matter of getting ready for that event. Even many who are living daily and hourly in a spiritual state of readiness for the summons have many things yet out of order. It is of great importance that all of our business arrangements shall be set in order. Wills should be made, provisions for the care of those who will be left dependent upon us; bequests for benevolent objects. These arrangements should be made with great care and at once. We expect to live, but we may not. Thousands die without setting their earthly houses in order, and often great trouble and distress follow, when a little time and care would avoid such trouble. Listen to the voice of the prophet and the voice of reason and do that which you intend to do while you have life and ability to "set your house in order."

WE clip from the New York Semi-Weekly *Tribune* of Oct. 13th the following very lucid explanation of the problem of the loss or gain of a day in sailing around the world. Our readers will doubtless recognize in the writer, Prof. Edward E. Whitford, a brother of Prof. W. C. Whitford, of the Theological Department of Alfred University:

NAUTICAL TIME.

Edward E. Whitford (Factoryville, Pa.) volunteers the following in consequence of reading our answer last week to the question on nautical time, explaining why travelers drop or add a day in crossing the Pacific Ocean: "Suppose that in a circular race-course one runner enters the course and runs around the circuit and leaves at the point where he started. At the time he leaves, a second enters at the same point, runs in the same direction, completes the circuit in the same time and leaves as the first; and a third enters when the second leaves, and so on. The first runner is Sunday, the second Monday, etc. All the trail behind Sunday back to the fixed starting point we will also call Sunday, until it is obliterated by the Monday who follows him. Notice that there is only one man on the track at a time; and if Wednesday, for example, is on the track, all the space back of him to the starting point is called by his own name, Wednesday, and all the space in front of him around to the starting point is called Tuesday.

"Now, if I sit by the way, Sunday, Monday, Tuesday, etc., pass me at equal intervals. If I walk slowly along the track in the same direction that the runners are going, I find that the intervals are a little longer; and when I walk in the opposite direction the intervals are a little shorter. If now, in my walk, I should come near the point where the runners enter and leave the course, and cross the mark, going in the same direction as the runners, suppose for instance that I was in the part of the track last passed over by Tuesday, and that the man on the track was therefore Wednesday, I would naturally expect that the next man to pass me would be Wednesday. I unconsciously step over the limiting mark into the

trail left by Wednesday. Wednesday finishes his course behind me and leaves the track, and I never see him. Thursday, the man who follows Wednesday, steps into the track and is the next man to pass me. If I should call him Wednesday I should soon find that I was in error. So, in order to keep correct reckoning, I must omit Wednesday this time from my count and call the day after Tuesday Thursday. Similarly in going in the opposite direction to the runners, if I cross their starting and finishing point when Monday is on the track, I unconsciously step out of the space passed over by Monday into the trail of Sunday, yet unobliterated. I have already met Monday, and I expect to meet Tuesday next, but instead I really meet first Monday again, who has not yet finished his course; and in order to keep correct record I must count Monday twice.

"Now, if this track is the circuit of the globe, the runners are the days, precisely the same reasoning applies. The days are twenty-fours apart; and, if you remain still, follow each other in regular order. By common consent, the new day springs into being at longitude 180 degrees from Greenwich, and the imaginary midnight, which ushers in a new day, moves around the world from east to west, like the runners in the course. In front of this moving line, for example, it is October 1st; behind it, it is October 2d, until the instant that the midnight line reaches longitude 180 degrees again, when October 1st vanishes and October 3d is born, while it is October 2d over the whole world. At New Zealand the day is all but over, and at Hawaii it is just begun. Therefore a ship going from Chili to Australia must omit one day from its reckoning, and in going from Australia to Chili must count one day twice."

[From L. C. Randolph.]

—It will be ten years the first day of next December since a boy of nineteen walked along a dusty road from Walworth county to Rock county in Southern Wisconsin, leading a cow. The boy was going to college. He was green and uncouth. His hands were rough on the outside and callous within. His clothes were ready made and awkwardly worn. His smooth, boyish face gave evidence of character unformed and of choices unmade. He was a man in the rough.

When the twain reached a hill overlooking Milton they stopped, and while the cow browsed the sear December grass the boy sat upon a stone and gazed at the village which was to be his future home. His heart was throbbing with dim anticipations of things to come—of what he was to do and be. Air castles sprang up in his vision like mushrooms. Imagination ran riot among the possibilities of the future. Vague pictures of honor, fame, and influence, danced before his eyes.

I want you to take a look at the boy as he sits there upon the stone; for he is like that boy of yours. There were wrapped up in him, as there are in your boy, splendid possibilities of unwavering loyalty, of unselfish devotion, of loving helpfulness, of earnest consecration. He had in him the making of a man who should bless the world and make it the better for his having lived in it.

But there were other possibilities too. The germs of selfishness, indolence, passion, greed, and hatred, slumbered in his breast. If he should get into the wrong current of influences and get the wrong start in life, he might waste his opportunities and become not perhaps a rogue, but a failure.

—WILL you tell me how it happened that when the boy stepped forward upon the commencement platform four years later, he had given his life to the gospel ministry? Well, it didn't happen at all. It was the result of definite causes which you and I may study—which if we are wise we will study.

The first reason why the boy became a minister was because, when he was but a baby, his mother knelt down beside his cradle and dedicated him to God; because all through the trying years she worked, prayed and planned with that great hope in her heart. Up in a grassy country grave yard stands a simple granite stone bearing her name, and there first and chiefest of all must the boy's loving tribute be laid.

Then, another reason why the boy became a preacher was because he had wise and good friends; friends who knew when to talk and when to keep still; who loved him and watched over him and prayed for him; friends who had faith in him before he had faith in himself, and who inspired him with hope and stirred him like a trumpet call.

But the thing which quickened that germ of life; which developed the powers that were in him; which crystalized his purposes and prepared him for his work, *the thing that made him a preacher*, was Milton College.

—A YEAR ago last May five students, with fear and trembling, went out to their summer's work as student evangelists. Some of you remember how they came up to the Conference at Nortonville four months later, with praises to God for the blessings which he had given them; and as they sang from the platform, "We're on the Way," and "Floating out on the Sea of Eternity," more than once some of you sat there with the tears of gladness in your eyes because God had sent reinforcements to take the place of those who had gone. You called us the "Morgan Park Boys;" but that was not our name. Morgan Park did us good and taught us many things; but the place where God took hold of us and consecrated us to his work was at the little Seventh-day Baptist College on the hill at Milton. Morgan Park gave us the polish, but Milton was the place where God gave the power.

More than one young man may read these words who came to Milton years ago without confidence, ease, or the ability to talk upon his feet. He came, perhaps, with only the vaguest intentions regarding the future; and there God took him and prepared him for his work. Surely, above all the others, the Western Editor has reason to remember the raw boy who came down from the pine woods a skeptic, a materialist, and a greenbacker, and went out to stand in Seventh-day Baptist pulpits and positions of responsibility.

—EVERY school has its specialty. If you are anxious above all things to make a civil engineer of your boy, let him go to Cornell. If your chief aim is to see him a teacher, you might send him to the Normal. If it is law, try Columbia. If medicine, Ann Arbor. If your one thought is to have him shine in the literary world, Harvard and Yale stand high. If you have a burning desire to make him a great "original investigator," put him in the scholarly atmosphere of the University of Chicago. But if you want to make a *man* of him you can't do better than send him to Alfred or Milton. We will put up the men and women of Alfred and Milton against the products of the great universities. It is manhood that counts. It is manhood that the world needs to-day. The world *could* get along without scholarship; but "one drop of manly blood, the surging sea outstrips." If you want to make of your boy a grand man who will have broadened ideas and enlarged capacities, fitting him to concentrate his energies on the work which shall come to him, a man who shall leave

the world better for his having lived in it, send him to our own schools.

—THERE is no more important question facing Seventh-day Baptists to-day than the question, "What shall we do with these schools?" As *Western* Editor, and as one who spent four years at Milton, may I speak more specially in her behalf?

For the past ten years Milton has been a center of evangelistic power. There has been only one revival. That began about the year 1883, and is still continuing. For example, in the winter of 1887-88 there were not more than three or four "extra" meetings, but during that term twenty-five students were converted. All these years Milton has been a training school for Christian work. What wonder that she has sent out three evangelistic quartets in the past two years?

Something besides both is necessary to make an evangelist. There must be training. Jesus took, as it seems, twelve ordinary, selfish, ignorant men, and under his instruction and in the atmosphere of his life they became the "apostles." Paul spent three years in preparation. Motives, love for the cause, and methods of work, must be built into the growing character. You can't *hire* men to labor for Christ. Our "Happy Doctor" in Shanghai, working through the long days, snatching time from rest to write letters to the home folks, and falling asleep over the lines, pleading for help, but saying, "Whether you come, whether anybody comes, God help me to work as long as I can"—can you *hire* any one to do that? Nothing but the love of Christ and his cause is a motive power strong enough.

What shall we do with our schools? Their needs are great. They stand at a crisis. If they are to retain their high standing and enlarge their usefulness, they must have money, equipment, and students. Important as is Sabbath Reform, back of it stands evangelism, and back of evangelism stands the schools which send out the evangelists. The future of our schools is indissolubly linked with the future of the denomination. They are the heart of our life which sends out life-giving blood. I can have no other than a hopeful answer to the question. There is a great work for the schools to do. There is a broad field for them to fill. It is my firm conviction that their day of usefulness is not past, but that the future will see movements matured which shall render them greater blessings to us and through us to the world.

OUR BURDENSOME AMUSEMENTS.

BY THE REV. W. C. DALAND.

Some one, we think it was an English nobleman, has said that this human life of ours would be very tolerable, "were it not for our amusements." And certainly, when we stop to reflect upon the trouble they cause us, and the amount of time, strength, and nervous energy we expend upon them; when we think of the disputes we get into over them, in which we have known very good people actually to lose their tempers, so that even warm friendships have not only cooled; but really have so congealed that they have broken; when we consider the difficulty they cause the good pastor, who feels as though he ought to preach about this very delicate subject, and who nevertheless likes to see young folks, and old ones too, enjoy themselves—when we stop, I say, to reflect upon these things, we are sometimes tempted to wish there were no such thing as an amusement. But the wish would be wholly an idle one. As long as there have been boys and girls, whether old or young,

there have been amusements; and it is too much to expect that we shall ever get to that state of extreme industry, dullness, or holiness, where there will be no amusements or recreations to harass our otherwise peaceful lives.

Since, then, amusements seem to be a sort of necessary evil, we may at least claim the privilege of trying to alleviate the misery they are evidently doomed to produce. One thing, surely, we can all do, and that is to refrain from over-doing the matter of our recreations. One may have too much of even a good thing; and if we cultivate the grace of temperance, or moderation, as in this and other things, nine-tenths of the harm would disappear. We Americans have one decided virtue, and that is the earnestness with which we enter into all our pursuits, the whole-souled character of all our actions. But this virtue has its dangers, and in the matter of the pleasures of life it is the secret of almost all our vices. Why can we not learn to do these things moderately, like the rest of the world? Every foreigner who has come to our shores has remarked upon this intensity of ours as being a prominent trait of our national character. We cannot do business without keeping up so tense a strain as to bring us to nervous prostration. We cannot engage in any social pastime without so running it into the ground that everybody is sick of it forever afterwards. We cannot play without gambling away our fortunes; we cannot smoke without being continually saturated with nicotine; we cannot drink without being drunk the most of the time. We cannot even be religious without carrying our devotion to the extent of a dissipation. Now, entirely apart from the right or wrong of any of these things in themselves, it is plain that we need to acquire the grace of moderation, and unless we learn the lesson soon, we shall by our excesses, bring upon ourselves utter ruin, physical, intellectual, and moral. Therefore let us try to observe moderation in all our amusements, that haply they may become a true benefit to us, and not the intolerable burden the Englishman's words would imply.

Besides this, in the second place, there are many amusements which we may avoid, or at least in regard to which we may be very careful in our indulgence, and by so doing increase our happiness and the happiness of others. I do not in this article pretend to say what amusements are sinful from the point of view of the theologian. I merely wish to give some practical advice, which may be reasonable alike to the thoughtless and to the serious, advice which I am persuaded will be better to follow than to reject. Let us avoid those amusements which take from us more good than they give, which, such as those which are carried on to very late hours, leave us with less of strength and nerve for our more serious pursuits than we would have had without them. Let us avoid those which experience has shown are apt to produce bad feelings, leading easily to disputes and quarrels, or which tend to stir up jealousies and strifes on the part of those interested. All the good which comes from a game or a sport is lost if such feelings are aroused. It is also better to avoid those amusements which are of such an absorbing character that they would be likely to take up an undue amount of our time and attention, to the detriment of our more important and serious exercises. We have more weighty concerns than the following up of an amusement or a sport with the zeal of a devotee. Let us avoid, too, those amusements or games which tend to make us, in the excitement connected therewith, say or do things which cause us to feel mean

afterwards, and so regret that we had anything to do with them. I have often observed good people in this way get into trouble with games which were introduced in very pious circles to take the place of others which were regarded as sinful and worldly. It never struck me that the advantage was great in such cases. Finally we ought to avoid those recreations which are connected with evil people, evil places, or evil practices. This principle will debar us from many amusements perfectly harmless in themselves; and if we are thoughtful this principle will be a sufficient ground of abstinence, and one more easily maintained than the claim that the amusements or pastimes are in themselves sinful. A thoughtful Christian may on this principle feel it his duty to abstain from the theatre, because it is an institution connected with people who are as a class evil; from billiards, because it is a game connected all but universally with drinking places; and from card-playing, because it more than any other kind of game is used for the purpose of gambling. These grounds are cogent, and they appeal to the thoughtful mind. Of course one may say it is better to rescue such amusements from their surroundings and associations. That is true. It would be better in the case of many such, which are innocent and even valuable means of recreation in themselves. But the rescue will be found to be no easy task; and in the meanwhile the peril is great and the harm is done to those who, by reason of a love acquired for the amusements merely, are led into sins because of bad associations or practices. If, now, we try to apply the foregoing broad principles to our lives, we shall not go far astray.

But how shall we attain these results in the case of others, and in particular of the young? Well, I think not by legislation, as was attempted by the early Puritans, nor yet by anathemas hurled from the pulpit against particular amusements as in themselves sinful, and as rendering those who indulge them guilty of mortal sin. At such denunciations young folks have always laughed and will always laugh, and such attempts at control are usually only attempts and nothing more. I venture three suggestions. Give the young more *occupation*. It is the idle hands, we are told, for which Satan finds the mischief. Often the restless seeking for amusement on the part of the young is merely a healthy craving for occupation. From the child who asks for "something to do," and when it is not given seeks out an amusement which brings the household into grief, to the young man who, not having been trained rightly to occupy his hours of leisure, in his search after amusement ruins his character and the character of others, causing endless sorrow to all who know him, is but a short journey along the pathway of time. Let us see that our young people have some good employment for their leisure. Let us also by example show them the better way. Then give the young more *education*. Knowledge and its acquisition are means of grace. I am glad to see that in our religious machinery education rather than emotion is relied upon more than formerly as a tonic to our moral systems. If we try to provide that which will satisfy the craving for information on the part of the young, we will do much to keep them from harm. Lastly, more true *religion* is the best means of all for the end we desire. A young heart which is full of a real love for God, a young life active in the doing of his will, these will find a healthful recreation without suffering or doing harm. Let us all strive in these positive ways to fill full the lives of our

young people, rather than simply by prohibitive precepts to attempt to check impulses which will only chafe the more under severer restraint.

SERMON.

BY REV. E. M. DUNN.

Delivered Sept. 16, 1893, at the Seventh-day Baptist Congress, held in Chicago in connection with the World's Parliament of Religions.

TEXT.—Acts 24: 16, "And herein do I exercise myself to have always a conscience void of offense toward God and toward men."

The qualifying phrase, "Void of offense," is tame compared with the word *απροσβόητος* which is found in the original, and which means *striking against and rebounding so as to hurt the striker*, carrying the idea that when we violate the conscience we strike against God and the rebound hurts us; the secondary meaning of the word is *faultless*, which, though tamer than the primary meaning, is yet more expressive than "void of offense." And the clause in the text, translated "I exercise myself," by no means carries with it the force of the original *ασκω*, which means *I go into training as an athlete*. Please bear in mind these comments on the rendering of the text, and we will have before us somewhat of the intensity of feeling with which Paul expressed himself upon this matter.

I believe the subject assigned me is: "The Education of the Conscience in Christian Culture."

It may be questioned whether the conscience can be educated at all. The conscience has often been compared to the magnetic needle, and so it is argued sometimes that you can no more educate the conscience than you can educate the magnetic needle. Do not interfere with it and it will always point in the direction of duty. But what do we mean by education? The etymology of the word signifies "to lead out, to draw out." Well, the conscience may be led out into action, as when a latent conscience is aroused into activity.

Various definitions, too, have been given to the conscience. Some philosophers have affirmed that it is a distinct faculty of the moral nature, just as the memory, the imagination, are distinct faculties of the mind. Others, like Dr. Wayland, regard it rather as a function of the moral nature. Others use the terms "conscience," "moral nature," and "moral sense," as equivalent; and surely the moral nature, the moral sense, is susceptible of cultivation.

Doctor South says the etymology of the word "conscience" imports a double, or joint knowledge, *to wit*: the knowledge of a divine law, or rule, and the knowledge of a man's own action, and is properly the application of a general law to a particular instance of practice.

In pondering the etymology of the word I have interpreted it in this way: Conscience is a *knowing with*—a knowledge of what is right and what is wrong with a feeling of obligation that we should do the right and refrain from the wrong. Now you can take your choice between Dr. South's interpretation of the etymology of the word and my own. I myself am in doubt. But I am sure that back of a good conscience lies a knowledge of the divine law, known either because it has been revealed, or written upon the heart.

Much, too, has been said about the fallibility or infallibility, of the decrees of conscience. Kant says, "The conscience is absolutely infallible." "An erring conscience, is a chimera."

Joseph Cook says in substance, that the conscience is infallible in that it tells us with certainty whether or not we purpose to do what we

think is right. Thus he holds it is infallible only in the realm of determining the rightness or wrongness of our intentions. This I take to be the meaning of Kant as well. The judgment decides what is right or wrong; the conscience recognizes these decisions, and feels that the right should be done and the wrong avoided. Thus the conscience exercises both a discriminating and an impelling function.

The apostle in the text evidently has no thought of any metaphysical definition of the word conscience. He uses the word in the popular sense and acknowledges that he labors to have a conscience that is pleasing to God and complacent to himself, and that it was possible for him to have one that was not so.

I. And in the first place I remark that the unceasing effort to have such a conscience is an important factor in Christian culture, and for the following reasons:

1. All Christian growth is based upon purity of intention—upon sincerity, which is the bedrock of all religions which have any value in them—upon a consciousness that we purpose the right thing continually, and this is what is essentially meant by having a good conscience.

2. A good conscience gives one confidence toward God. The loving disciple, in one of his epistles, says: "Beloved, if our heart condemn us not, then have we confidence toward God." We read frequently in the New Testament about the efficacy of the prayer of faith. But no one can exercise faith in God who does not strive continually to have a conscience void of offence toward him. James says, "The effectual, fervent prayer of a righteous man availeth much." And who is the righteous man but he who purposes continually to do what is right in the sight of God?

3. The importance of striving to maintain a good conscience is apparent from the fact that whatever leaves a blur upon the conscience blinds the vision to religious truth in general. Dr. South used to say "that whatsoever defiles the conscience in the same degree also darkens it."

Our Saviour in his sermon upon the Mount said, "The light of the body is the eye; if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness." The eye of the soul is the conscience, and Christ evidently had allusion to that when he used this analogy from nature. Again, he said, "Blessed are the pure in heart for they shall see God." See him in all his glorious attributes, his love, wisdom, power, his method of justifying and redeeming and sanctifying the individual. See him in all his grand doctrines revealed in the life and teachings of the Saviour, especially in that fundamental doctrine of the New Testament, the union of the believer with Christ. Spiritual things are spiritually discerned. How important then that the vision of the spirit be kept clear through the maintenance of a good conscience. Less than twenty years ago, in this city, I took the theological course taught in our Baptist Seminary, with Dr. Northrup as its President. How I enjoyed that course in systematic theology. I went to those recitations and lectures with more of eagerness, and enjoyed the soul-repast with more zest than I enjoyed my meals—and there I was not behind any of my associates. My mind seemed to see spiritual things with unwonted clearness. And why? Was it not because that for years I had been struggling with my conscience over the matter of the Sabbath? My conscience got the victory. I yielded submission to it, and I was

at rest. Then came a clearness of spiritual vision I had never known before.

As Sabbath-keepers, a small minority of us confronted by a large number on the other side, we may sometimes be inclined to think that this difference in days is a small thing.

Every man is not a hero. It requires somewhat of the heroic spirit to live contentedly and be one of a small minority; and so we may persuade ourselves into concluding that it does not make any difference which day we observe. But when we turn away from the Sabbath we will find it does make a difference and in the very particular we are speaking of. It will blind us to a clear perception into the fundamental doctrines of the gospel. Such doctrines as are held to be fundamental by all evangelical Christians, such as the divinity of Christ, justification by faith, the atoning work of Christ, the union of the believer with his Lord, future retribution and a blessed immortality for the redeemed. And more than this; it will give us such unrest through the chafings of conscience that we will take no interest in these things; we will be in danger of letting go of them altogether; we will be in no condition of heart to appropriate to ourselves the comfort and satisfaction that otherwise would be found in them.

On the foregoing principle, as Sabbath-keepers, if we are faithful in our obedience to the best light we have upon this matter of the Sabbath, as well as in other things, we ought to get more good out of those doctrines commonly received as fundamental than First-day Christians. And I sincerely believe as a denomination we do, for where we are known we are not charged with either a lack of intelligence or of spirituality, our opponents themselves being the judges.

Obedience to the commandments of God without bias gives life, in conformity with what Christ said, "The words that I speak unto you, they are spirit and they are life." And that denomination which has most of truth in its creed, will be quite apt to have most of genuine godliness in its life.

4. Again, a good conscience is the basis of a peaceful and joyous Christian life. Look at Paul. He was supremely conscientious. He endured more of suffering and persecution for the cause of Christ than the other apostles. Trials, imprisonment, shipwreck, scourgings, yet during it all he was serene and peaceful, more happy as a prisoner than his keepers. He could sing songs in the prison in the night. A good conscience is a conscience at rest.

II. In the second place, I call your attention as to how we shall have a good conscience.

1. The only way to have a conscience void of offense toward God and man is to have the word of God behind it. Some persons call that conscience which is not conscience. They confound it with opinion, prejudice. A sure way to rectify this error is to have a "thus saith the Lord" for the regulation and guide of the conscience.

The great lack of Sabbath-observance in this country and over nearly all of Europe is there is no "thus saith the Lord" back of the observance of the first-day of the week as the Sabbath, and so the effort to enforce it or to persuade individuals to keep that as holy day makes no valid claim upon their conscience. Twenty years ago Dr. Everts, then pastor of the First Baptist Church of Chicago, remarked to one of his prominent parishioners to the following effect, "If we could get the young men of the city to keep the Sabbath from conscientious principles, from a feeling that God enjoins it

and have their conscience hold them to its observance, we could then easily induce them to keep the other commandments. Perhaps he did not realize that the observance of the first-day of the week as the Sabbath had no command of God behind it, but if he did not, very many of the young men he referred to do realize it.

2. If we would have a good conscience such an one as Paul describes in the text, we must not allow any bias of self-interest or preference to interfere with its decisions, or it will lead us astray. One of the staunch steamers of the Cunard line left her dock in Liverpool for New York; she had a fair voyage and by the reckoning made with sextant and compass was within two hundred miles of Nantucket Shoals. Suddenly the look-out cried, "Land ho!" The engines were reversed instantly, and the ship was found to be within two lengths of the Shoals, from which her captain thought her two hundred miles distant. Nothing but timely warning of a vigilant look-out and prompt action saved the ship from fearful wreck. The cause of the deflection of the compass was sought for and found to be a single nail driven before leaving Liverpool, by the carpenter, in putting up a stove. It had done its work steadily and surely upon the needle and nearly hurled the ship upon the rocks. Conscience is the needle. Some secret bias is the nail. The conscience deflected by any self-interest or preference will surely lead us astray from a right course.

Dr. South used to say that whatsoever puts a bias upon the judging faculty of conscience weakens and, by consequence, darkens the light of it. Many of our First-day Christian brethren have a bias upon their conscience. Their inclinations, their interests, their preferences prevent them from seeing things as they are.

They will not give due weight to evidence presented them. They repress the light. A good conscience forbids our repressing any light.

When we find learned professors in our theological seminaries teaching their pupils that no commandment of the Decalogue is in force at the present time unless it is implicitly reenacted in the New Testament; and coupling with this statement the acknowledgment that only by this method of argument can you get away from the binding obligation of the seventh-day of the week as the Sabbath, we conclude that there is a bias upon their conscience, something that interferes with its normal action.

In the interest of this erroneous practice they disparage the teachings of the Old Testament, divorcing the New Testament from the Old, a separation which God never intended, and they themselves would never consent to, except for the necessity of justifying themselves in a disregard of the fourth commandment.

This bias upon the conscience undermines the stability of our young men. Oftentimes they do not suspect it. Little do they realize that the bugbear of being in such a dreadful minority as the observance of the Sabbath puts them in, involving prospective sacrifice-consequent thereto, inclines them to such a view of the Old Testament Scriptures as leaves them little more than a history of the Jewish race, suggestive and instructive to us of a later age, but in no sense authoritative as the Word of God for all time. Under the influence of this bias interfering with the conscience, the eye of the soul, young men have swung away from our faith, and the faith of their fathers, and have

(Continued on page 684.)

MISSIONS.

FIFTY-FIRST ANNUAL REPORT

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

(Continued.)

The Rev. E. H. Socwell, Garwin, Iowa, Pastor and Missionary.

Mr. Socwell reports a year's work with the churches at Garwin, Grand Junction, Welton, and at other points in Iowa; 65 sermons and addresses; congregations from 25 to 125; prayer-meetings 45; visits 209; the distribution of 2,928 pages of tracts; 32 additions,—12 by baptism; 35 Seventh-day Baptist families; 101 resident church members at Garwin and Grand Junction, and three Bible-schools. He writes:

"The past year has been one of toil and care, and one of prosperity in many respects; yet, as I sit down to review the labor of the year just closed, I am impressed with my own weakness and lack of efficiency. At the beginning of the year I planned to accomplish very much for God on the Iowa field, but have not succeeded in realizing all planned for; yet I have striven to be a faithful laborer, and the results are not altogether discouraging.

"Just before Conference our church here at Garwin received six weeks of faithful labor by the Chicago Student Evangelists, which was a great help to both people and pastor, and resulted in a thorough awakening of all Christians and the conversion of many to Christ. The Grand Junction Church also had the labors of the evangelists during our Annual Meeting, which convened with that church in August, and were much strengthened and encouraged. Brethren W. H. Ernst and O. U. Whitford also attended our Annual Meeting and helped us very much. Bro. Whitford has visited us at Garwin twice during the year, and has performed efficient labor for both the church and the Board he represents.

"We also received a visit in October from Bro. D. H. Davis, of China, who, by preaching, lecturing and visiting, gave us renewed interest and courage. Thus we have been afforded several pleasant occasions by visiting brethren, and have been profited by them. During the year I have been absent from my field as follows: In August I attended Conference at Nortonville, Kan. Early in June I attended the Semi-annual Meeting at New Auburn, Minn., as delegate from the Iowa Yearly Meeting. During the last of June I attended our Association at Farina, Ill. On each of these occasions I have provided for my work at home.

"During the year I have visited isolated Seventh-day Baptist families at Marion, Keota, Cedar Rapids, Gowrie, Des Moines, Knoxville and Webster City. Everywhere I go I converse with people upon the Sabbath question and distribute Sabbath literature, believing that Sabbath Reform work is a part of every missionary's work.

"While traveling I have formed pleasant acquaintances among the clergy of various denominations in our State and elsewhere, conversing freely with them regarding the Bible Sabbath, and supplying them with Sabbath literature, and to those I know about, whom I am unable to meet, I send tracts and letters by mail.

"The last named work has brought me into communication with many people scattered throughout the country, among whom I may mention Rev. Father Enright, of Kansas City, Mo., and Rev. C. Chiniquy, of Montreal, Canada. Al-

together I feel much encouraged over the future prospects of the Iowa field. I believe the seed sown will certainly yield a bountiful harvest by and by.—The longer I labor upon this field and the better I become acquainted with the work, the better prepared I feel to carry it on, and I fully believe I can accomplish more in the future than I have in the past, at least, God helping me, I am resolved to try most earnestly."

The Rev. D. K. Davis, Smythe, South Dakota, Missionary Pastor.

Mr. Davis reports a year's work with the Pleasant Grove Church and at other preaching stations; 84 sermons and addresses; congregations of 38; prayer-meetings, 40; visits, 48; 5 additions by baptism, and 16 Seventh-day Baptist families. He writes:

"I have preached at Egan, Colman and Wittenberg, S. D., and have visited Big Springs, Daneville and Dell Rapids, S. D., where are our Scandinavian brethren. Am to visit Dell Rapids once a month. The outlook is favorable now for more outside work for the church. We are very grateful to the Missionary Board for the help they have given us the past year, and hope they will continue it."

The Rev. Madison Harry, Marion, Kan., General Missionary.

Mr. Harry reports 26 weeks of labor with the churches at Marion and Dighton, and also at Emporia, Dow Creek, Elmdale Whipple and Williams school-houses; sermons and addresses, 62; congregation from 5 to 50; prayer-meetings, 10; visits, 150; 2,200 pages of tracts and 15 papers distributed; one church organized at Dighton, Kan., with 12 members, and a Bible-school organized at the same place.

Mr. Harry closed his labors as General Missionary on the Kansas field Dec. 31, 1892.

The Rev. S. R. Wheeler, Boulder, Col., General Missionary.

Mr. Wheeler was engaged to labor in Colorado as a General Missionary, to be located at Boulder. His labors were to begin April 1, 1893. He reports three months of full work in preaching, visiting, ministering to the sick, in holding prayer-meetings, and attending to the various duties that come to a General Missionary. He writes:

"The quarter's work was begun in Minnesota. The first day of April was Sabbath, and it seemed best to all concerned that I should remain and assist in the installation services of the new pastor at Dodge Centre. On my way to Boulder I spent a Sabbath at Nortonville, Kan., and also with the church in Marion county, where I had good congregations. This was missionary ground where I feel much interested because of former anxious labor there. The brethren expressed themselves both pleased and profited by this visit. I arrived at Boulder, Col., April 18th. Have remained here during the quarter. On Sabbath, May 20th, we organized the Boulder Seventh-day Baptist Church, with 15 members. It was an interesting time and had been anticipated with much interest for months. All feel encouraged that this church will be permanent and move steadily forward. In the death of Bro. T. H. Tucker we meet with a great loss. Our great need now is a house of worship. For a time we did not know but we should have to secure a tent and hire ground to put it on. But we occupy now the Swede Baptist house for \$1 for the Sabbath service. We get along with this very well. It is not convenient for us as to location, nor can we have it Sunday night. This is just the night we greatly want a house, for it is important for us to hold a Sunday night meeting, conducting it

somewhat as a mission. It will require at least \$1,000 to secure a lot and put up a building in shape to serve us now and enlarge as circumstances demand. We hope to secure a lot before very long which will probably cost \$250 or \$300. We do need help to get this work started. Can you not help us in building this house? Do help us."

SOUTH-EASTERN ASSOCIATION,

The Rev. T. L. Gardiner, Salem, W. Va., Missionary Pastor.

Mr. Gardiner reports only two months' work with the Salem Church, and on Buckeye and Flint Runs. On September 1st he closed his labors as pastor of the Salem Church to enter upon his duties as President of Salem College. We wish for him abundant success in his new, responsible, and very important position.

The Rev. M. E. Martin, Salem, W. Va., Missionary Pastor.

Mr. Martin reports 22 weeks of work with the Greenbriar and West Union churches, and at the Trough school-house; 75 sermons and addresses; congregations from 30 to 60; prayer-meetings 44; visits 77; 6 additions by baptism, and 1 Bible-school organized at the Trough school-house. Mr. Martin's labors as Missionary Pastor closed Dec. 31, 1892. He writes:

"I have held two series of meetings. There were several conversions and renewals and one baptism, with others to follow. I want to thank you in behalf of the dear brethren for the help that you have given on this field for the past two years."

The Rev. L. D. Seager, Berea, W. Va., Missionary Pastor.

Under the appropriation made at the Board Meeting, Jan. 18, 1893, to aid the Ritchie and Conings churches in the support of a pastor, Mr. Seager commenced his labors. He reports 13 weeks of labor with these churches and in neighboring preaching stations; 25 sermons and addresses, average congregations 75; a prayer-meeting every week; 20 papers distributed each week; 1 addition by baptism; 1 Bible-school organized; 4 Seventh-day Baptist families at Conings, 30 at Ritchie; 12 resident church members at Conings, and 80 at Ritchie; 2 Bible-schools.

(To be Continued.)

MISSIONARY FRAGMENTS.

It was a great pleasure to spend two or three evenings recently at the New Mizpah Mission for Seamen in New York City. The mission is open every day from 2 to 10 o'clock P. M. In the reading room is a table provided with magazines and papers and a desk with writing materials. In the adjoining room are seats for a goodly number, and a piano and organ very much appreciated by the seamen. The latter possess much musical ability, many having fine voices, and their "concerts"—as they call them—are a treat to any who may be present.

On Sixth-day evening Mr. Talbut, a diamond clerk in Tiffany's store, came down and gave a Bible-reading. He is an earnest speaker, and has a happy faculty for reaching the hearts of his brothers—seamen. There was prayer and singing, and others were given opportunity to speak. After the meeting two of the men took the temperance pledge, and others offered to take the Christian Endeavor pledge.

Some of the men were from the Campania—that largest of steamers—most elegantly furnished. A pleasant hour was spent in going through this immense steamer. In talking with one of the men, I said, "I suppose you get used to this sort of life and do not think of it as we

do." He replied, "We never get used to it; it's hard life always." Shall we not do something to brighten the lives of these, our brothers? Christmas is coming; let us not forget them.

Our young women who are thinking of becoming missionaries would be interested in visiting Dr. Schauffler's Missionary Training School. We know Dr. Schauffler through the *Sunday-School Times*. The home is at 129 E. Tenth Street, and is a very comfortable place. The students get free tuition and board and five dollars a month for car fare. Among the lecturers this year is grand old Dr. John Hall. Dr. Schauffler gives a series of twelve lectures. Further information may be had by addressing Mrs. L. S. Bainbridge, 401 United Charities Building, New York.

How great reason we have to rejoice over the recent meeting of the American Board at Worcester, Mass. The question of eternal punishment for those who have not heard of Christ, no longer casts a shadow over our missions. The conservatives and liberals have come to realize that "a house that is divided against itself cannot stand," and have shaken hands. Mr. Noyes—the occasion of all these years of strife—is to be returned to Japan to the work he loves and in which he has been so highly successful. EVA ST. CLAIR CHAMPLIN.

NEW BRITAIN, CONN., Oct 16, 1893.

HOME MISSIONS.

Gen. T. J. Morgan, speaking at the Vineyard Meetings, said: "The religion of Christ is essentially a missionary religion. We are living in a missionary age. We belong to a missionary race. This is pre-eminently a missionary country. The character of our nation makes us a missionary people. Peoples hitherto separated by mountain ranges and by seas here live side by side. For our very life's sake we must assimilate these foreign masses. The manifest destiny of America makes us a missionary country. We are rapidly becoming a colossal nation. In one hundred years there will be over three hundred millions of people within our borders, exercising an influence upon the nations of the world that has never yet been approached in history. It is universally agreed that the salvation of the world depends upon the salvation of America. The three strategic points are the West, where States, now in solution, are soon to be crystallized; the South, with its ten millions of freedmen, gathered by God from the dark continent and brought to us for enlightenment, and the great cities where our foreign population is congested and vice is concentrated. The blood of New England has been drained by the thirsty West. The impoverished cities have sucked the life from her rural districts. And now a foul stream of French Canadian Romanism flows in to complicate the situation. New England has always been the source of civil and religious liberty, the mother of the school system, the reservoir from which have flowed the colonies which made the sturdy West. To blot out New England is to soil the fairest page in the world's history. We cannot spare New England. We must awaken the spirit of our ancestors in our children."—*The Watchman*.

AS SETTING forth one form of missionary activity, which has received a most wondrous development during this century, these figures are instructive and exhilarating. It is estimated that between the Christian era and the Protestant Reformation, a period of 1,500 years, the Scriptures were translated into only 23 languages, of which 13 ere long died out. This was at the rate of only 1 version to over 66 years. Between the Reformation and 1804, when the British and Foreign Bible Society was formed, about 300 years, 34 translations were made, an average of 1 to about 9 years. Between 1804 and 1890 the Word of God was published wholly or in part in 342 languages, or about 4 each year. In the decade 1881-91 the above named society alone undertook 50 translations, or 5 a year; and last year work was begun on no less than 9 new languages.

EDUCATION.

OUR EDUCATIONAL POLICY.

BY PRES. W. C. WHITFORD.

(Continued.)

5. Our people have had a most difficult problem to solve in the founding of our schools. With the suspension of so many of them in the past thirty years, the question has been, how we could place some of them on a lasting basis. Much anxiety has been expressed at various times in regard to securing the confidence and the benefactions of our people in maintaining a few of these enterprises. It is well known that but little interest can be aroused in favor of any ephemeral organization of this character. A school must show its power, its right to live, not for a few years, but for scores and hundreds of years, before the people will commit their hearts fully to love it, and entrust their funds largely to support it. It must prove that it has staying qualities. Not by the erection of buildings, the supply of suitable apparatus, the collection of museums, and the opening of libraries, have we shown our ability to prolong indefinitely the existence of any of our academies and colleges. The assemblage of students and the income by tuition from them do not promise a long future for these institutions. A brilliant career for some months, or for years, has terminated in bringing dissolution or sudden death. Comparatively small salaries paid the teachers, although instrumental in sustaining for some time the operations of our schools, are inadequate to preserve the healthy and continued activity of the forces at work in them. Why have Alfred and Milton survived in the wreck which has been visited upon so many of the other enterprises of the kind among us? Perhaps they have secured a larger measure of the trust and regard which our people have entertained for such agencies in their hands, on the grounds that, as prominent schools, they have best given that instruction and guarded that religious belief, which our denomination imperatively demand. An excellent reason for this permanency is found in the fact that their principal teachers have remained in their positions for the past thirty or forty years. Meager financial support did not drive them away, nor crush their hopes of final success. This steadfastness on their part strengthened the conviction in others that there are inhering in these schools interests most valuable and even sacred, which must be preserved at all hazards. Distrust in their ability to last through the changing years has been dispelled.

If DeRuyter Institute had been fortunate enough at the very beginning to engage its leading instructors who would not abandon the "old stone heap," but stand unflinchingly and intelligently by the enterprise for forty or fifty years, or a life-time, the school would, without doubt, have remained until the present day, a source of joy and comfort to hundreds, if not thousands, of our youth and middle-aged men and women who would have been instructed within its walls. The care of these teachers for the well-being of the institution would have made them indifferent to all petty criticisms, independent in all local and harassing controversies, determined to stay when opposers wanted them to leave, confident that they could conduct the funds of the school safely through all the financial complications, and willing to keep abreast of all improvements brought for-

ward in the work of instruction. Salem College will be a lasting blessing to our churches in West Virginia, if its present faculty manifest the pluck and endurance, such as would have been so beneficial at DeRuyter, and such as have secured important results for Alfred and Milton.

The adoption of the higher grades of study, those of a well-organized college, has contributed to the permanency of our existing schools. They were thus taken out of the overwhelming competition between academies and public high schools, and given a free race in the struggle for continuance. By this measure they have been more closely united to the higher and more enduring movements of our people. They have thus made themselves much more necessary to the perpetuity of our churches and the promotion of our special work as a denomination.

It is evident that our institutions cannot now sustain themselves, as they once could for a time, by their receipts of money from the students. It cannot be doubted that most of our present teachers, and many who shall eventually succeed them, will be willing to labor for quite small compensation; but this condition cannot insure for each of the schools a full and complete faculty to satisfy all the educational needs of our young people in the present and the future. These young people will be attracted elsewhere away from us, in order that they may enjoy the advantages of superior instruction given by men whose attainments in science and literature enable them to command the highest salaries, such as our institutions cannot pay.

The most pressing need of our schools, to insure their permanency and increased usefulness, is much larger endowment funds, or the regular and larger contributions, month by month and year by year, such as are furnished our Missionary and Tract Societies. But such monthly and yearly contributions cannot be confidently expected or depended upon; as the character of our school-work does not appeal, as does our missionary and publishing enterprises, to the sympathies and impulses of our people. Who ever heard of any of our churches regularly, on the Sabbath or at its prayer-meetings, passing the hat to take up the small gifts of its members to pay the debts of our schools or the wages of their teachers? A reliance upon a needed income from such a source would be considered preposterous. Who ever, in our churches, held up before the congregation the life-long devotion of a teacher to his arduous tasks in our schools as an example of moral or spiritual heroism, which should profoundly move the hearts of the hearers; and stimulate them to give generously for his daily support? It is not strange that such an act is not performed.

But our source of strength and hope consists only in the much larger subscriptions to the permanent funds of our colleges and university. Without the aid which Alfred and Milton have received in the past twenty years from our Memorial Fund, a large share of the instruction which they have given in this time would not have been presented, and more of our youth would have been compelled to seek their desired culture in First-day institutions. If other words would convey the needs of our schools for stated and increased incomes more impressively to the hearts of our people, we are sure that it would now be our highest duty to utter those words. Indeed, the cries of the necessities of these schools will not be heard unheeded. The instruction of our teachers is as

essential to the advancement of the faith of Christ and the cause of the Sabbath as committed to our people, as is the preaching of our missionaries or the publication of our literature. It is true that our educational efforts lie very near the hearts of liberal-minded and enterprising men and women among us, but they do not so often enter the thoughts and move the generous sympathies of the mass of our church members.

6. We should not satisfy our own feelings, nor fitly close this address, if we did not, in this connection, express, though briefly, our grateful recognition of the services of those of our most prominent leaders who have gone to their rest the past year, after their long and distinguished labors in organizing or shaping many features of our educational policy. We refer, first, to Rev. Geo. B. Utter, who took, from the foundation of this Society, an active part in its annual proceedings, and was in the last years of his life an influential director. As the editor of our denominational paper when we were forming and settling our educational movements, he exerted great influence in giving direction to them. He was wise and unvarying always in his counsel to young men among us to secure the best attainable culture in the higher institutions of learning, so as to be the most effective in their private and public positions. The second is President Jonathan Allen, the first Corresponding Secretary of this body for several years; and as a student, teacher, and principal member of the Faculty, connected with Alfred University from his boyhood. His broad views of education, catholic spirit, and organizing abilities, rendered him a foremost guide in the development of the plans of our people for the training of our youth and securing university privileges for the intitution over which he presided so many years. The third is Rev. Thos. R. Williams, D. D., who was for some time an officer of this Society, and often gave form and organization to its discussions. He labored at different periods in Albion Academy and Milton College, at their head, as well as the principal teacher in the Theological Department of Alfred University from its beginning. These last two, by their close connection with our schools, exhibited a constant devotion to their duties worthy of imitation by those left to prosecute their work, a self-sacrificing spirit which contributed greatly to the marked success of their efforts, an affection for young people which drew many of them into our schools, and an extensive culture which gave authority and dignity to their utterances and their relations to the denomination as a whole.

In a publication of the English Church Missionary Society it is stated that "there are those who think it the highest honor to their family that it should be represented in the mission field. One clergyman has given 4 daughters to India. Another band of 4 sisters is in China. In two cases 3 brothers and a sister have gone out. In another case 3 brothers, all qualified medical men. Two branches of one family, comprising 18 brothers, sisters, and first cousins, are, or will shortly be represented in the field by 7 of them." And the United States has its families of Scudders, Gulicks, etc., who from generation to generation maintain the glorious succession.

ONLY Christ can influence the world; but all that the world sees of Christ is what it sees of you and me.—*Drummond.*

WHEN God says "Come," he goes out to meet us, when he says "Go," he goes with us.—*E. A. Lawrence.*

WOMAN'S WORK.

READY.

Ready to go, ready to wait,
Ready a gap to fill;
Ready for service, small or great,
Ready to do His will.

Ready to suffer grief or pain,
Ready to stand the test;
Ready to stay at home, and send
Others, if He see best.

Ready to do, ready to bear,
Ready to watch and pray;
Ready to stand aside and give,
Till He shall clear the way.

Ready to speak, ready to think,—
Ready with heart and brain;
Ready to start when He sees fit,
Ready to share the strain.

—Selected From *English Magazine.*

LIFE MOSAIC.

Master! to do great work for thee, my hand
Is far too weak! Thou givest what may suit,—
Some little chips to cut with care minute,
Or tint, or grave, or polish. Others stand
Before their quarried marble, fair and grand,
And make a life-work of the great design
Which thou hast traced; or many skilled combine
To build vast temples gloriously planned;
Yet take the tiny stones which I have wrought.
Just one by one, as they were given by thee,
Not knowing what came next in thy wise thought.
Set each stone by thy master-hand of grace;
Form the mosaic as thou wilt for me,
And in thy temple pavement give it place.

—*Frances Ridley Havergal.*

WE are but loving back Him who first loved us when we take the least blossom from His hand as from the hand of the friend who never offers us anything except with a thought, a benediction, peculiarly fitted to the gift and to our need. From every wild flower of the field we may drink as from a sacramental chalice overflowing with his love.—*Lucy Larcum.*

INSTEAD of editorial comment we give the following sayings of faithful workers among the Chinese of America, who now number 125,000:

China and its heathenism is brought to our very door through those who have come to our shores. Shall we give them the gospel that they, with us, may bear it to their countrymen across the sea?

The Chinese women so shut up from the world receive the missionaries into their hearts and homes eager for the good news that we bring them of the love of the Father who gave his Son for them as well as for us.

I visit a woman in Chinatown, who a few weeks ago had never heard of Jesus and she has been in America twenty years.—*Claude J. White.*

There are more Chinese in the aggregate attending the eight Chinese Sunday-schools in Boston than at any previous time. One of the most hopeful signs is the increasing number of those who join the Y. M. C. A.'s, thereby renouncing the worship of idols, and promising to forsake all sinful ways.—*Miss Carter.*

It was truly affecting and an appeal to the sympathies of all present at the Chinese Mission Anniversary in Stockton, Cal., Jan. 25th, to witness that body of twenty-seven bright and eager men, so recently in all the darkness of heathenism and worshipping idols, now brought into God's marvelous light, showing familiarity with Scripture and singing the songs of Zion as heartily and appreciatingly as any body of Christians in our American churches.

Dr Pond, who has charge of the Chinese mission work of California for the American Missionary Association (Cong'l), said in his closing address that there had been for several years

from forty-five to sixty hopeful conversions in the missions in this State, and that the Chinese are the most accessible to gospel influence of any class of foreigners among us.—*Rev. J. C. Holbrook, D. D.*

The development of the missionary spirit among our Chinese, the wisdom and enterprise with which they plan, and the liberality with which they give for work in China, as well as the work here, are an increasing surprise to me. Their offerings for Christian work here and abroad during the current year seem likely to rise almost to \$5,000. I don't know any body of American Christians that on the average do better than that, considering their number and resources.—*Dr. Pond.*

We have a great deal of pity and Christian sympathy for the Chinese in China bowing over their idols of wood and stone, but pay little heed to those in America bowing over their wash-tubs in the laundries.—*Mrs. E. M. Poteat.*

Our Dear Sisters:—A large number of Mrs. Randolph's tract, "Pen Pictures of Christian Chinese Women," has lately been sent out to you, that you may know better the people among whom our missionaries in China are faithfully laboring. We ask that you may give them a kindly reading and thus learn so much of our "other sisters," as shall inspire you to think of them with sympathy and Christian love, and to be willing to help our noble band to carry on their great work among them.

The tract is well written, by one who has personally known those of whom she writes, by loving labor on their behalf, and will well repay you for the time you spend reading it.

We earnestly request that you not only read them yourself but that you kindly hand them to some friend or neighbor, whom you think they will interest and benefit. Let them go out from your hands with your best wishes and a prayer that they may spread the interest in our Master's cause. What we know about, we are likely to take some interest in, and what interests us, let us take pleasure in making known to others. Then let all who receive the tracts, take pains to send them on to do still greater work. If the societies or persons receiving them, could make use of more copies, let them apply to Mrs. S. E. Brinkerhoff, Alfred Centre, who will take pleasure in supplying them.

MRS. A. WHITFORD, *Cor. Sec.*

THE CHINAMAN TO THE JEW.

"A Jew man came into my store to sell me coat. He ask me how I speak so good English. I tell him I learn it at Sunday-School. Then he say, 'You read Bible?' I answer, 'New Testament and Psalms.' He tell me, 'Psalms very good. New Testament not true.' I tell him, 'You mistake surely. New Testament every word true.' 'Then you believe Jesus Christ the Son of God?' 'I know he God's Son!' But he say, 'Oh, no! Jesus good man all same Moses, but God never let his Son hang on a tree!' Then I tell him, 'Jesus choose to do that, and if he had not I could not be saved.'

"So I think and I ask him few questions, and I say, 'You believe all men have sin?' He answer, 'Oh, yes.' Then I ask, 'How you explain, then, that Jesus Christ have no sin?' And he could not answer me that word!"—*Woman's Work for Woman.*

PRAYER is not the conquering of God's reluctance, but the taking hold of God's willingness.—*Philips Brooks.*

THERE are two classes of persons who have no use for books; those who are so wise that they know everything by intuition, and those who are so foolish that they cannot learn anything by reading.—*Nashville Advocate.*

A FORGOTTEN KINGDOM.

BY HENRY M. MAXSON.

Forty miles west of Mackinac, in the waters of Lake Michigan, lie the Beaver Islands. Inherited of old by the Beaver Indians, descendants of the Great Beaver, next to the Gud Hare, the most powerful of all Indian spirits, the islands were important in the Indian world, and at an early day were considerably cultivated by their inhabitants, being distinctly reserved for them by treaty in 1836. But the white man knows no law where the Indian is concerned, and the treaty had hardly been made before settlers began to straggle in and take up the land to which they could get no legal title.

In 1846 the island attracted the attention of James J. Strang. Of Strang's personal history I can learn but little; even the local histories give little more than his name. That he was a man of education his library and literary tastes seem to show; that he had unusual ability to plan and execute, that he was a man of no ordinary ambition, is shown by his history at Beaver Island, while the esteem he won from his fellow legislators at the State Capitol and from the very officers sent to arrest him, shows that he was no ordinary schemer.

Embracing the Mormon religion a little before the Mormon massacre at Nauvoo, he at once entered upon the work of establishing a new colony on the largest of the Beaver Islands, whose isolated position, sparse population and lack of local government were admirably suited to his purpose.

His effort met with such success that the Gentiles, having no title to their land, were practically soon crowded out, and the island became a little kingdom with Strang as high priest and king. While his rule was severe and autocratic, the colony seems to have been very prosperous under it. He enacted rules of the strictest morality, prohibiting absolutely the use of alcoholic liquors, built a tabernacle, exacting taxes to the amount of one-tenth for civil and religious uses, and established a newspaper. Blooded stock was introduced, and the island became marked for its prosperity and sobriety. The chief town at the upper end of the island was called St. James, in honor of the dictator, who was styled King James I.

Outsiders were not desired nor welcomed, and gradually a feud arose between the islanders and the fishermen at Mackinac, but as there was a doubt as to the judicial district in which the Beaver lay, and the local officers were Mormons, their enemies were powerless. Finally, Strang had himself elected to the State legislature, where he served two terms and procured legislation that made his island practically independent.

An armed steamer was once sent to the island to arrest Strang on some charge, but the charge proved groundless and the officers returned impressed in his favor.

But there was one man among his subjects who chafed under his rule. As Strang brought his autocratic power to bear upon him to reduce him to submission his stubbornness changed to murderous hate, and encouraged by enemies of the colony on the mainland, he lay in wait for the king, shot and killed him. The murderer's friends immediately arrested him and took him to Mackinac, where he was soon set at liberty.

When Strang's death became known on the mainland an expedition was quickly organized and started for the island. When it arrived, there ensued a plundering and expulsion of the Mormons as complete and summary as the exile

of the Acadians, immortalized by Longfellow in *Evangeline*.

No doubt, in the phraseology of the Southern lynching parties of to-day, the raiders were "prominent citizens," animated solely with the purpose of putting down Mormonism, but it is noteworthy that they appropriated all the movable property to pay themselves for their trouble. Such was the rise and fall of the Mormon kingdom of Beaver Island. A generation has passed away and the episode is nearly forgotten, the only monument to its memory being the name of the little town where the summer steamer stops, which is still called St. James.

Strangely enough, Beaver is again a little kingdom under the rule of one man, for its inhabitants are now almost entirely Catholics, and in its remoteness from the mainland, the priest is virtually governor of the island, settling the disputes of his people without the intervention of judge or lawyer, and ordering their lives with a fatherly care. But his rule is kindly, and as his name indicates that he comes from that little emerald isle that is now furnishing the rulers of all our large cities, his rule will, doubtless, continue to the end of his days undisturbed.

THE PROTESTANT REFORMATION INCOMPLETE.

BY REV. H. H. HINMAN.

One of the most remarkable of phenomena in the history of Christianity is that the Reformation of the 16th century, which, in spite of powerful opposition, made wonderful progress and achieved stupendous results, should have been arrested, turned back, and for the last two hundred years have been defensive rather than aggressive. One of the reasons is doubtless found in its incompleteness, or perhaps in its arrested development. All truth does not break at once on the human mind. It comes rather like the dawning of the morning, "that shineth more and more unto the perfect day."

The occasion of the Reformation was the corruption of the priesthood, especially the sale of indulgences; but back of this was God's eternal purpose to save his church and his Word from the perversion of men. The Roman Church had set aside the Christian Scriptures as the supreme and only rule of faith and practice, and had substituted its own traditions and commands. There was a striking likeness between the condition of the church and that of God's ancient people as described by Isaiah: "The vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee; and he saith, I cannot, for it is sealed; and the book is delivered to him that is not learned, saying, Read this, I pray thee; and he saith, I am not learned. Wherefore the Lord saith, Forasmuch as this people draw near me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear towards me is taught by the precepts of men, therefore will I proceed to do a marvelous work, even a marvelous work and a wonder, for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid." Isa. 29: 11-14. Our Saviour's rebuke of the Pharisees was a quotation from the same passage, "In vain do ye honor me, teaching for doctrine the commandments of men." Matt. 15: 9.

The distinguishing feature of the Reformation was that it sought to unvail God's Word and to save it from the additions and interpolations of men. God honors his word, and so long and so far as Protestantism has been true to

this principle it has prevailed. "The Bible, the creed of Protestants!" has been their motto. Alas! had Protestants been true to this creed, its progress would not have been arrested, and the Protestant world would not be now in need of a reformation just as truly as was the Roman Church in the time of Luther.

I notice some things in which the Protestant Reformers failed to carry out their distinctive principles.

1. In accepting the opinions of the post-apostolic fathers as an authoritative interpretation of the Christian Scriptures; and
2. In failing to apply the principles of Christianity to actual life. In a much smaller degree they committed the same errors as the Church of Rome.

Under the first head I notice:

(a) They accepted the doctrine of baptismal regeneration, which has not only no foundation in the Christian Scriptures, but has, more than any other false doctrine, tended to the perversion of Christian principles and the corruption of the nominal church. The Reformers rejected purgatory, but in this they were far less consistent than the Romanists; for if baptism does not save men from their sins (as it manifestly does not, since baptized persons often live and die in sin), it is necessary that there should be some other means of purging them from their wickedness. Purgatory was the convenient invention, and ought always to be added as the needful appendage of baptismal regeneration.

(b) The practice of infant baptism. This followed from necessity; for if infants were regenerated in baptism, and could not be saved without it, it was surely needful that they should be baptized as soon after birth as practicable. It followed that sprinkling rather than immersion, must be adopted; and hence another innovation was made on apostolic example.

(c) In making a distinction between the laity and the ministry, thereby releasing the great mass of Christians from their responsibility to labor for the salvation of their fellow-men. This, together with the doctrine of three orders in the ministry, not only has no warrant in the Scriptures, but has tended greatly to retard the world's evangelization.

(d) In suffering themselves to be divided into sects, often intolerant of each other. This not only had no warrant in the sacred Scriptures, but is expressly condemned. This constitutes the weak point in Protestantism, and tends very greatly to diminish the efficiency of the gospel.

(e) In accepting the first day of the week as the Christian Sabbath against the express command of God to keep the seventh day, and the example of Christ, his apostles, and the entire church for more than a century.

Under the second head I notice that they failed to apply Christian principles.

(a) In not conceding religious liberty to all men. They were unwilling to concede to others what they claimed for themselves. Not all the Reformers were equally guilty of this wrong, but the persecution and especially the killing of their fellow-men for opinion's sake, is one of the foulest blots on the Christian name.

(b) In consenting to a union of Church and State. This was a heritage both from Paganism and from Rome, and has always tended to the impairment of Christian influences.

(c) They consented to and engaged in war. Zwingle, one of the earliest reformers, was slain on the field of battle. Nothing can be conceived that is in more striking contrast with the example of Christ and the spirit of Christianity

than the spirit and practice of war. Not while the apostles lived, nor for more than three hundred years, did Christians consent to fight. Not until the principles of the gospel were essentially perverted did Christians endorse the military system. Dreadful wars grew out of the Reformation, and for them the Protestants were responsible only so far as they consented to this method for the settlement of disputes.

(d) In the allowance of divorce and re-marriage; a practice that tended greatly to impair the purity and stability of the family relation, and is one of the great and growing evils of our land.

(e) In consenting to the system of human slavery. This has been exceptional, but has nevertheless been a grievous blot on a religious profession.

(f) In approving the practice of usury, whereby vast fortunes are accumulated at the expense of the poor and the weak. Men have not yet learned that they are their brother's keepers.

Doubtless there are many other applications of Christianity which Christians have failed to make, and new ones will doubtless arise; but it is only as Protestantism shall practically accept the teachings of the Christian Scriptures and heartily apply them can it hope to recover the ground lost, since the middle of the 17th century.

CHICAGO, Sept. 29, 1893.

WASHINGTON LETTER.

From our Regular Correspondent.

WASHINGTON, D. C., Oct. 20, 1893.

The dome of the largest library building ever erected is now being covered with \$90,000 worth of gold leaf. The building covers four acres. The granite contract therefor was for a million and a quarter dollars. Notwithstanding the great cost of the golden roof it may be economical. It is presumptively so since the Yankees of Massachusetts and Connecticut have gilded the domes of their State Houses. The dome of the National Capitol requires frequent painting, and it is said that it takes sixty tons of paint for the job.

Small States and large senatorial representation suggests comparisons. The District of Columbia has more population than the States of Idaho, Wyoming and Nevada combined. These States have six Senators besides her Representative in the other House. The District has not even a Territorial delegate. Senator Stewart, representing in part a population about one-sixth that of the District, can talk day after day against time to defeat the wish of a majority of the Senate in the supposed interests of his 45,000 constituents. A few Senators can effectually block legislation that does not suit their people. A half dozen can talk and read in the Senate, and with the aid of one or two to call for a quorum continuously, can defeat any legislation. But the 250,000 of this District have no voice in Congress, though this is a population greater than that of either North Dakota, Montana or Delaware.

The extensive tunnel scheme imposed on the District by Congress and "scamped" under the club house oversight of army engineer Lydecker is a sore spot in its experience. It is now proposed to ask Congress for \$20,000 to experiment with the tunnel with a view to ascertaining whether it can be partially used for its original purpose.

The United States own more than half the real estate of the Capital. The land was given to the Government originally and so cost nothing.

These great tracts of city property surrounded by asphalt streets, which must be sewered, lighted and swept, renders appropriations out of the general treasury necessary. But the District's half of the taxes is controlled by Congress, and the District has not a vote or a voice in the matter.

Senator Allen's fifteen hour speech beats the record though it is understood that one or two other silver Senators are ready to beat that. Few listen to these tiresome repetitions of ideas that have been thoroughly discussed over and over again in former sessions of Congress and in this session and in the newspapers, and few will ever read after the government has printed them. This Senatorial breath is apparently as waste as the winds that howl about the north pole.

During the last nine months the exports of breadstuffs and provisions was over sixty million dollars less than during the same months in 1892. One of the few things which everybody can understand is that if we buy and borrow more than we sell the balance must be paid in something that foreigners will take.

Compromise on the silver question is in the air. It is proposed to repeal the Sherman act, the repeal to take effect in four years. In the meantime two million ounces only of silver are to be purchased monthly, and silver certificates or silver coin substituted for treasury and other notes of a value of \$10 and under. The law already authorizing the issue of bonds is to be amended to limit the interest to 3½ per cent.

CAPITAL.

TRACT SOCIETY—BOARD MEETING.

The Executive Board of the American Sabbath Tract Society met in regular session in the Seventh-day Baptist Church, Plainfield, N. J., on Sunday, Oct. 8, 1893, at 2 15 P. M.

President Chas. Potter in the chair.

Members present: Chas. Potter, I. D. Tittsworth, J. F. Hubbard, F. E. Peterson, Wm. M. Stillman, A. H. Lewis, L. E. Livermore, J. D. Spicer, C. C. Chipman, H. V. Dunham, E. R. Pope, J. G. Burdick, Stephen Babcock, J. M. Tittsworth, D. E. Tittsworth, J. A. Hubbard, H. M. Maxson, F. S. Wells and A. L. Tittsworth.

Visitors: Dr. Ella Swinney, of the Shanghai Mission; J. Maxson, of Westerly, R. I.; H. H. Baker, W. H. Satterlee, R. Dunham.

Prayer was offered by Dr. A. H. Lewis.

Minutes of last regular, meeting, and of special meeting held Sept. 17th, were read.

Correspondence was read from W. C. Daland in which he stated that Rev. Powell and Prof. W. C. Whitford would assist him in conducting the *Peculiar People*.

The Treasurer reported that the agent in charge of the Orrin Vincent property at Milton had found a purchaser for the same at the sum named, \$2,000, and by vote the President and Treasurer were authorized to sign the necessary papers in making the transfer.

Treasurer reported cash on hand, \$94 67.

Bills due, \$495 78.

On motion the President and Treasurer were authorized to borrow sufficient funds for the payment of bills due.

On motion the *Evangel and Sabbath Outlook* was ordered sent free of charge to former subscribers to the SABBATH RECORDER whose names were stricken from the list on account of non-payment of dues, and also to such others of our people who may be known who do not receive the RECORDER.

On motion the Publishing Agent was requested to obtain, through the local agents, the names

of all Sabbath-keepers who do not receive the RECORDER, and in addition the names of any others in the various communities who would be likely to read the *Evangel and Sabbath Outlook*.

On motion the active committees of the previous Board were continued.

By vote A. H. Lewis was requested to represent the Society at an International Conference to be held at Allegheny, Pa., in November.

On motion the securing of regular correspondents for the RECORDER was referred to the Editor.

On motion the sale of Swedish type was referred to the Publishing Agent.

On motion the Publishing House was instructed to furnish the Editor of the *Peculiar People* with such stationary as he may need for his work.

Voted that a committee of three be appointed who shall report at the next meeting of the Board, the names of eligible candidates for the position of traveling representative of the Society. D. E. Tittsworth, A. L. Tittsworth, H. M. Maxson were appointed such committee.

On motion Stephen Babcock was appointed a committee to confer with the Missionary Board, looking to the securing throughout the denomination of systematic giving to the two societies.

On motion the sum of \$25 was appropriated to Dr. Swinney for use in connection with her work in Shanghai.

Minutes read and approved.

Adjourned.

ARTHUR L. TITTSWORTH, *Rec. Sec.*

SUNSHINE IN THE LAUNDRY.

Says Miss Harriet Carter, who oversees the Chinese mission work of the Congregational churches in Boston: "I recently called on a man who has seemed, since he came to Boston, some three years ago, a promising pupil. He works very hard, and has not attended school regularly, but he has joined the Chinese Y. M. C. A. and taken down the idol picture which he found upon the wall of the laundry when he bought it. Recently he has been coming nearly every Sunday evening to school, and, though he is slow at learning English, he reads the Bible lesson with zeal, and perseveres, especially with one verse, which he masters so as to be able to read it aloud before the school as other pupils do. I often teach him in his laundry, that he may learn the lesson a little more thoroughly than he is able to do in the class. He has bought the New Testament in English and Chinese, so as to be ready for these home lessons. He asked me one day if I liked the rolls on his walls, decorated gaily with flowers. I said they were pretty; but when he proposed getting me some for Christmas, I told him I did not wish him to spend money for gifts for me. But last Monday, at the close of his lesson, four very bright Chinese rolls were brought out and exhibited, which he had bought for me. Again I told him he ought to save all his money to send home to his father, mother, wife and children, and inquired if he did send any to them, and learned he sent them one hundred or two hundred dollars per year.

THE Moravians entered Dutch Guiana knowing that no worse climate existed. Many died before they could begin to preach. In the first fifty years there were more deaths than converts. To-day Paramaribo has 14,000 Christians out of the total population of 22,000. The four large Protestant churches, holding 8,000 persons, are crowded long before the hour of service. In a populous district in Bushland, a few years ago indescribably foul, there is not a single idol or idol-house, and only two persons remain unbaptized.—*Regions Beyond*.

YOUNG PEOPLE'S WORK.

HUNDREDS of young people promised last spring to read the RECORDER for one year. How many of you have kept it strictly?

WE call attention to the suggestion of our President of one week ago. It was in reference to assisting the little church at Boulder, Col., in raising the needed funds to erect a house for worship and missionary work. This is a worthy cause, and the people there are most worthy of our support. Come now, young friends, suppose we give *just five cents a piece*, no more, no less. Suppose we take up a collection for this purpose on November 18th, Sabbath-day. Suppose we do something definite about it. We can talk and talk, and say it would be a nice thing and all that, but suppose we do something, and simply because we know of no better plan just now, we suggest this. If any one knows of anything better "let him stand up," as some old college friend has said. The plan is this: Take up a five cent collection in our Young People's societies on Sabbath-day, November 18th, and let the various amounts be forwarded to Boulder for a thanksgiving present, first to God, and then to the loyal, faithful little flock there among the mountains. Five cents each? How much would that amount to? Well, figure that out for yourselves.

WHY IS IT?

Why is it that boys will throw stones at one dog and then pet and protect another, both strange dogs? Is it the fault of the boy or of the dog?

Why is it that it is considered rather boorish to pick one's teeth on the street or to carry a tooth-pick in the mouth, while it is all right to suck one end of a roll of tobacco under similar circumstances?

Why is it that men will abuse their horses, overwork them, feed them at irregular intervals, allow them to stand unprotected and hungry in a cold rain storm, and then wonder why their horses do not look so well as their neighbor's who feeds his horses only "five quarts a piece three times a day?"

Why is it that people question the goodness and wisdom and love of our heavenly Father, when every day, nay, every hour and moment brings to us such over-whelming proofs of his guiding, protecting care?

Why is it that the young people of our denomination take so little practical interest in this page of the RECORDER? If it is not what it ought to be, you are as much at fault as any one, for you do not write to help as you ought to do.

Why is it that we do not hear more frequently from our young people in reference to the work that is being done in the churches? Notice the appeal of last week from our Secretary for more items for the "Mirror."

A LITTLE incident occurred while I was spending a few days at the Fair which I shall not soon forget. I was standing on the broad steps of one of the State buildings, waiting for the door to open that I might check my lunch box and wraps. I saw two men sitting on a bench, evidently waiting for the time of opening, as I was, only with perhaps a little more patience, for one was reading the morning paper, the other was smoking a cigar. The wind blew the smoke from the cigar and from the smoker's mouth directly into the face of the

reader, and I noticed that he was quite annoyed, coughing and almost choking a number of times. I expected to see him get up and find another seat, for it was a public place and this is a free country, and so I was surprised to hear him say to his neighbor with a pleasant smile and a kindly tone: "Friend, if I should sit here and spit in such a way that the wind blew it into your face, you would hardly like it, would you?" The friend seemed quite sorry, very politely begged pardon, soon arose and sauntered away. The other perused his paper in peace.

Now what are we coming to in this country if a man can not sit in a public place and enjoy a good cigar, no matter which way the wind blows, without being politely driven away by some fastidious crank?

WINDE.

[Please notice the sarcasm in the last sentence of the above. E. S.]

OUR MIRROR.

PRESIDENT'S LETTER.

My Dear Young People:—I am on my way back to the Western Association to work again among our churches and societies. Go first to Nile, if our train succeeds in getting us through. Starting from Chicago on second section of No. 8, Erie train, we have been losing time ever since we started until we are finally side-tracked waiting for some East bound train to pick us up. Our train is evidently not run on "endeavor" principles, but in the way they will go if we let them run themselves. I cannot help wondering if any of the churches, which I hope soon to visit, will be side-tracked, waiting to be picked up. The chances are church members who are not at work, with non-professors, are being carried with the drift, and not in the direction which they finally intend to be found going. While they show something of impatience there is still a purpose in this train load of people to stay by these rusty, dirty, old-fashioned cars and go on the first train that goes their way. They will not be satisfied with simply good intentions.

I notice that people who really intend to do a thing usually do it. Those who intend to go to the World's Fair either have already gone or will very soon. People who honestly intend to avail themselves of the first reasonable opportunity to become Christians will certainly do it, but those who are simply waiting for the sake of waiting do not have a living purpose. They may have led themselves to believe they are waiting for more faith, or for something to bring them at a time when there is no excitement, etc. Oh, the folly of deceiving ourselves in anything, much more in this matter. I say again, O that men would only do as well as they know. It is not my purpose to try so much to teach men as to inspire them to do what they know they ought to do. Our Missionary Board have held their annual meeting and made their plans for the coming year. May God bless them. Let our churches and Christian Endeavor Societies make their plans, if they have not, and may God direct and prosper them.

E. B. SAUNDERS.

—ON Sabbath afternoon, Oct. 14th, the Rockville Y. P. S. C. E. had a very excellent meeting. The prompt and ready responses from nearly every one in the room indicated that none were "ashamed of the hope that is in us." The pastor in a few well-timed words impressed the truths upon our hearts, and we think all

were benefitted and encouraged by them. Our membership is small but we are "trusting in the Lord." All seem to be ready and willing to work, and we are looking forward to the coming of Mr. Saunders and hope he will find that the Lord was here before him, and that the machinery is already beginning to move and that only a few drops of oil are needed until all parts shall be ready to work together.

COR. SEC.

ROCKVILLE, R. I., Oct. 17, 1893.

—A JUNIOR SOCIETY was organized at Jackson Centre, Ohio, the last Sabbath in September. The Lookout Committee is at work and it is hoped that a large society will be the result, as there is plenty of material if it is put in working order. The children are willing and anxious to work and it remains to keep the enthusiasm up, which a thorough training in Junior Endeavor is almost sure to do.

OUR YOUNG FOLKS.

PUT YOUR TRUST IN GOD.

"Mother," said a little girl, "what did David mean when he said, 'Preserve me, O God, for in thee do I put my trust'?"

"Do you remember," said her mother, "the little girl we saw walking with her father in the woods yesterday?"

"O yes, mother. Wasn't she beautiful?"

"She was a gentle, loving little thing, and her father was very kind to her. Do you remember what she said when they came to the narrow bridge over the brook?"

I don't like to think about that bridge, mother; it makes me giddy. Don't you think it is very dangerous—just those two planks laid across, and no railing? If she had stepped a little on either side she would have fallen into the water."

"Do you remember what she said?" again asked the mother.

"Yes, ma. She stopped a minute, as if she were afraid to go over, and then looked up into her father's face, and asked him to take hold of her hand, and said, 'You will take hold of me, dear father; I don't feel afraid when you have hold of my hand.' And her father looked so lovingly upon her, and took tight hold of her hand, as if she were precious to him."

"Well, my child," said the mother, "I think David felt just like that little girl when he wrote those words you asked me about."

"Was David going over a bridge, mother?"

"Not such a bridge as the one we saw in the woods, but he had come to some difficult place in his life; there was some trouble before him that made him feel afraid, and he looked up to God, just as that little girl looked to her father, and said, 'Preserve me, O God, for in thee do I put my trust.' It is just as if he had said, 'Please take care of me, my kind heavenly Father; I do not feel afraid when thou art with me and taking hold of my hand.'"

And here we see what David means when he says, in the 56th Psalm, "What time I am afraid I will trust in thee." The thought of God's presence took away his fear and gave him comfort.—*Young Reaper.*

MARK HOPKINS AND WILLIAMS COLLEGE.

After fifteen years of arduous service, Dr. Griffin gave place, in 1836, to Dr. Mark Hopkins, who had graduated twelve years before, and for six years had filled the chair of rhetoric and philosophy with steadily increasing power and influence. The winning personality, the rare teaching faculty, and the commanding ability of Dr. Hopkins, not only brought him into great prominence, but rapidly gave the college a national reputation. Students came to it from all parts of the country, attracted by the fame of the teacher whose method was so individual and whose power of awakening thought was so notable. The years of Dr. Hopkins' administration were years of steady growth, wit-

nessed not only by increased endowments and additional buildings, but still more by the success of the college in imparting to its students a peculiar vigor of mind and soul. There was the danger which always comes to an institution from the presence of a commanding personality; but, on the other hand, there was the immense gain of a steady emphasis on the impartation of spiritual and intellectual impulse as the highest function of a college. The loyalty of his pupils was one of Dr. Hopkins' great rewards, and probably no American teacher has ever been more widely loved and revered. When, in his old age, he stood in the White House beside one of his former students, recently become Chief Magistrate of the nation, General Garfield voiced the feeling when he gracefully transferred to the venerable teacher the title of The President.—*Harper's Weekly.*

"WHEN I am a lady," said Anna,
"I'll teach girls to play the piano."
And yet, the sad fact is,
She never would practice,
So now she's a cook in Savannah.

WHAT A BLIZZARD IS LIKE.

A Dakota blizzard is something like a Sahara sandstorm, but with powdered ice instead of sand and the thermometer ranging thirty degrees below instead of 100 degrees above. A traveler may outlive a sandstorm, the only danger is that he will be smothered; but woe to the unlucky pilgrim who is caught by the blizzard! The fine frozen snow, as hard as iron filings, is driven into his face with terrific force; it becomes impossible to distinguish objects at a distance of a dozen yards, and he may flounder about for hours within a stone's throw of his own house without being able to find it. Great drifts are piled up around him, then whisked away, leaving the ground perfectly bare; the wind seems to resolve itself into a thousand whirling cyclones, and every open stretch of snow into a maelstrom. In North Dakota many of the farmers stretch ropes from their houses to their barns, so they may venture out to feed their stock during the blizzard—which frequently lasts two or three days—without danger of getting lost in the icy storm. In February, 1884, I drove out in a sleigh a few miles from Fargo to close up a land trade. The sky was clear as a bell, the air just cold enough to be exhilarating, and I enjoyed my ride immensely. I did not enjoy the return trip, however. A cold, bitter wind came out from the north-east that constantly increased in violence, until the air became filled with fine snow, which glittered like myriads of tiny diamonds in the sun. Then the sky became overcast, the wind began to hurl great banks of snow across the road, and I was soon unable to see my horse's head. I urged him onward, allowing him to pick his own course, for I was hopelessly at sea. I had heard that a horse would find his way home through the darkest night, and I hoped that instinct would serve him as well in a blizzard; but it didn't. In a little while he stopped, and, when I urged him forward, he turned squarely about and began to retrace his steps. He was lost as well as I. To sit still meant to freeze. I got out, threw the reins over my arm and started forward, calling at the top of my voice and firing off my revolver. In a minute or two there was an answering shot. I was within fifty yards of a farmhouse, where I obtained shelter until the blizzard subsided, two days later.—*Farm, Field and Stockman.*

JONES: "I think my wife would make a first-rate member of Congress."

JONES' FRIEND: "Why?"

JONES: "Because she talks so early and so long on the money question."—*Detroit Free Press.*

NOT HER FAULT.—"I don't see why it takes Bertie so long to learn to talk," said the young mother, anxiously. "I spend hours every day trying to teach him. B'ess its 'ittle footsy tootsies! Dosent muzzer dess do ever'sing she tan to det it to talky-walky! Tum to its muzzer! Popsy-wopsy doncy duckums! Widdlecome biddlecome, fiddle-de-dee! Toze its pitty 'ittle eyes now and go s'eepty!"—*Chicago Tribune.*

SABBATH SCHOOL.

INTERNATIONAL LESSONS, 1893.

FOURTH QUARTER.

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

LESSON VI.—THE RESURRECTION.

For Sabbath-day, Nov. 4, 1893.

SCRIPTURE LESSON—1 Cor. 15: 12-26.

GOLDEN TEXT.—Thanks be to God which giveth us the victory through our Lord Jesus Christ.—1 Cor. 15: 57.

For surroundings see last lesson.

INTRODUCTION.—The first epistle to the Corinthians was written in answer to inquiries raised by leading Christians in the church there, and to correct errors that were being taught. In the errors and divisions that arise in the church to-day, it is an encouragement to the faithful to know that similar difficulties arose in the primitive churches which we are apt to regard as models, and we may be guided in the adjustment and endurance of troubles by the apostolic example and instructions. To us Paul might say, "There hath no temptation taken you but such as is common to man." 1 Cor. 10: 13. One of the difficulties in the Corinthian Church was settled in our lesson last week; another error, that there is no resurrection, is answered in the lesson to-day.

HELPFUL NOTES.

I.—IF THERE BE NO RESURRECTION. 12-19.

12. "Preach that he rose from the dead." The resurrection was the ground of all their preaching, and Paul, in the previous verses of this chapter, had given an array of living witnesses of the resurrection of Christ, a fact better attested than that the existence of Washington a hundred years ago is now. 14. "Vain." Useless, false, nugatory. 15. "False witnesses." Persons who testify what is not true concerning God. 16. Repeating the declaration of verse 13 shows how irresistibly direct the conclusion is. 18. "Fallen asleep." Have died. Paul, in speaking of Christ, calls it death, "died," confirming Christ's suffering; in speaking of saints he calls it sleep, consoling with hope of awakening.

II.—BUT CHRIST IS RISEN. 20.

"First-fruits." The first ripe fruits, or ears of grain, the choicest, the best, the promise of an abundant harvest. "Slept," in death."

III.—OUR RESURRECTION ASSURED.

The principle taught here that "by man" only can general effects pervading the whole human race be introduced. 22. "Adam . . . Christ," both representatives of the race and sources of death and life. "All," Adam's descendants "died," "so all in Christ shall be made alive." Their resurrection is as certain as their death. 23. "Order." Succession of both time and superiority. Three "orders" are named: (1) "Christ, the first fruits," had already risen by his own divine power. John 10: 18. (2) "They that are Christ's." His elect when he shall send his angels and gather from the four winds (Matt. 24: 31); when the trump shall sound and the dead shall be raised incorruptible. 1 Cor. 15: 51. "This is the first" general "resurrection." Rev. 20: 5. (3) 24. "Then cometh the end" of the present world, age, or dispensation, and of all intercession for sinners, and death and hell shall deliver up the dead which are in them (Rev. 20: 13); and "he [Christ] shall deliver up the kingdom to God," "when he shall have put down all rule and all authority and power," human and demoniacal, that mar the harmony of his kingdom. 25. "Enemies." Every influence and power that can disturb the peace and bliss of heaven. "Under his feet," alludes to the custom of ancient conquerors trampling on the vanquished. 26. "Death" is personified, and so, like a person, may be "destroyed," "cast into the lake of fire." Rev. 20: 14.

COMMENTS.

I.—IF CHRIST BE NOT RISEN. 12-19.

12. "How say some." They were disciples, believed Paul's preaching, but were inconsiderate, and did not see how inconsistent their talk. If talkers would only think before they "say," what errors they would avoid, what annoyances they would save the brethren, churches, ministers. Instead of promoting growth in grace, they wander and lead astray, and waste time and energy of church and ministry to correct and restore. "If any man offend not in word the same is a perfect man." James 3: 2. "Be ye therefore perfect."

14. "Then is our preaching vain." Paul had staked everything to preach; more than twenty years he had traveled, toiled and suffered for that alone; he had caused many to believe and suffer thereby; others had preached longer, staked as much, suffered more, and gone "everywhere preaching," and now it is all in vain. From that day to this millions of wisest men have preached the same story, many thousands have died cruellest deaths because they did not doubt it; to-day in every land the best of all men and women believe it, teach it, would die for it. Nothing is better proven. Who can doubt all this evidence? You and I cannot if we are sane.

"Your faith is also vain." You have believed on the best of evidence, but you are deceived. The promises of the gospel are a delusion. Christ said he would rise again, and if he failed in that what are any of his prophecies and promises worth? He was not immortal, you are worshiping a dead man who can do you no good, there is no Son of God, no second coming to take you to be with him, no meeting your friends gone before, no heaven for you, no future good in living purer, nobler lives.

15. "We are found false witnesses." On every occasion the apostles declared that Christ had risen, they claimed to have witnessed that event; to deny the resurrection was to impeach Paul's veracity, and makes him not a mistaken but a false witness, not deceived but a deceiver; nothing that he preached could be accepted; his evidence must be ruled out.

17. "Yet in your sins." No atonement has been made; heaven's judgments are all against you; there is no message of forgiving love, no light beyond the grave; "No hope in Jesus."

18. "They . . . fallen asleep . . . are perished." In many an aching heart the tenderest ties are those that bind to loved ones gone; to meet them again is their sweetest hope; that hope is all in vain, they are perished. Friends shall never meet again. The best and noblest lives have ended like the beasts; the hunger and thirst of purest souls shall never be satisfied. 19. "We are of all men most miserable." This life is a failure; all the objects for which we toil are a delusion if there be no resurrection.

II.—BUT CHRIST IS RISEN. 20.

What "some say" is not a reality. Paul does not lose what he staked. The preacher's toil and suffering are not "in vain." The millions who believed are not deceived. Their faith is sure. The "witnesses" of God are not "false." "Sins" are forgiven. We shall meet our loved ones who have "fallen asleep." We are not "most miserable" in our "hope."

III.—OUR RESURRECTION IS ASSURED. 21-26.

21. "In Christ shall all be made alive." We shall be changed and fitted for everlasting bliss. The weak, the deformed, the aged, shall all be renewed in his glorious likeness. We shall not lose our identity. We shall know each other there. All we have done and suffered for others shall have its reward. There shall be endless development and progress. The soul scarred by sin shall be made beautiful in the likeness of Jesus. The darkness of the tomb shall be taken away. The last enemy shall be destroyed. "There shall be no more death, nor sorrow, nor crying." Rev. 21: 4. "Thanks be to God, who giveth us the victory through our Lord Jesus Christ."—Golden Text.

CHRISTIAN ENDEAVOR TOPIC.

(For week beginning October 26th.)

VICTORY THROUGH CHRIST. 1 Cor. 15: 57, 1 John 5: 3-5. The Christian is in a good warfare. His life is represented as a military life. 1 Tim. 6: 12, 2 Tim. 2: 3. Many and powerful are the enemies he must face. Eph. 6: 12. Like a good soldier, he must be watchful. Matt. 26: 41, 1 Cor. 16: 13, Prov. 4: 23. He must look to Christ as Leader and Captain (Heb. 2: 10), for he has already won the victory (Col. 2: 15), and will make the Christian more than conqueror. Rom. 8: 37. To win through Christ he must have a sufficiency of armor. 2 Cor. 10: 4, 5, Eph. 6: 14-18, 11, 13. This armor must never be taken off until the complete victory is gained. 1 Kings 20: 11. Using it to the last insures the victory and reward. Heb. 11: 34, Rev. 2: 10.

We wish for this victory. But oh! the subtlety of the

tempter, how it renders all our vigilance necessary. Satan knows too well our weakness; the easy passes by which he may gain access to our hearts; the seasons when we are most likely to be wrought upon. Yes, and "we have a party within, prone to second Satan's endeavors and dispose us to a compliance with him." Too often our thoughts are wrapt up in imaginary peace, presumptuous security, or wandering about and away from their post; our affections open the gate and let in many adversaries. Christ must have all the heart, and always have it, or our victory is very uncertain.

—SHALL our schools repeat the Lord's prayer? Many do repeat it and perhaps some truly pray it. Let each one be persuaded in his own mind. But instruction is needed in prayer. A desire for the good things God bestows is not only needful but the way to express the desire is a matter for consideration. The Jews were accustomed to pray regularly and had regard for the manner and mode of expressing themselves. The disciples were acquainted with all this and yet were not fully satisfied. They wanted something more fitting, and so they said, "Lord, teach us to pray, as John also taught his disciples."

—THIS request was granted. In that direct way they prayed and prayer was answered by giving them a model prayer. Was it to be the form for constant use? We think not, but only an illustration of the true nature and spirit of all right prayer. It was a mere outline upon which we may enlarge. It shows how we are to speak and use reverently the holy names of deity. It shows how submissively we are to pray. It shows how we are to embrace a lost world in our affections and answer our own prayers by sending the gospel every-where. "Thy kingdom come." To pray all of the Lord's prayer thoughtfully and intelligently, will require a vast deal more than an ordinary repetition.

—It is customary for many schools to follow the leader's prayer with a repetition of the Lord's prayer. Whether it be thoughtless prayer, a vain repetition, or indeed true prayer depends upon the individual. The custom is both approved and condemned by many excellent and pious men. Who shall decide when doctors disagree?

SERMON.

(Continued from page 676.)

drifted off among the Episcopalians, the Roman Catholics, the Unitarians, and some to no faith at all.

3. Another important safe-guard requisite to the keeping of a good conscience is prompt obedience to it, for as has been often said it is the voice of God in the soul, and it surely is when directed by the word of God.

Von Humboldt once remarked "that every man however good he may be, has yet a better man dwelling within him, which is properly himself, but to whom nevertheless he is often unfaithful;" it is this better man within us to whom we need to yield prompt obedience. Promptness of obedience to its dictates cultivates the conscience in both its discriminating and its obligatory functions. It becomes quick to discern the right, and urgent in its impelling toward the doing of that which is seen to be right. Cases may be conceived of where one may be in doubt as to what the word of God teaches upon a given matter, yet such cases are rare. Where there is no distinct command, or rule, to apply, there is a principle taught from which we may clearly infer what is right and wrong. For the word of God abounds in rules and principles. This is the case in both the Old Testament and the New. A distinction has sometimes been

made between the New Testament and the Old, affirming that the Old is a book of rules, the New a book of principles. It is true that revelation is progressive. The New Testament is an advance upon the Old, but really no such distinction exists as that the Old Testament is a book of rules and the New a book of principles; there are rules and principles in both.

The distinction has been imagined in the interest of a biased conscience. Yet sometimes with our warped and imperfect judgments, beset by preferences, influenced by education, environed with diverse practices, we may have to decide some questions as a judge would decide a case in law. Where there seems to be evidence on both sides he decides according to the heavier weight of evidence. This is a fair and just method of coming to a decision. On which ever side is the weightier evidence thither the judgment must incline, and thither too must the conscience follow. Some minds may be compelled to come to satisfactory decision upon the subject of the Sabbath in just this way, yet it is a significant fact, that if all Christendom were in the habit of observing the seventh-day of the week as the Sabbath, it would be so universally accepted as in harmony with the word of God, that all this controversy about the Sabbath would be unheard of.

4. In the last book written by Professor Austin Phelps, entitled, "My Note Book," he has an article on "Conscience and its Allies." One of the auxiliaries to a good conscience which he brings to the reader's attention is the importance of "fidelity to early ideals of duty." He says, "For the want of this principle, character at its maturity often suffers in moral thrift and symmetry. The grand ideals dawn upon a man when his days are young. The soul is young then; the spiritual susceptibilities are susceptible. Morally as well as physically he is at the top of his condition. Lofty aims have a luminous reality which they are apt to lose in after years. Life is a pedestrian tour, over portions of it we plod, we grow tired and hot when the noonday comes. Thought falls into common places. Aspiration flags. We walk with eyes downcast. Then we learn to compromise principles, to doubt inherited faiths, to act in suspense of conscience, to dip the flag of achievement, perhaps to draggle it in the mire."

It ought not to be so, but if you will look back to your earliest youth, you will remember a time when your conscience was very sensitive, when you were innocent of many taints of sin which you are guilty of now. One would think the grace of God in its sanctifying work upon the soul would be continually making us purer and holier, and undoubtedly it does in some phases of our spiritual development, yet it will do us good to look back sometimes and think of the conscientious scruples we entertained in our earlier youth. And where one has behind him such a religious ancestry as most of us have, and inherit a faith so in accord with the word of God, it will help us in maintaining "a conscience void of offense toward God and man," if we will look back not with shamefacedness upon the religion of our fathers, but with something like reverence for their faith, especially as they maintained it through all the ages by a conscientious regard for a "Thus saith the Lord."

5. Just one thought more. We are apt to think of the conscience in its function of re-proving.

We ignore the fact that it belongs to the conscience as much to approve when we do right as to reprove when we have done wrong. Chris-

tians always seem to talk as if it were the normal habit of a Christian's life to live under the lash of the conscience. Now I believe it would be a stimulus to the maintenance of a good conscience if we would oftener think that it is our privilege to live under its approving smiles.

We would not forget nor minimize the fact that we are saved by the mercy of God, his free and unmerited grace, yet let us remember that it is possible for us to so live that when we come to wrap the drapery of death about us we may reflect with satisfaction upon a life whose choices in the main have been determined by a purpose to do that which is right in the sight of God, and in accord with his monitor in the soul—a monitor to whose voice we may not always listen, but one that will never die, for "conscience is a sparkle of the purity of man's first estate, and therefore will never die away, but by the grace of heaven shall be fanned into a flame that shall ever cause the redeemed to shine as the stars that smile upon us from on high."

JAMES R. EDWARDS.

It is not always an easy or desirable task to write an obituary. There is a common liability to increase or magnify the merits of the dead, and to pass over their defects in silence. And while it may be prudent to "speak nothing but good of the dead," yet the consciousness of the glaring defects of those whose obituaries we often write causes us to choose our words and balance our sentences with great care, lest on the one hand we over-estimate their worth, or on the other we may say something that would aggravate the grief of the relatives, and at the same time serve no good purpose.

But there are times when it becomes a great pleasure (though sad) to record the virtues of a departed friend. The obituary of the subject of this article has already been published in the RECORDER; and it only remains for me to state a few facts which may be comforting to the stricken hearts who mourn their loss, and may also tend to show how blameless may be the life of a Christian in this world of vicissitudes and contending influences.

Brother Edwards has been a business man for a large part of his life, and of course has had persons in his employ of various temperaments and dispositions, and yet there has never been a word of complaint, but all speak of him with the utmost tenderness and affection. In all his dealings with his fellowmen he was honorable and generous. His money was freely given to every good cause, and he was always found on the right side of every question that concerned the well being of mankind. He was a man of few words, but his life was "a living epistle, read and known of all men." His face, the true index of his loving and cheerful heart, always wore a smile that was refreshing to every one who met him. He was modest and self-abnegating, but was a potent moral force in the community.

Nor was it only under the smiles favoring fortune that he wore this sunny face; but when his property was swept away by fire and he was left comparatively penniless, his daughter, who hurried home expecting, of course, to find her dear father sorrowful and depressed, was greeted by the same sweet smile, and cheered by his assuring words of manly courage and hopefulness. Nor would he accept the assistance of his neighbors and friends who readily and cheerfully offered their financial aid, but went to work courageously with the assistance of his most excellent wife to retrieve their for-

tune, which they have most successfully accomplished.

In the cathedral of St. Paul there is a tablet with a Latin inscription which reads: "If you seek my monument look around." This inscription is in memory of the architect. This colossal structure is a lasting and sufficient monument. In like manner may it be said of our dear departed brother, when passing through the neat and prosperous little village of Canonchet, R. I., "if you seek my monument look around."

As might be expected, "his house was set in order;" his business was well arranged; his wife left with an ample competence; his sons all prosperously situated in the cosy little village, and all the children respectable and respected, a large family, all we believe lovers of Jesus, and all cherishing with filial affection the memory of their most sainted father.

Brother Edwards had a very sweet voice and was a most ardent lover of singing. He was a faithful member of the church and his face was always an inspiration to the pastor and the choir. His place is vacant now, but we all believe and are comforted with the thought that the sweet voice so often heard in the melodies of Zion is now attuned in more exalted strains to harmonies of the blood-washed choir above.

A. McLEARN.

FEET WASHING.—JOHN 13: 1-17.

BY T. BAWDEN.

Friends argue against baptism and the Lord's Supper in much the same way as your contributor a few weeks ago against feet washing. They say these ordinances do not belong to spiritual religion, that they were merely symbols of use in days of ignorance, but of no worth in this time of spiritual light. The contention that feet washing was local and customary does not distinguish it from baptism or the Supper. The latter is a fragment from the ritual of the passover as to its externals, the former the copy of a rite which had grown up among the Jews, no one seems to know when, first or where. It has been objected that baptism is unsuited to a northern clime and to delicate persons, especially in the winter season; to the Supper that wine would be very difficult for Christians to secure in the arctic regions, and that the Supper may be partaken by the laity by the use of bread only. Such criticism as this which depends on geography and the thermometer, is akin to that against the observance of the Sabbath-day on the ground that it is impossible to tell where the seventh day is once you touch a certain point in the Pacific ocean.

The ordinances are not only a foundation for the exercise of faith; they are disciplinary also. Christ underwent baptism that he might shew an example of obedience. The believer is immersed not merely to show his obedience, but to witness a good confession.

The Lord's teaching on the occasion of the feet washing had its motive in the contention of his disciples who should be the greatest. Did the Master ever limit his lesson to the mere occasion? Was it not his custom to impart the necessary lesson—and something more? Peter received the lesson as so much schooling in humility. "THOU wash my feet."

The washing means cleansing, and verily if he wash us not we have no part ("deal," Danish version) in him, no business with him. There is the cleansing of one another, the mutual helpfulness toward purification, which is as much and necessary a proof of one deal with each other as his cleansing of us. Is not this

almost altogether lost sight of? It is not a profession of humility; it is a confession of service due; it is adherence to the doctrine that loyalty to him who washed his disciples' feet requires that they wash one another's feet; it is a declaration that by love we must serve one another; it is all this and more that is signified in the ordinance of feet washing. I would here give thanks to God for the grace given unto his servants in the congregation who know these things and who find happiness in doing.

KINGSTON, Ont., Oct. 10, 1893.

HOME NEWS.

Nebraska.

NORTH LOUP.—The past few months have been eventful ones in our church and society. The sickness of our pastor in the early summer cast a gloom over all hearts; but he was cheerful and hopeful, and advised and encouraged in the work he was to lead no more. He most earnestly approved of the action of the Missionary Committee in extending an invitation to Mr. Saunders to come or send some one to labor here as long as seemed practicable. Some of the results of that work have been mentioned. We can make no estimate of it. One planteth, another watereth, but God giveth the increase. But we do feel thankful for such workers as Bro. Saunders, and others who are so zealous in the work of saving souls, and who do so much to inspire in others the true missionary spirit.

The news of Eld. Morton's death, at St. Paul, Minn., came to us as J. H. Hurley, D. B. Coon, and the Walworth quartet, were about to leave for Long Branch and Nortonville. We felt indeed as sheep without a shepherd, but could only bow to the will of him who doeth all things well. After a short time the church thought best to call J. H. Hurley as pastor for one year. The call was accepted, and he and his family are now settled with us and faithfully working for the Master's cause. The first Sabbath of this month was the regular time for our covenant and communion season, at which time Eld. Hurley, assisted by Eld. Oscar Babcock, administered the sacrament, after being led in prayer by Eld. B. Clement. It was an occasion of deep spiritual feeling, and was a rich feast to all who endeavored to show faith in the Lord's death.

Mrs. Morton has gone to her home at Milton, Wis. It was very hard for us to give her up, but we know she will find the work God calls her to do, wherever she may be. May he richly bless and comfort her.

The Y. P. S. C. E. maintains a good interest in their Sabbath afternoon prayer-meetings. The new pastor is an inspiration to them to "remember their Creator in the days of their youth." The Junior Christian Endeavor is prospering as usual under the leadership of Myra Huthins, Superintendent, and Eva Hill, Assistant.

The meetings at the Barker School-house were discontinued for a time, except the regular Sunday night appointment. The house was full last night, and a vote was taken expressing a wish for meetings every night this week. Pray for the work in Nebraska. B.

Colorado.

CALHAN.—The Calhan Seventh-day Baptist Church was organized by Rev. S. B. Wheeler, Sabbath, June 17th, with seventeen constituent members. We have been looking for a report

of our organization in the RECORDER from Bro. Wheeler, but not seeing it, and as some are interested enough to inquire about our church, country, climate, etc., I send this notice.

One family, that of Bro. A. L. Clark, joined us expecting to go to Boulder this fall. He is intending soon to leave us. The others of our membership I think are here to stay. Our meetings have been kept up with a good interest. Each Sabbath, after Sabbath-school, there has been a sermon read by some member, or we have had a conference meeting or a Bible-reading. There have been from twenty to twenty-five in attendance each week.

This is a wide-open country. Plenty of fresh air and good water which gives it a world-wide reputation for healthfulness. The soil is a sandy loam, admirably adapted for raising potatoes, turnips, rutabagas, squashes, pumpkins, etc., while corn does well; wheat, oats, rye and millet are grown here.

Most garden vegetables grown in a Northern climate can be raised, also small fruits. There has been no effort to raise the larger fruits, but I see no reason why they might not be raised with proper care. There is plenty of government land to be had yet, but it is being taken fast; and if any of our brethren anticipate taking advantage of "Uncle Sam's" liberality in this section of the country, it would be well to come soon. They will find a warm welcome from the church. We will, of necessity, be somewhat scattered but that is not much of an objection, for we have splendid roads and no mud to speak of.

Potatoes have averaged four or five thousand pounds to the acre this year. They have sold for from seventy to eighty cents per 100 pound, which pays the farmer well for all labor, and gives a good profit. Squashes, beets and turnips, etc., bring a good fair price. There is a good opening for a general merchandise establishment here, if the right kind of a man gets into it; that is, a rustler with plenty of money.

Bro. Horace Loofboro is our church clerk and will doubtless be glad to give any further information, or answer inquiries of those interested.

O. D. WILLIAMS.

Oct. 17, 1893.

If Christianity is to be an unmixed blessing to India, it must be Christianity on the basis of total abstinence, said Sir William Hunter.

"No member shall be permitted to drink the white man's grog," is one of the by-laws adopted by a recently organized Zulu church.

The conception of mission work which confines it to evangelism, pure and simple, is very meagre. It rather includes the laying of the foundations and the erection of the superstructure of the whole kingdom of God. It not only means the saving of souls from destruction—it means their development into the image of Christ.—*New York Observer*:

"WHAT do you think, my boy," asked the mother who was teaching Johnny his Sunday-school lesson, "what do you think Lot did when he saw his poor wife turned into a pillar of salt?" "I don't know, mamma; I spec' he wondered where he could get a fresh one."

UNLESS I give my heart wholly to God, and make my religion my great and engrossing concern, I shall be a stranger not only to duty, but to all solid peace and enjoyment.—*Chalmers*.

THE devil sets no traps for the man who expects to get to heaven by being religious a couple of hours a week.

WHEN God says "come," he goes out to meet us; when he says "go," he goes with us.—*E. A. Lawrence*.

POPULAR SCIENCE.

ABOUT thirty electric locomotives are now in use in the mines of the United States.

THE soil is, of course, free from organic life at a depth of a few feet. In soil from the surface, Dr. A. A. Houston, of Edinburg, found an average number of 1,687,799 bacteria; from a depth of three feet, 173,807; and from a depth of six feet, only 410.

CHEAP HYDROGEN.—Some interesting experiments are being made in London in the commercial development of the new Hawkite process of manufacturing hydrogen gas. Clippings and scraps of iron, which have been hitherto practically useless, are roughly pressed into porous blocks, and these are used with sulphuric acid, in suitable generators, for preparing the gas. The residual ferrous sulphate is crystallized and sold. It is believed that the hydrogen can compete in many cases with coal gas, and under favorable conditions it is claimed that the cost is actually covered by the value of the residual product. The process seems especially adapted to the running of small boats. The gas bricks occupy only one-fifth of the space required for an equal weight of coal, and the yield is 12,500 cubic feet per ton, against 9,000 or 10,000 from coal. For power purposes no gas holder is needed, as the gas can be conducted directly from the generating chamber to the engine. An eighteen foot launch, fitted with a 1/2 horse-power gas engine, has been run 8 1/2 miles an hour at a cost of about ten cents per hour.

HELPFUL SUGGESTIONS.

If you are impatient, sit down quietly and have a talk with Job.

If you are just a little strong-headed, go to see Moses.

If you are getting weak-kneed, take a look at Elijah.

If there is no song in your heart, listen to David.

If you are getting sordid, spend a while with Isaiah.

If you feel chilly, get the beloved disciple to put his arms around you.

If your faith is below par, read Paul.

If you are getting lazy, watch James.

If you are losing sight of the future, climb up to Revelation and get a glimpse of the promised land.—Golden Censer.

SPECIAL NOTICES.

U. M. BABCOCK desires his correspondents to address him at Watson, Lewis Co., N. Y.

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.

MANY of the churches have responded to the appeal for funds, from the Treasurer of the General Conference. But the treasury is still empty and worse than empty. The Minutes will be published in a few days. Will the churches which have not paid their apportionment kindly give attention to the following list?

South-Eastern Association.

Table listing church names and amounts: West Union \$2 51, Lost Creek 17 60, Middle Island 8 47, Ritchie 7 48, Roanoke 3 52, Green Brier 10 23, Conings 1 43.

Eastern Association.

Table listing church names and amounts: Piscataway 9 39, First Hopkinton 35 50, Berlin 11 44, Waterford 4 98, Marlboro 8 61, Second Hopkinton 11 86, Rockville 21 15.

Table listing church names and amounts: First Westerly 4 89, Pawcatuck 34 08, Woodville 2 29, Greenmanville 3 74, Second Westerly 3 35.

Central Association.

Table listing church names and amounts: First Brookfield 20 68, Second Brookfield 18 37, DeRuyter 15 32, Scott 8 42, First Verona 8 14, Adams 30 25, West Edmeston 7 95, Cuyler 1 43, Luncklaen 3 74, Watson 6 03, Norwich 75.

Western Association.

Table listing church names and amounts: Friendship 14 33, First Genesee 19 34, Second Alfred 19 27, Richburg 11 20, Independence 11 50, Hartsville 8 06, Hebron Centre 3 55, West Genesee 2 86, Andover 7 76, Wellsville 4 60, Hebron 9 18.

North-Western Association.

Table listing church names and amounts: Milton 19 91, Albion 18 10, Walworth 10 61, Utica 2 20, Rock River 8 72, Welton 7 84, Carlton 7 62, Dodge Centre 12 24, New Auburn 5 37, Grand Junction 1 54, Farina 13 59, Long Branch 5 64, North Loup 21 73, Stone Fort 2 40, Cartwright 1 38, Pleasant Grove 3 30, Wood Lake 1 15, Marion 1 15, Bethel 1 65, Shepherdsville 5 58, Big Springs 2 92, Jackson Centre 7 43, Daneville 1 43, Dell Rapids 1 10.

South-Western Association.

Table listing church names and amounts: Fouke 4 13, Bulcher 77, DeWitt 1 63, Hammond 3 63, Eagle Lake 58, Hewitt Springs 3 08, Providence 1 93, Rose Hill 38, Rupee 47.

WILLIAM C. WHITFORD, Treasurer.

ALFRED CENTRE, N. Y., Oct. 22, 1893.

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

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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.

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

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

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

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

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Table with columns: Eastern Time, June 4, 1893, 8, 12, 10, 24, 26, 6, 14, 18, 20, Leave, A. M., A. M., P. M., P. M., A. M., A. M., P. M., P. M., A. M., P. M., P. M., A. M., Arrive, A. M., A. M., A. M., A. M.

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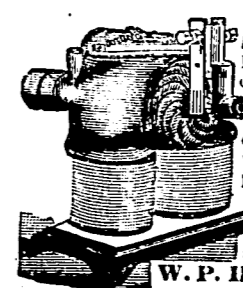
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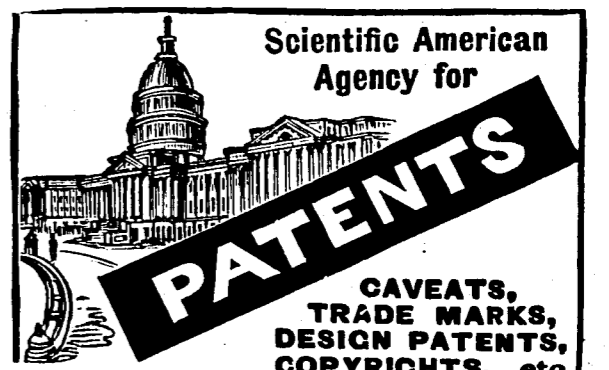
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CONDENSED NEWS.

Chatham, N. Y., Oct. 21st.—The names of 250 women have been registered in this village to-day.

Boston, Oct. 21st.—Edward L. Ferris, the instructor of sparring at Hemenway gymnasium, at Harvard, was stricken with apoplexy while walking in Cambridge late yesterday afternoon. He was removed to the Massachusetts General Hospital.

Owego, N. Y., Oct. 21st.—On the first registration day in Owego 400 women were registered. It is probable that a woman will be nominated on an independent ticket for School Commissioner, on account of the women favoring scientific temperance instruction in the schools of the county.

Healdsburg, Cal., Oct. 21st.—City Treasurer Mulligan was found yesterday gagged and bound to a tree near town. When he recovered consciousness he declared that he had been surprised by two masked men near his house on Thursday night, and forced at the point of a pistol to go to the city treasury, open the vault and give them the contents of the vault, amounting to \$3,000.

Brunswick, Ga., Oct., 21st.—Forty-seven new cases of yellow fever were reported here to-day. There were four deaths, all white people. Several new cases have developed on St. Simon's Island. The rainy weather for the last few days, changing to a dry warm spell, has favored the scourge. Nurses are being called for on all sides, and many patients who were resting quietly are now dangerously ill.

Chicago, Oct. 21st.—William L. Wilson, of Evanston, Ill., who was reckoned with the dead in the disaster near Battle Creek, is alive, and is now telling the story of his escape. He, with Joseph S. Archbell, also of Evanston, were the only two who succeeded in extricating themselves from the wreck and flames of the telescoped coach No. 13. Mr. Archbell is suffering from a smashed ankle and Mr. Wilson is limping slightly from a bruised knee.

Jackson, Mich., Oct. 21st.—Testimony in the coroner's inquest over the victims of the recent Michigan Central wreck was concluded this afternoon. About 7 o'clock, when the room was cleared for them, the jury created a sensation by marching out of the room in a body. About an hour afterward they were found by the coroner in a shoe store, and on their refusal to give any explanation of their conduct, to say where they had been, what they had done and when they could return, the coroner went home with the declaration that he would receive no verdict from the jury.

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

Royal Baking Powder ABSOLUTELY PURE

Boston, Oct. 21st.—The funeral of Mrs. Lucy Stone Blackwell took place this afternoon from the church of the Disciples, West Brookline street and Warren avenue. The floral tributes were predominantly yellow and white, the favorite colors of the friend thus remembered. Services were conducted by the Rev. Charles G. Ames, and eulogies were spoken by Mrs. Mary A. Livermore, Anna Garland Spencer, Colonel T. W. Higginson and William Lloyd Garrison. The pallbearers were Laura Ormiston Chant, Emily Fifield, Mrs. J. W. Smith, Mrs. F. B. Ames, K. L. Stevens, Anne Whitney, the Rev. Samuel May, Colonel T. W. Higginson, Frank J. Garrison, William Lloyd Garrison, William L. Bowditch and Charles G. Ames. The body of the deceased woman was put into the receiving tomb at Forest Hills Cemetery. A telegram of condolence was received just before the funeral from Mrs. Potter Palmer, of Chicago.

MARRIED.

BRIDGE-PEABODY.—By Eld. G. P. Kenyon, at the home of Charles Crandall, in Main Settlement, N. Y., Oct. 10, 1893, Freeman F. Bridge, and Nina Peabody, both of Bell's Run, Pa.

WILSON-WILLIAMS.—At the residence of the bride's parents, Oct. 15, 1893, by the Rev. Geo. W. Hills, Mr. W. L. Wilson, and Miss Sarah E. Williams, all of Attalla, Ala.

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.

GOODWIN.—In Clymer, N. Y., Oct. 6, 1893, of paralysis, John D. Goodwin, in the 52d year of his age.

He was the son of John M. and Mariah E. Goodwin, of Andover, N. Y. Mr. Goodwin had been in the telegraph business for twenty-five years or more. His remains were brought to Andover for burial, and his funeral was held in the M. E. church, Oct. 8th. He left a wife, parents, one brother and one sister and other relatives. J. K.

SHERWOOD.—Olive S., wife of John Sherwood. Funeral conducted by the writer, at Myrtle, McKean Co., Pa., Sept. 29, 1893. G. P. K.

MCCALMONT.—On Bell's Run, Pa., Oct. 1, 1893, Lulu, infant daughter of Merrit and Adel McCalmont, aged 4 months and 5 days. Funeral at the church on Bell's Run, Oct. 3, 1893. G. P. K.

VARNEY.—In Hebron, Pa., Sept. 30, 1893, Mrs. Asenath Srauldling Varney, wife of Joseph Varney, 72 years of age. Funeral at her late residence, Oct. 2d. Text, Psa. 35:14. Burial at Sharon Centre, Pa. G. P. K.

NELSON.—At Shiloh, N. J., Oct. 9, 1893, Henry Herbert, son of Henry Harrison and Mary E. Brown Nelson, in the 25th year of his age. For more than a year he battled with that dreaded disease, consumption, which has taken his mother and now four of her children. "Death is come up into our windows, and is entered into our palaces, to cut off the children from without, and the young men from the streets." Jer. 9: 21. I. L. G.

RANDOLPH.—At his home at Griggston, N. J., Oct. 7, 1893, Abram F. Randolph, aged 70 years, 1 month and 2 days. Abram Randolph, son of Ephraim and Anna Randolph, was born at New Market, Sept. 5, 1814. He was twice married, and the father of five children all living. Mr. Randolph never made a profession of his conversion, or united with any church, but for some years has expressed a readiness to meet his God, knowing that he could not live long. Funeral services were held at the home of his daughter, Mrs. Calvin Randolph, near New Market. Isa. 51:12. F. E. P.

SAUNDERS.—At her home near Farmington, Ill., Oct. 10, 1893, Annis Hull, wife of A. P. Saunders, deceased, aged 81 years, 5 months and 38 days. Deceased had been in poor health for over nine years. January last she sustained a fall, and has not since been able to walk without assistance. Her last sickness was brief, being confined to her bed only nine days when death came to her relief.



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Mrs. Saunders had never made a public profession of her faith in Christ, but in conversation with the writer some two years ago, declared her readiness to leave this world. Funeral at her late residence, Oct. 11th, conducted by Rev. F. W. Hullinger, of the Congregational Church. Burial in the Pleasant Hill cemetery. I. B.

MAXSON.—At Milton, Wis., at 12.30 A. M., Oct. 12, 1893, of heart failure, Geo. R. Maxson, son of the late Luke Maxson, of Alfred Centre, N. Y.

The deceased was 61 years of age last June. He had been out of health for a year or more. He leaves a wife and four daughters, all of whom are greatly saddened over the departure of husband and father. He was a kind husband, a loving father and an honest, generous and conscientious man. He received a classical education at Alfred Centre, and at one time filled an important position in one of the principle county offices in Vandalia, Ill. He made a profession of religion in early life and united with the Seventh-day Baptist Church at Alfred Centre, whence he transferred his membership to Farina, Ill. We trust he died with the Christian's hope, as in the latter part of his life his interest in spiritual matters was very much revived. His funeral was attended by a large concourse of relatives and friends. Sermon by the writer. E. M. D.

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Literary Notes.

The November Harper's Magazine is the concluding number of the eighty-seventh volume. It opens with the second installment of Edwin Lord Weeks' richly illustrated account of his journey across Persia by caravan, which grows in interest as it proceeds, and must stand as an important contribution to the literature of travel. William Black's novel, "The Handsome Humes," is finished in this Number.

Harper's Weekly for next week will be a notable World's Fair Number. In addition to three full-page drawings by Frederic Remington, Rosina Emmet Sherwood, and T. Dart Walker on World's Fair subjects, it will contain an eight-page Supplement exclusively devoted to the World's Fair, and consisting principally of photographic reproductions of the most interesting views to be found in the interior of the various buildings.

Harper's Young People for October 31st is the end of the volume, but it also announces the beginning of a great story—perhaps the greatest boys' story of many a year. Captain Charles King is a well known writer of novels and of young people's stories, but he has outdone himself in "Cadet Days," which begins with the issue of Harper's Young People for November 7th.

World's Fair Near its End.

THE ERIE'S LAST TWO EXCURSIONS

The popular Erie Lines offer the public two more one-half rate excursions to Chicago, Wednesday, Oct. 13th, and Wednesday, Oct. 25th, all tickets good for ten days to return. The new "Scarrett-Forney's" patent high-back seat coaches will be used, accompanied by special agent and uniformed porters. Remember the Erie is the popular line. Do not hesitate, but go and witness the greatest and noblest work achieved by man. See Erie ticket agent for complete information, or address H. T. Jager, Gen. Agt. Pass. Dept., or J. O. Prescott, Excursion Manager, 177 Main St., Buffalo, N. Y.

For Sale.

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

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