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THE SABBATH RECORDER.

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"WHAT OF THE NIGHT?"

BY IDA FAIRFIELD.

"Watchman, from thy lofty tower
Peering through earth's gloomy night,
Tell us, at the present hour
Canst thou see the morning light?
Are the mountain-tops sun-kissed,
Hath the dawn unbarred her way,
Skies of pink and amethyst
Ushering in the golden day?"

"Yes," the watchman's voice replies,
"Though the night of sin is long,
There is promise in the skies,
Hope for man, for God is strong,
And his Spirit rests with power
On his people; while they pray
Falls the pentecostal shower
Full of blessing on their way."

Not alone the watchman dwells,
Shut his guarded tower within;
But a mighty army swells,
Beating back the hosts of sin,
Lifting up the standard high,
In his name on whom they call
Hear ye not, the battle cry?
God and Christ shall conquer all.

In the promises is light,
God, the mighty God, shall give
Strength and victory to the right;
And his truth forever live.
Down the ages floats his voice,
Father, Comforter and Friend,
Pledged in one, work on, rejoice,
"I am with thee to the end."

WE are glad to notice the increasing unpopularity and universal condemnation of the riotous, and utterly inexcusable practice of "hazing" among students of some of our colleges. The recent murderous case of hazing in Princeton College has aroused public sentiment to the "boiling point."

IN another interesting communication from X. Y. Z., in this issue, attention is called to a typographical error in a previous communication, with the remark that the writer does not hold editors and proof readers responsible for not being familiar with all the light reading of the day. But it is not so much the want of familiarity with the light reading as it is the fault of the utterly indecipherable hieroglyphics of the chirography of some who write for the press. When all the experienced army of employes in a printing house, from the vivacious d—l to the demure editor, cannot possibly distinguish Hardy's "Tess of the D'Urbervilles," from Victor Hugo's "Les Miserables," please do

not call it want of acquaintance with light literature! This is only used as an illustration to show the possible perplexities of printers, and to caution all who write for the press to write plainly.

A CORRESPONDENT expresses surprise that a series of articles in the *Catholic Mirror* have not been reproduced in the SABBATH RECORDER. Well, in the first place, those articles which the editor read with much interest, if printed in the RECORDER would crowd out a large amount of matter prepared on purpose for the RECORDER and ordered printed therein. In the second place, we find in our exchanges a large amount of matter even more interesting and important than the articles referred to, which are equally as deserving of a place in our columns, if there were room. And thirdly, we have a paper, the *Evangel and Sabbath Outlook*, devoted to that special line of Sabbath literature; and the editor of that able paper has already given notice that the articles referred to will receive special attention in his paper. For these reasons, and others that might be given, they have not appeared in the RECORDER.

"OF making many books there is no end." If this were true in Solomon's time with what additional emphasis can the same be said of our times. Among the most valuable contributions to the religious literature of our day we may safely place many volumes of sermons. In point of scholarship, patient research, masterly argument, wise counsel and withering rebuke of sin, no other class of literature outside of the Bible itself, can bear any fair comparison with sermons. A new, and by no means inferior volume, has just been issued by E. B. Treat, 5 Cooper Union, New York, containing fourteen sermons by David Cregg, D. D., pastor of the Lafayette Avenue Presbyterian Church, Brooklyn, N. Y. Dr. Cregg is the successor of Dr. Theodore L. Cuyler, whose name is familiar to all readers of religious literature of the last quarter of a century or more. These sermons by Dr. Cregg are plain, practical and powerful in the presentation of the great themes of the gospel. The book is entitled "Our Best Moods," Soliloquies and other Discourses, and it will be difficult to find a volume of more fresh, original and popular sermons for \$1 25 than this one.

LUCY STONE, as a woman of great excellence of character and power as a reformer, is certainly receiving her mead of praise since passing from the scenes of her earthly labors and conflicts, if she did not while living and laboring in the broad field of humanitarian effort which she had chosen. It is admitted by all that hers was a "rare and noble spirit." Those who did not agree with her in the sentiments she advocated gave her credit for possessing intellectual power, courage and grace, which are seldom combined in reformers. She had a singular sweetness of nature which enabled her to say things with acceptance and convincing effect

which most others would say only to repel. One writer of just discrimination and clear analysis of her powers of mind and heart has spoken thus: "After a woman of brilliant talents had spoken with vigor and vehemence, arraigning the tyrant man for the irregularities of the law as bearing upon women—saying nothing but the truth, but adding to that truth a temper which provoked anger—Lucy Stone would arise, and in two minutes would calm the troubled waters, and, uttering the same burden, would bring every hearer to assent to all she said. Her gentle and lovable countenance, her musical, low, but clear and searching voice, her gracious and persuasive manner, would steal away every resentful or unpleasant feeling, and the man who entered the hall a disbeliever would leave it at least "a hopeful convertite." Her first public appearance was as an abolition lecturer. Like all early abolitionists, she was unpopular and received insults from the rude rabble which she passed by unheeded, or, at least, without unpleasant resentment. At one of her addresses some rude boys broke out a windowpane and turned the hose upon her. She simply drew her shawl about her and kept on speaking without unfavorable notice of their rudeness. On another occasion a crowd of roughs filed into the hall where she was speaking and terrified the people. Many of her friends ran away, and when she was urged to flee with them she calmly refused to go. When asked what she would do, she said, "I will ask this gentleman to protect me," and going straight to the leader of the gang of roughs, she placed herself under his protection, asking him to lead her through the crowd, which he did in a most gallant manner.

After a time she married Henry B. Blackwell, but by mutual consent she retained her maiden name, simply Lucy Stone. She lived to see many changes in common law and social customs favorable to women, and died at the age of seventy-five years, respected, honored, loved as a pure minded, sweet tempered Christian reformer.

DR. PHILIP SCHAFF, who died in New York City, October 20th, from paralysis, was one of the most eminent ecclesiastical scholars and writers of this century. He was educated at Stuttgart, Tubingen, Halle and Berlin, and in 1844 he occupied a professorship in the Theological Seminary of the German Reformed Church, at Mercersburg, Pa. On account of his broad and liberal views he was tried for heresy, but unlike some of his co-laborers, he was acquitted by the Synod. In 1870 he accepted the chair of sacred literature in Union Theological Seminary of New-York, and remained in that position until a short time before his death, when he was retired as professor *emeritus*. Dr. Schaff was a prolific writer, and among his ablest works are the Schaff-Herzog "Encyclopedia of Religious Knowledge," "History of the Apostolic Church," "History of the Christian Church," "Creeds of Christendom," "Through Bible Lands," "A Bible Dictionary,"

"Companion to the Greek Testament." Quite a number of our people, together with the editor of the SABBATH RECORDER, who have studied theology in Union Seminary, will remember Dr. Schaff with great respect for his eminent learning and his beautiful Christian character.

TO MANY people who have visited the great city of Chicago this season for the first time, and have wondered at the magnitude of its towering buildings, the extent of its area, the evidence of its wealth and prosperity, it will seem almost incredible that all of this growth is within the memory of many people now living. On the 25th of last July, Jeremiah Porter, D. D., died in Beloit, Wis., aged 88 years and six months. Dr. Porter was born in Hadley, Mass., Dec. 27, 1804, graduated at Williams College in 1825, and from Princeton Theological Seminary in 1831, and that same year was sent out by the American Home Missionary Society into Michigan Territory. In 1833 he was transferred to Fort Dearborn (now Chicago) with a garrison of soldiers. At that time the entire population, including Indian, French, American and the soldiers in the Fort, did not exceed 300. His first discourse, in a carpenter's shop of the fort, May 19, 1833, was the first sermon ever preached in Chicago. The first Sunday in July of that year he organized the first church of Chicago, Presbyterian, consisting of twenty-seven members. January 4, 1834, the first church building was dedicated. The mercury was twenty-nine degrees below zero. The building cost \$600. In one of his communications to the Missionary Society about that time he expresses his great pleasure in receiving a letter from New York in the short time of *thirteen days*. Behold the change! Chicago of to-day with nearly a million and a quarter of inhabitants, and destined, not many years hence, to be the metropolis of the nation.

THOUGHTS ON THE PARLIAMENT OF RELIGIONS.

BY REV. B. C. DAVIS.

"And they sing the song of Moses, the servant of God, and the song of the Lamb, saying: Great and marvelous are thy works, O Lord God, the Almighty; righteous and true are thy ways, thou King of the ages. Who shall not fear, O Lord, and glorify thy name? for thou only art holy; for all the nations shall come and worship before thee; for thy righteous acts have been made manifest." Rev. 15:3, 4.

One could hardly sit in the Parliament of Religions without feeling that he is in a day of prophetic fulfillment. In the name and interest of religion all nations and religious faiths were assembled, peacefully and reverentially to confer together, to take off the veil that birth, home influence, culture, and devotion, had woven over the most sacred experiences of the soul; every one to lay bare to view his needs, his hopes and his achievements; to invite his brother to come with him into his "holy of holies," to look upon his shrine, and to pass judgment upon what he himself called holy, and you seemed to feel that you stood, not before *one* uncovered soul, but that you were behind the scenes where each looked into every other one's real self; and all this, not to bite and devour each other, but to see what in each is weak, and to reverence that which is strong.

The large-hearted Dr. Barrows, to whose generous fraternal spirit and untiring efforts this great meeting owes its being, sits in the center of the stage as the presiding officer,—a Christian, evangelical, gospel minister, the president of a congress of the religions of the

world. Near him is Dharmapala, a Buddhist priest, in his pure white gown; and the Brahman Mozoomdar; also on the stage sit the Greek Archbishop, Japanese, Shintoists, Jews, Africans, Armenians, and Syrians. Side by side with these you may distinguish Edward Everett Hale, the Unitarian; Lyman Abbott, the Congregationalist; the Roman Catholic Bishop Keane; A. H. Lewis, the Seventh-day Baptist; and Laura Ormiston Chant, England's Christian philanthropist,—a medley of all nations and religions and faiths. These, together breathe the silent prayer to Almighty God; join in the prayer that Jesus taught his disciples to pray, and sing in one grand chorus, "Nearer, my God, to thee."

One seems to turn instinctively, I say, to the fulfillment of the prophecy: "They sing the song of Moses, the servant of God, and the song of the Lamb, saying, Great and marvelous are thy works, O Lord God, the Almighty; righteous and true are thy ways, thou king of the ages; who shall not fear, O Lord, and glorify thy name, for thou art holy, for all the nations shall come and worship before thee." You seem to feel the sweet zephyrs of the approaching day when men shall have come victorious from the beast, and from his image, and from the number of his name; and when they shall stand by the glassy sea, having the harps of God.

To be sure such an ideal is not yet realized; the Parliament is only a shadow cast in advance of what I believe is a better day; a day of larger fraternal feeling, of more real fellowship, of Christian triumph.

To be sure many men came to the Parliament like Paul as he went to Damascus, when he verily thought with himself that he ought to do many things contrary to the name of Jesus of Nazareth. Like Paul they did what they could, yet at the same time the great light of the gospel truth was here permitted to shine upon them; what its power may prove, God alone can know. Some people are so narrow as to think that there is no truth or virtue or piety in any religion other than Christianity, and such a Christian is likely to feel that all Christians, save those of his own denomination, are either hypocrites or blind and ignorant. Some such people opposed the Parliament, and seemed to feel that it was sacrilege for a Christian to sit beside a pagan and listen courteously to the story of his religious faith, or that a meeting in which all denominations and creeds share equally was little short of mockery. It is safe to say, however, that if any such person overcame his prejudice sufficiently to permit him to attend these meetings with a fair mind, he was soon disabused of any such notions.

It is difficult for any great movement to be entirely free from incidental evils. Some such may deserve our notice before passing to the more detailed account of the Parliament.

In the first place it gave an opportunity for people who are eager for the novel, and sensational, to make the most of everything that savored of lawlessness, or defiance to received statements of faith or methods of work. This was noticed especially in the newspaper reports of the speeches fostering such sentiments; and sometimes in the readiness of the popular audience to applaud sentiments of this nature.

Another evil incident may be said to be the possibility given to people of meagre religious principle to say from the marked resemblances that were brought out between different systems of religion, in some of their points, that there is after all a minimum difference, and one faith is just about as good as another.

Another might be the possibility of non-religionists, claiming that because no religion is faultless, therefore none is good; and all are wholly bad. But it is hard to think that any one would be so weak as to take this position. And it must seem evident that the vast and manifest good of the Parliament, must leave these possible and incidental evils almost without any significance.

But let us hasten to the consideration of the features of the Parliament that are in the line of achievement.

And in the first place the relations of the ethics or natural religions, especially of the East, to Christianity, were forced to the attention of the thinking public, more than by any means ever before hit upon. Buddhism, Brahmanism, Confucianism, and Shintoism were represented by men of strong personalities, men who were the lights of these faiths. They were serious, earnest, devout and spiritual; and when they compared their systems with Greek and Roman, Anglican, German and American churchmen, we could see better than in any other way, the power that these religious systems have over the millions of their devotees. You could no longer think of them as weak and disintegrated legends and traditions; but they are powerful systems of philosophy—old and deep rooted in the minds of the people, which will not fade out at the first appearance of Christianity, like the mist before the rising sun. If we have been hoping for such results, and planning our missions with this intent, we may as well meet the fact first as last, that such an idea must be catalogued with the impossible. The work of Christianizing these nations is not the work of throwing away the old and accepting the new, as our fathers abandoned the ox-wagon as a means of transportation, and adopted the locomotive and palace car. But it is to take these people with their philosophy and their religious devotion, and educate them until they can detect the weak places in their own systems and be willing to reconstruct them in harmony with the true philosophy of God, and human life, and redemption through Jesus Christ. It is to make these systems new by incorporating so much of the truth that what is false within them will die of itself.

It is to Christianize them as a man is Christianized—not by killing him and giving to his name another, and wholly different being, but by letting the unchristian man take in so much of the Christ spirit, of virtue and love and devotion, that there is no longer room for selfishness, or pride, or sin; thus becoming a new man in Christ Jesus, until old things are passed away and behold all things are become new. Heathen religions are not images of straw to be thrown overboard root and branch as something wholly bad, and that has vitiated its most devout adherents, but rather to be received as practical truths, having been the best that men could do, in their stage of development to grasp the revelations of God to them. Looking at truth through a broken and disturbed vision, they have grasped much, while much has been misunderstood and misinterpreted. Having much good, much evil has been tolerated, and fostered, and even deified.

One could but look with wonder and admiration at the code of morals presented by almost every one of these heathen faiths. As systems of ethics they seem almost equal to that which Christianity inculcates—so opposite from the popular conception that we get from the more common description of morals in these mission fields. It must not be forgotten, however, that

this exposition is by the most favorable representatives of the faith, while the popular one comes from those most unfavorable to it, and each sees it from his own peculiar stand-point. A most important item brought out in these comparisons of religions was the debt that the Christian world owes to these ethnic religions of the East, for their high ethical codes, their spirituality and their devotion; and the importance was clearly seen of all Christendom applying itself to learn all that is best in the teachings of the great prophets of the East, that it may contribute to the power of the gospel, in teaching the full and perfect revelation of God in Christ—in meeting the learned disciple of Buddha or Confucius on such a plane of ethical and spiritual development as his religion has placed him on, and leading him to the higher places in Jesus Christ,—to carry him on through his own many glimmering lights, and loftier revelations of good, to the true incarnation,—the Christ of God. This comparison which we are studying shows a fundamental difference and the peculiar opportunity of the gospel, in the contrast between Christian and Pagan thought of God and his revelation to man as a sinner.

The character of Eastern thought is introspective and imaginative, and craves a mystical comprehensive unity of God with the universe.

Western or Christian thought is more practical and logical, and seeks individual, external and historical facts. The ethnic religions therefore are peculiarly pantheistic in their philosophy. They can hardly be said to deal with sin as such. They know no sinner and no Saviour. Sin is a matter of *fate*, and salvation as popularly considered is getting out of trouble into some safe place or condition. In its philosophical form, it is passing from the ignorance and illusion of conscious existence, through unconsciousness, to be swallowed up and lost in the Infinite.

Christianity recognizes the *personality* of every man; his *free will* and his responsibility for his obedience or disobedience of the laws of God. It recognizes God as seeking to redeem man from the love of sin, not to love him in the infinite, but to make him a glorified spirit; loving harmony and obeying God his Father.

In the second place Christian people were here permitted to look, through the eyes of heathen priests, into their own estimate of the work of Christian missions among them, and this estimate is no better illustrated than by the burning words of Dharmapala, the Buddhist priest of Calcutta? a man educated in a Christian college, a student of the New Testament, and speaking the English language intelligibly. Surveying an audience of thousands of people before him, the most of them Christians, he demanded: "How many of you have read the life of Buddha?" When about five persons responded he exclaimed: "Five only!! Four hundred and seventy-five millions of people accept our religion of love and hope. You call yourself a nation—a great nation, and yet you do not know the history of this great teacher. How dare you judge us? You complain that you do not make converts among us. You preach a God of love, but your own actions are selfish." He eloquently plead for the appreciation of all that is good in the native faiths, by Christian missionaries; and emphasized the fact that the mistaken bigotry and intolerance of Christian missionaries has not only hindered the spread of Christianity, but that it fails to represent to the natives the gentle and lowly

Jesus, for whom he himself professes so much reverence. And you could see that he clearly distinguished between the Christianity of Christ and the Christianity of many of his professed followers. Being himself a representative of a national religion he could not understand how, in this Christian land, such sins as are open and public in the city of Chicago could be fostered in the name of Christianity. Listening to these criticisms you could not, of course, fail to see that he had failed as lamentably of understanding Christianity as he charged Christians of failing to understand Buddhism, and yet you must confess that his criticism of Christianity was not wholly unjust.

Another matter in which the Parliament may be seen to be a way-mark, and an index finger of our times, is in the question of *Christian Union*. Whatever may be the outcome there is a decided movement in this direction, and this sentiment seemed to be a dominating enthusiasm of the Parliament. Even Bishop Keane, of the Catholic University of Washington, argued for reunion along the lines of the historic universal principles of Christianity. His thoughts may see these lines along the Roman Catholic branch of the universal church. Yet his words met a response from earnest souls in many branches of the church, and showed where a strong sentiment is culminating. I do not see that it can be church union in the immediate future, but I believe that there is to be such a Christian union as has not been since the days of the apostolic church. That we do not want to resist it; we could not if we would, but to put ourselves in it, assured that God will give us a place that will just fit his truth, if we are true to him, and I believe that this Parliament will count a mighty force in this direction, demonstrating the possibility of a fraternal fellowship and co-operation in the matters of religion, and showing that honest true men can have the grace to disagree and yet love each other for what they know to be worthy, and work together for the mutual acquisition of all truth.

The study of comparative religions and especially of what the dead religions have bequeathed to the living, showed us that Dr. Lewis's statement is true, that all time is a unity. "The present is a part of the past; and the future will be made up of the past and the present." No time is isolated; and that in God's economy his kingdom is continually being evolved out of the ages of history as they are bound together and manipulated by his almighty hand.

Beside the main parliament in Columbus Hall there were a number of smaller halls, in which denominational congresses were being held simultaneously, 155 of these special congresses were held. To the Seventh-day Baptists two days were given, Seventh-day and Sunday, Sept. 16th and 17th. A full programme was prepared by the committee, which you have doubtless read in the RECORDER. Prof. Wm. A. Rogers, of Colby University, was elected president of the Congress, and opened it with an admirable address.

The programme was carried out as printed with but slight variations. The attendance at these meetings was not always large, but usually good audiences were present to hear the various presentations of our denominational work and doctrines. No two audiences were the same, indeed, in a single meeting many of the people who attended were only present for a short time and, withdrawing, left their places to be filled by newcomers, so that in the two

days very many people were permitted to hear something of the doctrines of the Sabbath and the peculiar mission of Seventh-day Baptists.

The session for Sunday afternoon was adjourned so that all might be permitted to hear Dr. Lewis's address before the main parliament in Columbus Hall, which came at that hour. The subject of this address was "The Divine Element in the Weekly Rest-day." It was given before an audience of about two thousand people. It was a masterful production, and given in Dr. Lewis's eloquent style it made a strong impression upon the public mind, and was printed in full in the Monday edition of the *Chicago Inter-Ocean*.

It is a significant fact that this Parliament was in our own country, and was the result of an American spirit and American enterprise. A European speaker said that never before was such a congress possible, and even now, it was possible in no country but America. Another significant thing is that it was all given in the English language. Most of the speakers could themselves read their productions in English, and where this was not possible the author sat upon the stage while some one else read an English translation of his address.

A full report of the Parliament, and an abridged account of the various congresses is now in preparation by Dr. Barrows and will soon be issued. It will be an invaluable contribution to religious literature, adding immensely to the study of comparative religions, and furnishing a concise and fairly presented account of all the religions represented at the Parliament, and of many of the distinct and more important phases of Christianity.

In conclusion, this great Parliament of religions has added another proof and demonstration that all nations and races of men are children of God; that all have heart hunger for him, that they have had some messages from him, that their faces are set toward him, and that though in the darkness and the shadows they are feeling after him, if haply they may find him. It showed that the purest and best of every religion stands forever opposed to whatever degrades and lowers manhood, rum and opium and the deadly social evils were unanimously declared the enemies of all religion—the destroyers of the spiritual life.

The Parliament demonstrated that religion has a two-fold aim, the salvation of the individual and the elevation and purification of society. But beyond this it has forever demonstrated, that what other religions seek for, the religion of Jesus Christ gives, and that he who believes in the religion of Jesus Christ can ask for no better demonstration of its truth than that it be placed side by side with other forms of religious life until men can truly compare them, and further still, that such an intelligent comparison will at once make the acceptance of Christianity both a logical and a spiritual necessity.

"I NEVER could get interested in foreign missions." "Ever been at a missionary meeting?" "No." "Ever read a book on foreign missions?" "No." "Ever attend a lecture on the subject?" "No." "Ever hear a missionary sermon?" "No." "Ever see a missionary?" "No." "Ever give any money for the support of missionary work?" "Why, no!" . . . "Who is responsible for your lack of knowledge on this subject?" No answer. "What excuse will you give at the last for not growing in grace and a knowledge of God?" No answer.

AFTER I found peace with God, I learned more in one day than formerly, with equal application, in a whole month.—*Adam Clarke*.

MISSIONS.

FIFTY-FIRST ANNUAL REPORT

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

(Continued.)

SOUTH-WESTERN ASSOCIATION.

The Rev. L. F. Skaggs, Billings, Mo., General Missionary.

Mr. Skaggs reports 49 weeks of labor with the Corinth Church, Barry Co., the Delaware Church, Christian Co., and the Providence Church, Texas Co., and at five other preaching places; 218 sermons and addresses; congregations averaging about 30; prayer-meetings 33; visits 311; 1,149 pages of tracts and 130 papers distributed; 2 additions,—1 by baptism; 14 Seventh-day Baptist families and 40 resident church members. He writes:

"For the past three years and five months the writer has given his entire time to the preaching of the gospel. With what success and whether faithfully done the judgment only will reveal. Feel very sad when I look over that time and see so little visible good done. But it is ours to obey and leave the results with God.

"Real vital godliness is at a very low ebb at present, throughout South-Western Missouri. They are now reaping the effects of no-lawism and no-Sabbathism which have been sown broadcast.

"I have visited once each month the Corinth Church in Barry Co., usually preaching five discourses at each visit. They sustain a weekly prayer-meeting. There have been no additions the past year. However the interest is good. There are a number of persons at this place who are convinced that Sunday has nothing but tradition for its observance. I think the surroundings here are good for the building up of a strong church. Through the past year I have preached once each month at the Delaware Church. The membership has been so scattered since last autumn it has seemed very discouraging, as three families moved away twelve miles. Have preached once a month at the Providence church. This church is very weak as to its working force. Its membership is scattered and some are disorderly. (Since this report the church has expelled its disorderly members.) The prospects for building up here at present look rather gloomy. Have visited Plum Valley twice the last quarter. Eld. Gilbert Hurley's home is here. The interest is good in this section. At the last two visits, on First-day the people brought dinner with them and I preached at 11 A. M. and 3 P. M. At the Neigles school-house, about six miles east of the Providence church, have preached three times. The attendance was small but the people seemed to be hungry for the gospel.

"The writer has preached once at Billings and was requested to preach again. I was requested to preach at the Presbyterian church at Cabool on the Gulf Railroad. Have preached twice the last quarter at the Brown school-house in Lawrence Co. The interest was very good, and they were very anxious that I should return and preach again. I am at present at Billings and go from here to Barry Co. May God bless you all. Pray for this field."

The Rev. Geo. W. Lewis, Hammond, La., Missionary Pastor.

Mr. Lewis reports a year's labor as pastor at Hammond, La., and Beauregard, Miss., with Beulah, La., as a preaching station; 79 sermons

and addresses; average congregations of 50; prayer-meetings 55; visits 355; the distribution of 1,550 pages of tracts and 110 papers; 13 additions,—2 by baptism; 32 Seventh-day Baptist families; 63 resident church members, and two Bible-schools. He writes:

"Our cause and denominational interest on the Louisiana and Mississippi field have received their usual attention. The church at Beauregard is still keeping up the regular appointments with as good a degree of interest as could be expected, since their numbers are gradually growing less, which of course, has its natural effect upon the remaining ones. At the time of our last trip the families of Deacon Lewis Pierce and his son-in-law, L. R. Davis, were expecting soon to take their departure. Brother Pierce to Southern Minnesota and Bro. Davis to Calhan, Col. This takes the last deacon, the church clerk, and Sabbath-school superintendent although the latter office is now efficiently filled by Bro. Ellis Thompson. The balance of the church seem to be inclined to hold on for a time, at least, till they can sell without too great a sacrifice. Lack of wealth, railroad facilities and schools, and the existence of the Sunday law are the chief causes of this depletion, for the soil and the climate are perhaps as good as at any point in the South. These alone, however, cannot make a permanent and progressive church.

"But while partial disappointment is now present, we believe the time is not far distant when the sunny South will be opened up and developed, and that largely by Northern capital and enterprise. Thus becoming the pleasant and agreeable home of the wealthy, the educated, and the spiritual-minded. Indeed, in some parts the day has already dawned.

"The point of special interest in Hammond, during the last quarter, was the appearance of two young brothers, for the purpose of holding a series of revival meetings. But after further consultation, it was decided to postpone these meetings until the last of July. And since these brethren have been so successful in other places we are hoping and praying that their efforts may be greatly blessed and our entire village revived and set at work with new vigor and purpose."

The Rev. S. I. Lee, Fouke, Ark., General Missionary.

Mr. Lee reports 32½ weeks of labor in Arkansas, Eastern Texas, Western Louisiana and Indian Territory; 87 sermons and addresses; average congregations about 20; visits 150; the distribution of 20,489 pages of tracts; additions 3,—one by baptism; and 4,270 miles traveled. He writes:

"In connection with this report I will say that when in the Indian Territory I visited the Bethel Church, near Elk. Two years ago I organized a Sabbath-school at that place. Since then Bro. Powers organized the church, ordained Bro. J. O. Quillin and held a few meetings. The Adventists have held two series of meetings at that place and have also organized a church. Two years ago there were five Sabbath-keepers there. Now the Seventh-day Baptist Church has eleven members and the Seventh-day Adventists nine members. The additions are all converts to the Sabbath, and others appeared to be satisfied that we are right and almost decided to obey God. Bro. Quillin has done good work.

"In the vicinity of Bro. Millikin I preached eight sermons, the first to a congregation of ten, the next, at night of the same day (Sunday), to about thirty, and the last three nights the house

was crowded and eager faces pressed each window. The next Sunday a heavy rain prevented the meeting which was announced as the last, as I had arranged to leave for Bells that afternoon. Bro. Millikin was greatly encouraged and I trust will work with greater zeal.

"At Bells I was taken sick with *la grippe* and consequently greatly hindered in my work, and am not strong now."

The Rev. J. S. Powers, Bonita, Texas, General Missionary.

Mr. Powers reports 13 weeks of labor (the first quarter of the Missionary year), in Texas and Indian Territory; 51 sermons and addresses; average congregations about 100; prayer-meetings a few; visits 30; the distribution of 1,500 pages of tracts and 40 papers; additions 9,—7 by baptism; and the organization of one Bible-school.

Mr. Powers closed his labors as General Missionary with this quarter for the following reasons. We regret that circumstances were such as to compel him to give up the work in which he was so efficient and successful. He writes:

"Now as to my personal report, you are aware I had just left my old practice (medicine) and moved where I now live. Well, as I had consented to engage in the work, and that I might do so at once, I placed my accounts in a collector's hands; at the end of the collecting season he left without paying me a dollar. This not only crippled me at home, but hurt me in my work, not always having the money to bear my expenses. I have refrained from speaking of this until my final report, as I thought for good reasons. I will be compelled to return to my practice in order to remove my indebtedness, under which my character as a man as well as a Christian is bound to suffer. I shall try to keep up an appointment at Bonita should I remain here."

MISSIONARY SOCIETY BOARD MEETING.

The regular meeting of the Board of Managers of the Seventh-day Baptist Missionary Society was held in the vestry of the Pawcattuck Seventh-day Baptist Church, Westerly, R. I., Oct. 18, 1893.

The meeting was called to order at 10 A. M., the President, Mr. William L. Clarke, in the chair. Prayer was offered by Mr. George B. Carpenter. There were present eighteen members of the Board and two visitors. As this was the annual meeting at which appropriations were made for the ensuing year, many questions came up which required extended consideration and prolonged discussion. It was necessary, therefore, that the work of the Board should be finished at an adjourned session, which was held at the same place, Oct. 20, 1893. At this adjourned meeting there were present sixteen members and two visitors. The most of the action of the Board is here presented in brief summaries, rather than in order as voted.

Minutes of preceding sessions were duly read and approved.

In the absence of the Treasurer the Recording Secretary presented the Treasurer's quarterly report, which was received and approved.

In his behalf the Recording Secretary then presented the resignation of Mr. A. L. Chester, Treasurer of the Society. Action upon the resignation was upon motion waived temporarily.

It was then voted that a committee of three be appointed by the President to take into consideration the question of proper compensation of the Treasurer of this Society, and the amount of bonds to be required of the Treasurer. As that committee the President appoint-

ed Messrs. G. B. Carpenter, I. B. Crandall, and A. S. Babcock.

It was voted that the Treasurer be authorized to join the Treasurer of the American Sabbath Tract Society in making a transfer of the Oran Vincent property in Milton, Wisconsin, to Mr. R. W. Brown, in consideration of the sum of two thousand dollars, one half the proceeds of which is to come to each Society; and that the President be authorized to sign a contract for the sale sent to the Treasurer by Mr. E. P. Clarke, of Milton, Wis.

It was voted that the Corresponding Secretary be authorized to send a telegram to Mr. A. L. Chester, at Newton, Kansas, requesting him to visit Peoria, Ill., and ascertain what is to be done in regard to the property left by the late A. P. Saunders in view of the decease of his widow.

The committee appointed to consider the question of compensation of the Treasurer and the bond to be required of him, presented their report, as follows:

To the Board of Managers of the S. D. R. Missionary Society: Your committee would recommend that the bond of the Treasurer of the Society be \$20,000, the cost of such surety to be paid by the Society. We would further recommend that the salary of the Treasurer be at the rate of \$300 per annum.

G. B. CARPENTER, I. B. CRANDALL, A. S. BABCOCK, Com.

It was voted that the report be adopted.

It was voted that the President appoint a committee to communicate to Mr. Chester the foregoing action and request him to withdraw his resignation.

The President appointed as that committee the Rev. O. U. Whitford and Mr. Joseph H. Potter.

It was voted that the appropriations for the China Mission for the ensuing year be as follows:

Table with 2 columns: Item, Amount. Salary of the Rev. and Mrs. D. H. Davis \$1,000; Dr. Ella F. Swinney 600; Miss Susie Burdick 600; Boys' and Girl's Boarding Schools 900; Incidental Expenses 250. Total \$3,350.

It was voted that the Corresponding Secretary be instructed to inform Miss Rose Palmberg that it is the expectation of the Board to send her as an assistant to Dr. Swinney, in the Medical Mission at Shanghai, China, when she shall have completed her preparation for that work, if at that time it shall be deemed advisable.

The following appropriations were voted:

Table with 2 columns: Item, Amount. 1. To aid churches in the support of their pastors: Ritchie, W. Va., Church, at the rate of \$75 a year 75; Conings, " " 50; Salem, " " 100; Hornellsville, N. Y., " " 75; Watson, " " 75; New Auburn, Minn., " " 75; Hammond, La., " " 200; Pleasant Grove, S. D., " " 100; Cumberland, N. C., " " 50; First Westerly, R. I., " " 75; Second Westerly, " " 75. Total 950.

Table with 2 columns: Item, Amount. 2. For salaries, as follows: The Rev. G. Velthuisen, Holland Mission \$400 a year; O. U. Whitford, Cor. Sec. 800 (with incidentals and traveling expenses); The Rev. F. E. Peterson, Editor Evangel and Sabbath Outlook 300. Total \$1,500.

Table with 2 columns: Item, Amount. 3. For General Missionaries, as follows: The Rev. E. H. Socwell, Iowa Field \$240 a year; L. F. Skaggs, Missouri Field 400; S. R. Wheeler, Boulder, Col., Field 500; S. I. Lee, South-western Field 100 3 mo.; J. O. Quillin, South-western Field 100. Total \$1,340.

Table with 2 columns: Item, Amount. 4. For Evangelistic Work: The Rev. G. W. Hills, Missionary Evangelist on the Southern Field \$700 a year; The Rev. T. J. VanHorn, Missionary Evangelist on the Southern Field 500.

For general evangelistic work..... 1,300 \$2,500

Total appropriations voted, \$9,640.

The following resolution was adopted:

In view of the great need of evangelistic work among our people, and of the success which has attended our efforts in that direction during the current year,

Resolved, That the Rev. O. U. Whitford, the Rev. W. C. Daland, and Mr. G. B. Carpenter, be and hereby are appointed a committee to have charge of the evangelistic work for the year 1894, with authority to employ such person or persons for the prosecution of said work as may accomplish the greatest good with the men and means in their hands. They shall have authority to make such changes in the personnel of the workers as may to them seem wise. But in no case shall they exceed in their expenditure the amount appropriated by this Board.

It was voted that the Corresponding Secretary be authorized to employ the Rev. W. H. Ernst, the Rev. H. D. Clarke, and the Rev. A. G. Crofoot, one month each during the ensuing year, on the Minnesota and South Dakota field.

It was voted to pay the expenses of Mr. E. D. Richmond as a singer, to accompany the Rev. G. W. Hills in his evangelistic tour.

It was voted that the number of copies of the minutes of the last annual meeting of this Society, bound with the Minutes of the General Conference, be increased from 2,000 to 2,500.

The Corresponding Secretary presented correspondence showing that on account of illness the Rev. Pres. W. C. Whitford could not prepare the sketch of the life and labors of the late Rev. George B. Utter in time to be printed in the annual report.

It was voted that the Corresponding Secretary be instructed to have the Minutes finished without the said sketch.

It was voted to grant the following orders:

Table with 2 columns: Item, Amount. O. U. Whitford, salary and expenses \$244 92; E. B. Saunders, balance due him 143 13; F. E. Peterson, salary three months 75 00; Expenses in Southern Illinois 14 91; M. B. Kelly, traveling expenses 6 85; First Westerly Church 25 00; Second Westerly Church 25 00; Salem 25 00; Ritchie 25 00; Conings 18 75; Lincklaen 18 75; Otselic 18 72; Watson 18 75; Hornellsville 18 75; New Auburn 25 00; E. H. Socwell, salary and expenses 78 19; J. M. Todd 31 85; S. R. Wheeler, salary 100 00; Pleasant Grove Church 25 00; L. F. Skaggs, salary and expenses 68 65; S. I. Lee 163 43; Hammond Church 62 50; G. W. Lewis, traveling expenses 10 50; T. J. VanHorn, salary and expenses four months 168 79; D. N. Newton 25 00; L. A. Platts, proportion anniversary programmes 1 75; G. H. Utter, printing 18 50.

WILLIAM C. DALAND, Rec. Sec.

JUBILEE PAPERS.

One hundred and sixty-two copies of the "Jubilee Papers" are not yet paid for. So confident was the undersigned, when Missionary Secretary, that the book ought to be published, that he assumed all responsibility, and remittances should be sent to him. Each subscriber can better afford to pay for the book than he can afford to lose the cost of them.

A. E. MAIN.

ALFRED CENTRE, N. Y.

A REMARKABLE remedy for diphtheria is reported in one of the French medical journals. It consists in swabbing the throat with common petroleum, applications being made every hour or two hours, according to the thickness of the membranes, which become diluted under the action of the petroleum. The chief care to be exercised is to prevent any drops falling into the respiratory channels. Of forty malignant cases treated in this way all were successful.

MISSIONARY SOCIETY.

A. L. CHESTER, Treasurer, In account with THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

Table with 2 columns: Item, Amount. Balance on hand, June 30, 1893 \$1,832 08; Receipts in July 6,410 12; August 547 69; September 161 27. Total \$8,951 11.

Table with 2 columns: Item, Amount. Smith Premier Typewriter Co., order D. H. Davis \$ 85; G. H. F. Randolph, 2% passage from Shanghai 505 98; freight on goods 74 66; D. H. Davis, draft for passage of Dr. Swinney 226 83; salary to Dec. 31, 1893 500 00; G. Velthuisen, salary to Sept. 30, 1893 100 00; Marie Van der Steur, salary to Sept. 30, 1893 50 00; A. E. Main, receipts as reported 78 09; Check to balance salary and expenses 151 27; O. U. Whitford, receipts on field 78 36; check to balance, June 30, 1893 144 11; J. L. Hoffman, receipts on field 22 97; check to balance, June 30, 1893 140 48; L. F. Skaggs, receipts on field 5 60; check to balance, June 30, 1893 126 90; S. I. Lee, receipts on field 52 50; check to balance, June 30, 1893 34 61; G. W. Lewis, receipts on field 6 20; check to balance, June 30, 1893 62 50; J. M. Todd, receipts on field 9 04; check to balance, June 30, 1893 22 71; E. H. Socwell, check to balance, June 30, 1893 78 96; E. B. Saunders, receipts on field 66 75; E. B. Saunders and G. B. Saw 118 21; Hornellsville Church, check to balance 2d quarter 18 75; Lincklaen 18 75; Otselic 18 75; First Westerly 25 00; Joshua Clarke, receipts 7 50; check to balance 173 46; G. H. F. Randolph, salary one month, (April) 83 84; F. E. Peterson, salary, month of June 25 00; S. R. Wheeler, salary advanced on 3d quarter 100 00; expenses, 2d quarter 5 55; Dr. E. F. Swinney, salary to Dec. 31, 1893 300 00; J. M. Pendleton, treas., taxes of 1892 50 67; T. J. VanHorn, receipts on field 60 00; check to balance 8 79; Watson Church, receipts by H. B. Lewis 4 06; check to balance 14 69; New Auburn Church, check to balance, 3d quarter 25 00; J. F. Hubbard, treasurer, receipts for Tract Society 12 50; Washington National Bank Notes 2,500 00; A. L. Chester, treasurer, miscellaneous expenses 37 32; Pleasant Grove Church, check to balance, 2d quarter 25 00; O. U. Whitford, receipts from Woman's Executive Board Treasurer 28 40; E. B. Saunders, balance Southern Missionary Tour Fund, Aug 1, 1893 288 94; E. B. Saunders, advanced on Southern Missionary Tour expenses 200 00; T. J. VanHorn, advanced on 3d quarter's salary 100 00; O. U. Whitford, " salary 200 00; G. W. Hills, " salary 200 00; A. L. Chester, treasurer, miscellaneous expenses 17 50; Balance on hand 1,750 56. Total \$8,951 11.

E. & O. E.

A. L. CHESTER, Treasurer.

WESTERLY, R. I., Sept. 30, 1893.

LEND A HAND.

"Is thy burden hard and heavy? Do thy steps drag wearily? Help to bear thy brother's burden; God will bear both it and thee." "Numb and weary on the mountains, wouldst thou sleep amidst the snow? Chafe that frozen form beside thee, and together both shall glow." "Art thou stricken in life's battle?—many wounded round thee moan; Lavish on their wounds thy balsams, and that balm shall heal thine own."

—Sunday-School Times.

THIS is Stanley's story of what one Bible accomplished: "In 1875, Miss Livingstone, the sister of David Livingstone, presented me with a beautifully bound Bible. On a subsequent visit to Mtesa I read to him some chapters, and as I finished it flashed through my mind that Uganda was destined to be won for Christ. I was not permitted to carry that Bible away. Mtesa never forgot the wonderful words, nor the startling effect they had upon him; and just as I was turning away from his country to continue my explorations across the Dark Continent, a messenger who had traveled two hundred miles came to me crying out that Mtesa wanted the book, and it was given to him. Today the Christians in Uganda number many thousands; they have proved their faith at the stake, under the knobstick, and under torture until death."

THE earth is now traversed by self-denying missionaries, who encounter every hardship to carry Christianity to remote regions. But where is the infidel who has exiled himself from his country to civilize savage tribes? Not one is to be found. They sit at home, nursing their pride, and deriding the virtue they cannot equal.

WASHINGTON LETTER.

From our Regular Correspondent.

WASHINGTON, D. C., Oct. 27, 1893.

All Washington news tastes of silver and gold. The Treasury has reduced the gold reserve to eighty-one millions, the lowest point reached, and it will probably take nearly the whole of it to meet this year's deficit. The post office receipts are running behind last year's about sixteen thousand dollars a day, or \$456,000 for the first two weeks of this month.

Public interest in the silver debate is so great that the Senate galleries are crowded night and day, many women even being present at the night sessions, and some staying until after midnight. On the streets the passer hears silver and gold, and hard times, and banks, and labor and low prices discussed with much zeal. "Yer see its dis erway, de banks takes de money and de won't let it out again," is the theory of one laborer overheard. Probably he never had \$5 Sunday morning in his life.

The senatorial pot is boiling lively under a close cover. Will the silver Democrats, silver Republicans, and moderate or middle Democrats agree on a compromise? If they do, and pass it, will Cleveland veto it? He is said to have named July, 1894, as the latest date for purchase of silver under the Sherman law. The compromisers suggest July, 1895, or some of them January, 1895, and a few repeal Republican compromisers are inclined to follow Senator Quay's proposition that the Sherman silver purchase law stand until 1896. If the silver people combine with the repeal Republicans it may take the wind out of administration sails. But the race won't be determined until the fall of 1896. While some of the Republicans are suggesting compromise and an extension of the Sherman law these tentative offers do not include the large increase of coinage contemplated by the Democratic propositions. On this account the latter will be opposed by a majority of Republicans and by some Democrats who fear that so much silver coin cannot be kept at par without the issue of bonds.

Senator Hill is getting many words of praise because of his energetic advocacy of a rule to put an end to debate. Voorhees has adopted Hill's proposition and the silver fight is to be mixed up with a struggle to amend the rules. It will be impossible to amend the rules unless the presiding officer of the Senate agrees not to entertain dilatory proceedings to prevent the majority from making such amendment. The same filibustering and endless debate can be used to block amendment of rules as have been used to prevent repeal of the silver purchase law. Unless the presiding officer accepts the views of constitutional lawyers, including many Senators, and unless a majority of the Senate holds that there is no constitutional rule, law, custom or right to prevent the adoption or amendment of the rules by a majority vote, the minority can defeat any and every measure they please. The Democratic House, notwithstanding their opposition to Reed's method, found it necessary to provide means for bringing measures to a vote. They substitute the action of a Rules Committee for what they deem the arbitrary method of the ex-speaker. Sooner or later the Senate must provide means for voting down a minority. If this is done now the pot is likely to boil over into the fire and stir up a political smoke. Parties may be made and unmade thereby.

CAPITAL.

As all roads lead to Rome so all truth leads to Christ.

GOD SPEAKS.

BY ABBIE ANDERSON.

God speaks to thee, O man!
It may be when the heavens
Are bright with stars,
Or when the stars are blotted out
By clouds and rain;
It may be when thy cheek
Is flushed with health,
Or when thy brow is knotted
Hard with pain,
But then or now,
O man, God speaks to thee!

God speaks to thee, O man!
It may be in the busy
Marts of trade,
Where gold and silver strive
With all their power thy soul to snare;
It may be in the cooling
Woodland shade,
Where lilies bloom and take
No thought or care,
But here or there,
O man, God speaks to thee!

God speaks to thee, O man!
He waits to make thy soul
As sweet, thine ear as sensitive,
As any child's.
Oh, bid him no more
Wait outside,
But fling thy heart's door
Open wide,
And here and there
And everywhere,
O man, God dwells with thee!

—New York Observer.

AN ENDORSEMENT.

Mr. Editor:—I want to heartily endorse, and emphasize if possible, X. Y. Z.'s article in the RECORDER of October 19th, entitled "A Word to Fathers and Mothers."

Oh! that every one might realize the importance of this subject of personal purity! Only those who suffer can have any conception of what it means;—a whole life of sorrow and misery;—and all because of neglect of duty on the part of parents! The young form "bad habits"—and it is more universal than many would believe—with no definite knowledge of the terrible results. *Whose fault is it?* Certainly not the child's!

Begin doing what is your duty to your child before the habit is formed, for once formed it is well-nigh unconquerable.

Reader, this means *you!*

H. C. K.

THREE MIGHTY MEN.

I recalled the incident a few days ago, says a writer in the *New York World*, as I sat in Trinity listening to Phillips Brooks' noon-time talks. It happened in the spring of 1883. The four of us had gone to Europe together—Dr. McVicker, of Philadelphia; Phillips Brooks, and Mr. Robinson, the builder of Boston's Trinity Church. Robinson stands six feet two inches in his stockings, Dr. McVicker measures six feet four inches, and Dr. Brooks exceeds six feet in height. Robinson is sensitive about his length, and suggested that in order to shun comment the three tall men avoid being seen together. Arriving in England, they went direct to Leeds, where they learned that a lecturer would address the working classes on "America and Americans."

Anxious to hear what Englishmen thought of the great republic, they went to the hall. They entered separately, and took seats apart. The lecturer, after some uninteresting remarks, said that Americans were, as a rule, short, and seldom if ever rose to the height of five feet ten inches. He did not know to what cause he could attribute this fact, but he *wished he could present examples* to the audience. Phillips Brooks rose to his feet and said: "I am an American, and, as you see, about six feet in height, and sincerely hope that if there be any other representative of my country present, he will rise."

After a moment's interval Mr. Robinson rose and said: "I am from America, in which country my height—six feet two—is the subject of no remark. If there be any other American here I hope that he will rise." The house

was in a jolly humor. Waiting until the excitement could abate in some degree, and the lecturer regain control of his shattered nerves Dr. McVicker slowly drew his majestic form to its full height, and exclaimed, "I am an"—but he could go no further. The audience roared, and the lecturer said no more on that subject.—*Selected.*

RELIANCE ON GOD.

This then must be the medicine for my woes,
To yield to what my Saviour shall dispose;
To glory in my baseness; to rejoice
In mine afflictions; to obey His voice
As we'll when threatenings my defects reprove,
As when I cherished one with words of love.
—Sir John Beaumont.

WOMEN AS PHYSICIANS.

The first woman who was regularly graduated from a medical college was Elizabeth Blackwell. Her admission to the college in Geneva, N. Y., was secured by the students, to whom the faculty referred her application. They thought it a great joke, and the unanimous vote in her favor was received with uproarious demonstrations. The faculty, who had expected a different decision, reluctantly accepted it, and she was graduated in 1847. But for her clinical study she was compelled to go abroad, and after great difficulty was received at the "Maternite," in Paris, and as a personal favor was permitted some opportunities of visiting hospitals.

On her return from Europe she set to work to provide opportunities of clinical study for women, and with the assistance of generous friends to the enterprise, the New York Infirmary for Women and Children was established, and from this grew the Woman's Medical College of the New York Infirmary.

It is not yet fifty years since Dr. Blackwell received her degree of M. D. Now women physicians in the United States are numbered by the hundreds, and are welcomed everywhere, in many hospitals, in private families, and, when they can write well, in the columns of medical journals. They are invited to consultations; they are successful lecturers; they are members of county, State, and national medical associations.

In Switzerland, in Scotland, in Italy, in France, and recently in England, women are admitted to the profession of medicine. Germany will not permit women to study in her universities, and Russia denies them admission on the ground that the study of medicine leads to Nihilism.

A great field is opened to women as medical missionaries. Not only are they a blessing to the people to which they are sent, but to their own countrymen when traveling in foreign parts. It was Dr. Mary Bradford who saved the life of the late lamented Theodore Child when he was seized with cholera in Persia on his way to India. All other doctors had fled from the plague, but she heroically remained at her post.

It is said by those who should know that the supply of women physicians will not equal the demand for a hundred years to come.

Eminently advantageous is a thorough medical education to a wife and mother. It broadens her mind; it gives her the consciousness of being equal to any emergency; it enables her to bring up her children wisely, not only as to their bodies, but as to their minds; and if, as is often the case, the support of the family devolves upon her, it enables her to make a living, while being a constant benefactor to others.—*Christian Advocate.*

CAN SEE IN DAYLIGHT.

Nocturnal creatures are generally supposed not to see well in the daylight, but facts collected are gradually dispelling the idea. It is well known that felines, which see well by night, seem to be able to see quite as well by day, and this is being found true of many other creatures. The bat sees admirably by daylight, as anyone can ascertain by threatening it with a twig. The owl also has first-rate day sight. Night-flying lepidoptera, when disturbed in their places of refuge during the day, have no difficulty in seeing at once where is the nearest and best place for a temporary refuge.—*New York Independent.*

ENTREATING PARDON.

BY M. E. H. EVERETT.

The shadows are so soft and quieting,
The world is hidden very close to God;
And distant feet seem faintly echoing
As if the hights were by the angels trod.

"If any man hath sinned,—if any man;—"
(The door is open in a mansion old,
And I can hear a voice entreating heaven.)
"He hath an Advocate, we have been told."

But, when one hath not sinned!—when one is cursed
Because of some great slanderer's poison thought,
And a dear heart is wounded and made cold?
What we shall do, O Lord! hath any taught?

How can I pray, "Forgive that lying tongue,"
While yet its falsehood robs my soul of rest?
While its false words, like waters of the Styx,
Are sprinkled black upon a stainless breast?

Yet, Lord, so holy is thy Day of Peace,
So wonderful, the Sabbath of thy Rest,
Whereto thou bringest me with gracious hands,
Bidding me enter here, thy welcome guest.

O, for thy boundless mercy and thy love,
I will forgive, as thou forgivest me!
Let, then, the world pass on its chosen way,
While I find shelter all the night with Thee.

OPEN AIR WORKER'S ASSOCIATION OF AMERICA.

Dear Sir:—Remembering the interest taken by the Christian papers and people in open air and tent work when our Association was formed last spring, an interest which has been continued during the summer, toward Mr. Moody's efforts in Chicago, and that of others elsewhere; and thinking that perhaps you had not received a concise account of the Section Conference on Open Air Work held in connection with the Evangelical Alliance Congress in Chicago, we send the following report made by our representative there.

We hope you will find a place for some or all of it on your pages.

The Section Conference on Open Air Work was held on Tuesday morning, October 10th, in the Memorial Art Palace in Chicago. Rev. E. H. Byington of Brooklyn, N. Y., presided and made the opening prayer. Prof. Graham Taylor, D. D., of Chicago Theological Seminary, said, "Open air preaching is indispensable to the entire fulfillment of the church's mission to society. It is practical. It is advantageous to both church and community. It reaches non-church-goers of our large cities. Not many perhaps are converted at the open air service, but many do follow the preacher to the church, become interested, and scores are thus brought to Christ." Once when preaching from the rear of a Gospel Wagon, Prof. Taylor invited his audience to come with him to an evangelistic meeting in the church. Instructing the driver to proceed slowly along the street, he kept on preaching. The crowd followed and when they reached the church over one hundred men entered. Roman Catholics in large numbers attend. They seem to welcome and appreciate effort and message. Some are converted and become Protestants; others are blessed and stay in their own communion. No need of trouble with police. If they are consulted previously, their authority recognized, and their co-operation requested, they will prove friends. Congregation, including the Romanists, will join in the Lord's prayer, which often is very helpful and inspiring. It is good for country, as well as city. In one Connecticut town a union open air Sunday evening service, on the village green, drew out three hundred, double the number who would have entered the church on summer evenings.

Interest manifested in audience should be followed up invariably in after-meetings indoors or by personal address.

Rev. C. H. Tyndall, of Broome St. Tabernacle, New York City, said: "We hold open air meet-

ings the entire year, and always have good audiences, even when it is so cold the speaker's overcoat must be buttoned. It is a regular church service, the notice being on our bulletin with all the others. The meetings are near the Bowery, the audience consists mainly of men, not only those on the streets but those in an adjacent hotel who raise their windows and listen. Several speakers, each talking about five minutes, we find the best arrangement. Our ladies speak, holding the interest and generally making the deepest impression. Audience is always quiet for them. Meetings are sustained by Yoke Fellow's Band assisted by a Committee of the Christian Endeavor."

R. A. TORREY, *President*,
FRANK H. MARSTON, *Secretary*,
21 Water Street, Brooklyn, N. Y.

"MELTING POINT" IN REFORMS.

Mr. Editor:—In my item, "A Word to Fathers and Mothers," in the RECORDER of October 19th, Hardy's "Tess of the D'Urbervilles," became much "transmogrified." I do not expect a busy editor and his proof-reader to keep up with the light literature of the day, so do not complain. When, however, I call "Tess of the D'Urbervilles," light literature, I do the book, in a sense, great injustice. I wish that every father and mother in the land might read it with earnest and thoughtful attention.

While I have the editorial ear, let me say a word. Many wonder that they do not see more results at once from reform efforts. Let us reason a little from analogy. The other day I had to melt an alloy, the composition of which I did not know. It seemed to me that it never would melt, when all at once it gave way "all along the line." It had reached the melting point. Much heat had been applied that I did not at once see the result of, but it had not been lost. If, however, I had become discouraged before the melting point had been reached, and withdrawn the apparently infusible compound, all the heat would have been lost. So it is in melting human prejudices, errors, false beliefs. We apply heat, and wonder that the melting does not at once begin. We are bringing the mass to the melting point, and may be astonished when the melting begins.

To illustrate: In 1815 Benjamin Lundy began his anti-slavery agitation. Others, abler than he, took up the work, but it was only in 1840 that the first national votes were secured. Look at the figures of the anti-slavery vote:

1840.....	7,600
1844.....	62,300
1848.....	291,263
1852.....	156,149
1856.....	1,311,264

The melting point is nearly reached, you see, and in 1860 the anti-slavery forces are in the saddle, and the beginning of the end is reached.

I once heard an aged missionary from some African field tell of his work. He toiled for many years and could see no results. The Board became disheartened and thought the field should be abandoned. At last the missionary's courage and faith failed. One day, as he wandered off into the bushes in discouragement and gloom, he heard a native praying earnestly. It was the first drop of a plentiful shower that repaid all the long toil. The melting point had been reached.

Such we may expect to be the result in other cases. The Seventh-day Baptists have been keeping up a fire on the Sabbath question, lo! these many years, though not a very hot fire until these later years. Though the melting

point has not been reached the fires are growing hotter. For example, the *Catholic Mirror*, Cardinal Gibbons' official organ, began, on September 2d, a series of articles on "The Christian Sabbath," that I should think, would bring every Bible-loving Sunday-keeper not only to melting point, but even the boiling point. I am surprised, Mr. Editor, not to see these articles reproduced in the RECORDER. Not only the Catholics but the liberals taunt the Bible accepting Sunday-keepers with the keenest scorn. How long can such fires burn before the melting point is reached?

We do not know just the point because we have never before melted that alloy (for Protestantism outside of the Seventh-day and liberal element is an alloy of most incongruous elements), but there must be a melting point somewhere. Keep the fires burning and the courage high.

X. Y. Z.

THE GENEVA AWARD.

Probably the most interesting and important of the arbitrations in which our country has been involved was that known as the Geneva Arbitration. The provisions under which it was formed are contained in the Treaty of Washington. The question to be decided was nominally one merely of money, but in reality much more than this lay beneath the surface of the discussion. Great Britain, by her conduct during the most trying period of the national history, had created general irritation among the people of the United States. She had sympathized almost openly with the rebellion, and had permitted her ports to be used for building and fitting out privateers. The commerce of the North had been driven from the seas, valuable property destroyed, and encouragement offered the States in rebellion. The sensitiveness with which this unfriendly action, and still more unfriendly inaction, on the part of Great Britain was regarded threatened to burst into open resentment. The circumstances were such as to make the efforts of the peace-maker equally delicate and difficult. It is to the credit of President Grant that, warrior as he was, he preferred this peaceful method of solving international questions to the lottery of war. His words do him great honor, and should be kept in lasting remembrance by his people: "Though I have been trained as a soldier, and have participated in many battles, there never was a time when, in my opinion, some way could not have been found to prevent the drawing of the sword. I look forward to an epoch when a court, recognized by all nations, will settle international differences instead of keeping large standing armies as they do in Europe."—F. R. Coudert, in *Harper's Magazine*.

THE HIGH ATMOSPHERE.

Beyond 29,000 feet above sea level, the height reached by Glashier in 1862, man has never been able to navigate the air. Various problems concerning the region further away—such as the temperature, the pressure, the amount of moisture, the composition of the air, etc.—have attracted the attention of physicists and have at last led to the experiments of M. Hermite, who during the last few months has been sending up pilot balloons, carrying registering apparatus. These balloons are very light, with a capacity of about 100 to 200 cubic feet. Falling at distances from Paris ranging up to 200 miles, the balloons have nearly all been returned by their finders, as requested on a card attached to each, and one has brought down record, from a height of 30,000 feet. The instruments used are very light and simple. With larger balloons and systematic exploration, it is hoped that the secrets of the air, up to at least 40,000 feet, may be made as familiar to us as those of the deepest and darkest depths of the sea are gradually becoming.

THE man who walks over a precipice with his eyes shut is as sure to be killed as the one who throws himself from it.

LEAVES.

HENRY M. MAXSON.

Twice a year mother nature glorifies the dogwood above the other trees of the forest. In spring, just as the leaves come, she throws about it a splendid mantle of white; in the fall just before the leaves go she makes a second visit, and then she clothes it in a royal robe of crimson, embroidered with beads of coral. In these autumn days when the air is drowsy with the fragrant incense of burning leaves the New Jersey hillsides, where the dogwood loves to grow, are ablaze with color.

Yesterday a tree caught my sight from afar, a very queen of the tribe, in her resplendent dress. I drew near to pick some of the leaves, but I found there was hardly one that was worth carrying away, a coarse, rough leaf, at best, a worm hole, a curled edge, a poor display of color, one or the other made them all unsatisfactory as individuals. I dropped what I had picked and passed on a few steps then turned back and the glory of the tree again burst upon me without a suggestion of the moth, or rust, or dullness that I found on the separate leaves. Then there stole into my heart one of those divine lessons that nature loves to give to those that commune with her. Each leaf had a bit of color and, though its heart was eaten by worms and its edge rusty with age, it gave what it had, and the bits of color from the thousands of leaves combined and harmonized, swallowing up the individual imperfections until they made a grand whole that held the eye and gladdened the heart of every passer-by.

We are all leaves, I thought, as I went on my way, we are all leaves, and the wise Father has given to each of us the possibility of color. Unlike the leaf, we make our color what we will. If, in the family life, we all reflect the heavenly color that is caught from him who, even in his last agony on the cross, could think of his mother, there will be seen the loveliest sight that earth can show,—a perfect home. If in the church, we all reflect the divine color that those who live near the throne catch from the glory of the Father, there would burst upon the world such a glorious, entrancing blaze of color that men would come from the uttermost parts of the earth to enjoy its radiance, and the angels that sit about the throne would rejoice with unspeakable joy.

I turned for a farewell look at the radiant tree. It shone afar, a warm glow against the dull woods. The children of Israel, I thought, when going into the wilderness, had hung up on high by the pitying Father a pillar of fire to show them he was near and to guide and encourage them. So may the autumn tree, ablaze with color, ever be to me a flaming pillar to hold my face toward God, that my life may reflect in stronger and stronger radiance the color of heaven.

If you can't make a joyful noise unto the Lord in any other way, you can do it by cheerfully dropping some money into the basket.

MEN must judge of their religion by examining its foundation; if that fall, the superstructure is perishable and worthless.—*Flavel*.

ONE reason why the devil is having his own way so long is because so many church members hate the prayer-meeting and love the circus.

SURROUND a sinner with happy Christians and he will either be converted or leave the country.

It is just as needful that Christians should rejoice in the Lord as that they should go to church.

AN INTERESTING LETTER.*

To all those interested in the labor in God's kingdom, dear brothers and sisters, united in the battle against sin:

Since two years I labored in Haarlem in all silence, and almost unobservedly among them who generally are indicated by the name "neglected." I shall not give any description of the great misery I saw or of the difficulties and hindrances I experienced. I shall only tell as briefly as possible the reason of this writing.

The children have always had much attraction for me, and have been the subject of my prayer constantly. August 1, 1891, I left the sphere of activity in which I was then engaged, and since that time I worked daily from morning till night amongst the neglected. All that time God has faithfully supplied my wants. My labor has grown out of conviction. I knew God called me, and I went without prospect or agreement; without being invited by any society or person to take some work in hand at a certain condition. I went on God's promise, and so I go now. God calls from here and I go; God help me.

Now, I do not write this for the sake of bringing my work before people; but before my departure, which will soon occur, some matters have to be arranged. In order to do this, help is needed, and to hasten, I take refuge to the press.

My labor till so far has brought me in contact with many neglected children, for some of whom I took the care upon myself and withdrew them from that of their parents, as such was necessary. The children are put to board with individuals or institutions; the cost of providing for them is in all about \$280 annually, this amount will be needed during six or seven years. Now as I depart, more than ever, these children, whom I love as my children, are very dear to me. I will not leave them to the danger of being not cared for after my departure, therefore if I get this amount I can go with tranquility, a brother or sister in Christ will look out for the money matters. I go to India about the beginning of September. [She expected to do this, but she did not start until the month was nearly gone.] My brother, John Van der Steur, who is working there as a missionary among the colonial soldiers, sees many children left entirely without care. Last May he wrote to have taken into his home ten of such children. To take the place of father and mother for ten children, and to be at the same time the friend of the soldiers and to work amongst them, to go out as midnight-missionary—all this cannot be done by one person. And besides this, they cannot be brought up without the aid of a woman. This and more hurts his health. And now, shall he leave these children without one who cares for them, saying, "I have no time?" No, Christian, never! Too often it is said by the Christian, "Depart in peace, be ye warmed and filled." We have a mighty God to whom all the earth treasures belong. We are here the representatives of God and our actions, to express myself plainly, come on God's account, therefore if we look quietly at the misery around us without putting out our hands, we are the cause that the name of God is dishonored, as one who does comfort the suffering and does not supply the needy. God can and shall help the degraded by us, his servants.

July 29th, I learned the outcry of need. I almost should say, "Let one of my sisters come

*A free translation from Maria Van der Steur's letter in a Dutch philanthropic paper, by Peter Velthuisen, Alfred Centre N. Y.

abroad, for I succumb." God made my heart willing, and I go soon. Help me for my children, in order that my departure may be easier. I cannot express the very sad impression often made upon me in Haarlem, when I was heard with so much coldness, sometimes with disdain, when requesting the love of Christians for the individuals and families for whom I had been laboring. O, would that the Lord would use me to cause some word to abide in your hearts! God calls you to love your neighbor as yourself, to wit, not that you should exhort him once in awhile, and do nothing more; but rather that you should love him, as God said, as yourself. God never means anything else, as he says. At my departure I recommend to your love the neglected, the miserable, and the degraded, loathsome in your sight, howbeit your fellow-being, your neighbor. I ask for them a place in your heart, if necessary in your residence.

GOLDEN WEDDING.

On the 19th of October, 1843, Alonzo W. Crandall, of DeRuyter, N. Y., and Miss Hannah Bassett, of Brookfield, were happily married. Amid joys and sorrows, adversity and prosperity, half a century of wedded life has passed away, and when the fiftieth anniversary drew near, their daughter, Mrs. Geo. F. Annas, quietly invited a few of the nearest relatives and friends to celebrate the golden wedding. Most of the company had reached three score and ten, and some even four score, and four of them had already passed their golden weddings. A bountiful supper was provided and enjoyed, like every wedding feast, and then Hon. C. H. Maxson was called to the chair and happily opened the exercises with kindly congratulations to the honored couple. Bro. Crandall acknowledged that God had tenderly spared and blessed them during the half century, and quietly confessed that he has tried to live a temperate life, for he had never chewed a quid of tobacco, never smoked a cigar or pipe, and had never taken a glass of liquor in his life. Deacon J. B. Wells, Dr. S. S. Clark, B. G. Stillman, Joseph L. Burdick, H. J. Crandall, and others followed with their expressions of joy and good will, and their prayers for the future welfare of Brother and Sister Crandall.

L. R. S.

YEARLY MEETING.

The Yearly Meeting of the Seventh-day Baptist churches of New Jersey and New York City will be held with the Church of Shiloh, N. J., beginning November 17th, at 7.30 P. M., and continuing until the evening of the 19th.

It is hoped that all the pastors of these churches, with others of the membership will be in attendance. It is expected that Dr. Ella F. Swinney will be present and take a part on the programme.

It was decided last year that one evening should be given to the Y. P. S. C. E. Let all the young people come that can, and help make this a grand rally for the cause.

A full programme is arranged for all the meetings, and those having special parts will be notified.

Those coming by rail will please notify the undersigned when they expect to be in Bridgeton, and conveyances to Shiloh will be awaiting them.

I. L. COTTRELL.

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

WOMAN'S WORK.

INASMUCH.

"If I had dwelt"—so mused a tender woman,
All fine emotions stirred
Through pondering o'er that Life divine yet human,
Told in the sacred Word—

"If I had dwelt of old, a Jewish maiden,
In some Judean street,
Where Jesus walked and heard his word so laden
With comfort strangely sweet;

"And seen the face when utmost pity blended,
With each rebuke of wrong;
I would have left my lattice, and descended,
And followed with the throng.

"If I had been the daughter, jewel-girded,
Of some rich Rabbi there;
Seeing the sick, blind, halt, my blood had curdled
At sight of such despair,

"And I had wrenched the sapphires from my fillet,
Nor let one spark remain;
Snatched up my gold, amid the crowd to spill it,
For pity of their pain,

"I would have let the palsied fingers hold me;
I would have walked between
The Marys and Salome, while they told me
About the Magdalene.

"*Foxes have holes*—I think my heart had broken
To hear the words so said,
While Christ had not—were sadder ever spoken—
'A place to lay His head!'

"I would have flung abroad my doors before Him,
And in my joy have been
First on the threshold, eager to adore Him,
And crave His entrance in!"

Ah, would you so? Without a recognition,
You passed Him yesterday;
Jostled aside, unhelped, His mute petition,
And calmly went your way.

With warmth and comfort, garmented and girdled,
Before your window-sill,
Sweep heart-sick crowds—and if your blood is curdled,
You wear your jewels still.

You catch aside your robes, lest want should clutch them
In its implorings wild;
Or lest some woeful penitent might touch them,
And you be thus defiled.

Oh dreamers, dreaming that your faith is keeping
All service free from blot,
Christ daily walks your streets, sick, suffering, weeping,
And ye perceive Him not.

—Margaret J. Preston.

ON Sabbath evening, August 26th, just before the Woman's hour at Conference, a small company of those who loved our departed sister, Mary F. Bailey, visited her grave in the cemetery in Milton. Mrs. Whitford and Mrs. Clarke, two of her associates in the Woman's Board, said a few words of loving tribute to her memory. A prayer was offered, and each one of the company placed a flower on her grave, and also on the graves of her father and mother.

Our sister's work is done—*her work, not ours.* "God takes the workers, but his work must go on." May her mantle of self-sacrifice, of faithfulness, fall upon many of us.

Could she speak to us to-day, I believe she would repeat the thought of one of our American poets:

"Dear friends, whose love has been so sweet to know
That I am looking backward as I go,
Am lingering while I haste, and in this rain
Of tears of joy am mingling tears of pain,
Do not adorn with costly shrub or tree,
Or flower, the lowly grave that shelters me.
* * * * *

But if, remembering me, you come some day
And stand there, speak no word of praise, but only say,
'How she loved us! 'twas that which made her dear!
These are the words that I shall joy to hear."

She left us so suddenly, but she awoke in the Master's presence. Some one has beautifully said:

"Oh, think! to step on shore, and that shore heaven,
To take hold of a hand, and find it God's hand,
To breathe a pure air, and find it celestial air,
To feel invigorated, and find it immortality.
Oh, think! to pass from a storm and a tempest into one
unbroken smile,
To wake up and find it glory.

What can the awakening be? "She sees the King in his beauty." May we all listen to the

command of our Lord, "Let your loins be girded about, and your lights burning; and be ye yourselves like unto men that wait for their lord,"—that when the summons shall come for us, we shall be ready, as she was, to obey.

IN MEMORIAM.

Dear Mary—the expression comes as naturally to our lips as the thought of her whom to-day we mourn comes to our mind—the frail little body, dominated so grandly by the great heart and the intensely active brain, pictures itself most vividly before us as we come up here where was her home; and while in other lines of work the exclamation is so often heard, "Our leader is fallen," we too, with trembling lips and sinking of heart, repeat to each other, "Our leader has been called up higher."

The day seems to have passed when the existence and work of the Woman's Board are to be called in question; but like many other good things that come to stay, its pathway in the beginning was very narrow, and had to be trodden with great circumspection. From the first, Mary was in the movement, acting as secretary in the initiative meeting at Lost Creek, W. Va., '84, which resulted in the appointment of the Board. She was, in that appointment, made secretary for the North-west, and in the two years in which she served in that capacity, years of anxious solicitude, careful planning and the most delicate tactics in wheeling into line societies of most widely diverse organization, it became obvious that Mary was the foremost leader. At the end of the two years she was put in that position and filled it, as we all know, with marked ability from the beginning until compelled to retire through failing health.

She was essentially a leader in enthusiasm, in organization, in painstaking execution of whatever was placed in her hands.

In these three directions especially she led us women out—out into wider vision of the possibilities opening before us, and truer devotion to Christian work in its broadest scope and minutest detail.

Her location here, within easy reach of the great city, where are the working centres of Women's Missionary Boards in other denominations, gave her opportunity for studying their history, their present purposes, plans and methods. This she did faithfully and wisely for our benefit, and out of the fire which grew in her own soul she lighted flames of earnestness and zeal that we trust will ever continue to glow in deeds of unselfish devotion to the welfare of others.

Her great love and pity for our sisters in heathen lands, and her exceeding tenderness of heart for our sisters who go to minister to them of the things of God and Christian civilization, could only be limited by the reach of personal influence which it was hers to exert.

Like "our beloved brother Paul," her heart's desire and prayer for our Israel was that we might be the instruments under God of carrying the saving, uplifting, happifying power of Christ into dark, sorrow-smitten, heathen homes.

It was impossible to come into personal contact with her without catching something of this intense fervor of her spirit; and you remember the power of her pen. How she wrote! Her thought flowing like a mighty stream that in its hurried, onward rush carried us along on its strong current, till sometimes before we were aware, we found ourselves beyond our

*Read by Mrs. L. A. Platts, at the Woman's Hour of the General Conference, Milton, Wis., Aug. 26, 1893.

depth, and were fain to recover ourselves by going back, and taking up the different facts of perhaps an intricate sentence, trace out its connections, and thus slowly, arrive at the argument which in her own mind so overmastered the processes of expression. Read again her published articles and annual reports; and if occasionally you find such a pomegranate be sure you penetrate the rind for the sweetness and the strong sentences you will find within.

You will find too in these reports, that we have not yet fully reached the ground she would have us occupy, and so it may be ours still to follow her leadership; and out of the inspiration from her life, and of this hour, may there come to us all a clearer, fuller conception of the privilege and obligation of Christian womanhood,—a closer, more sympathetic relation to each other, and such consecrated devotion to our Master's service as may in a worthy degree realize her self-sacrificing efforts in our behalf.

I conclude as I began, with reverent affection, Dear Mary.

WOMAN'S BOARD.

Receipts in September.

Ladies of Seventh-day Baptist Church, Berlin, N. Y., Miss Burdick's salary.....	\$ 7 00
A Lone Sabbath-keeper, Tract, Missionary, Miss Burdick's salary.....	3 00
	\$10 00

E. & O. E.

ELIZABETH A. STEER, Treas.

MILTON, Wis., Oct. 23, 1893.

A CHINAMAN came to a missionary to ask for baptism. When asked where he had heard the gospel, he answered that he had never heard the gospel, but had seen it. He then told of a poor man at Ningpo, who had once been a confirmed opium-smoker, and a man of violent temper. This man had learned about the Christian religion, and his whole life was altered—he gave up the opium and became loving and amiable. "Oh," said the candidate for baptism, "I have not heard the gospel, but I have seen it."

AT a meeting of Chinese women held at Winchow, a missionary read some extracts from the autobiography of John G. Paton, missionary to the New Hebrides, and suggested that prayer be offered for the degraded people of those islands. Afterward the women came bringing a contribution, which they had taken up of their own accord for Dr. Paton's work, saying, "We must think not only of those near, but also of those afar off, for they also are our brethren."

THERE is a story of a minister who plead so earnestly for foreign missions that, when he asked for those who would volunteer to enter upon the work, his own daughter came forward promptly and offered herself. Taken by surprise, the father said: "Oh, daughter, I did not mean you." How easy to talk with fervor without meaning much!—*Missionary Review.*

HERR VON DONNER, of Hamburg, believing his wife's recovery from a dangerous illness to be due to the skillful treatment of Dr. Michelsen, a woman physician, has given \$500,000 to found a woman's hospital in her honor in that city.

TO BELIEVE in Him is to be like him. All other faith is a mere mist of words dissolving into empty air. To live our human lives as He lived his—purely, lovingly, righteously—is to share his eternity.—*Lucy Larcom.*

LEAN on Jesus, and he will rest you. Labor for Jesus, and he will bless you. Live for Jesus, and your soul shall mount up as on an eagle's wing; you shall run and never weary, you shall walk arm and arm with him and never faint.

YOUNG PEOPLE'S WORK.

If it is not a good plan to help the little church at Boulder, by taking a five-cent collection on Sabbath-day, Nov. 18th, in connection with the Endeavor prayer-meeting, by all means do not do it. If it is a good plan please take hold of the matter with a will that is characteristic of young endeavorers and make it a success. Please let it be general in all of our societies, large and small. We can succeed best by working together. Please talk the matter over among yourselves and attend to it. Do not leave it for the president, or the pastor, or any one else, but do it yourself, unless some one else gets the start of you. It is a good work, it is a needy field. Who knows, this may be the golden moment for us to secure a strong foothold in that great Western State. Let the contribution be a "Thanksgiving offering." For particulars see last week's RECORDER.

CULTIVATE CHEERFULNESS.

Life is essentially what we make it. A few, by misfortune of some kind, are rendered incapable of coping with the world, but to every nine out of ten is given the prerogative of determining their relative position in the scale of existence. They decide whether they will control circumstances or permit circumstances to control them.

Upon the result of their decision depends their life's happiness. To be happy, one must be on happy terms with others and the difference between being liked and disliked represents the difference between the cheerful, good-natured, and the ill-tempered, cross dispositions. The individual who uniformly carries a smiling countenance and conceals his troubles, if he has any, is welcomed wherever he goes. He makes hosts of friends, keeps a bright countenance, usually has a cheery disposition, helpful to others and naturally tended to draw and inspire confidence. Some one has truly declared that "cheerfulness and diligence are nine-tenths of wisdom." Dr. Johnson used to say, "A habit of looking at the best side of every event is far better than a thousand pounds a year." Charles Lamb expressed the same thought when he wrote, "A laugh is worth a hundred groans in any state of the market." Difficulties cause little despair for they are encountered with hope, and the mind acquires that happy disposition to improve opportunities which rarely fail to win success. It is better to have a cheerful disposition, to see the better side of affairs, than to possess a large sum of money.

We often hear the remark made of a sunny tempered person, "We cannot spare him from the party; he will make it so pleasant." Individuals often wonder why they are disliked by their acquaintances; why they are slighted. Very often it is because they are so selfishly engrossed in their real or imaginary trials that they are blind to the troubles of others. If deception is ever justifiable, it is when persons conceal their troubles, and make those around them believe they are happy. Those who do this, and keep depression and low spirits in the back-ground and bring the geniality of their natures to the fore-ground, are the heroes and knights of the nineteenth century. True, they don't wear epaulets nor any ensign of honor, won, but they have achieved as great a victory as any warrior on the battle-field. Theirs—the

battle-field of daily life—the victory of their noble selves.

No disposition is naturally so morose that it cannot be schooled or disciplined. No one is too far advanced in years to develop cheerfulness. Forced cheerfulness, when apparent, fails in its effect; the natural impulses of one's heart would be better, even if it were to be cross and fretful. When cheerfulness can be assumed to hide wounds which, if they were to be revealed to the gaze of the public eye, would only produce astonishment and comment; then it is a success, and earns its own reward in its achievement. There is something inspiring in this success which tends to bridge all difficulties which misfortune and misjudgment bring. Especially, in school life, can cheerfulness be used practically, as it is far better to impart zeal and inspiration than discontent. Progress upward can be more easily reached by the habit of facing everything with a brave and cheerful outlook. One-third of the difficulties which come to us can be removed by looking into them calmly and hopefully.

In whatever station of life you may be, be cheerful.

JENNIE BELLE WITTER.

OUR MIRROR.

PRESIDENT'S LETTER.

My Dear Young People:—Only a week this beautiful Thursday morning since I left my Wisconsin home. I told you in my last letter that I was going to assist Pastor Kelly at Nile, in holding special revival meetings, for a few days. We commenced last Sabbath morning, and have continued each evening since, holding one other day meeting on last Sunday afternoon. The church, its pastor and his good wife, had such a burden on their hearts for unconverted and backslidden people here that they had been holding some special meetings, preparing for a work of grace, which, thank the Lord! has come. Almost the first evening hands were raised for prayers. Night before last, I think fifteen came forward for prayers, and last night at least twenty came. Several are wanderers, but most of them are seeking Christ, or have lately found him.

The topic of conversation on our streets is coming to be that of salvation. While it is a very busy time of year, farmers are doing fall work, picking apples, plowing, etc., yet work has given way reasonably, and people who are not very old or sick, or too far from church, usually attend. Many prayers have already been answered; some wandering boys have returned; some fathers and mothers, and yet there are children praying for parents. We are waiting and working for the fulfillment of the promise, "A child shall lead them."

As yet I have not visited any of the other churches of the Association, but I hope to be able to do so, especially where they have no pastors or are not organized in Christian Endeavor Societies. I wish all of our churches were as pleasantly situated as this at Nile. The farming country here is good enough, it seems to me, so that our boys do not need to leave it for other lines of business, and I am very glad to see that many of them are not leaving it. This church is located in a beautiful little village, while most of the membership live on good farms near town. Pray for us here.

E. B. SAUNDERS.

—THE Milton Juniors enjoyed a pumpkin pie social on Wednesday evening, October 25th, at the home of Miss Eda Crandall. About forty

Juniors were present and partook with evident relish of the good things provided for them. After a pleasant time spent in games and music the children dispersed at an early hour. The Society voted at their last meeting to comply with the request of the State Superintendent of Junior work, by sending a delegate from their own number to the State Convention, to be held in Milwaukee, November 17-19, armed with a two-minute original paper, to be presented at the Junior hour. Mr. Sleeper very kindly urges the Seventh-day Baptists to be well represented at the convention.

—THE Congregational Y. P. S. C. E. of Milton have arranged for a union gospel service in their church, on Sunday evening, October 29th. Our Society will very gladly respond, believing that much good may result from united effort.

—WE are sorry to see that our secretaries leave Endeavor items to be reported by the Home News writers, while our "Mirror" column is but meagerly kept up. We feel certain that the material is not lacking for an interesting column, if it were only possible to secure it.

OUR YOUNG FOLKS.

JIM'S MATE.

"See here, Andy, my ticket is for two weeks; a big orchard, the fellow said, and sheep and cows and things; milk by the bucket, old boy. I tell you what we'll do; we'll go halves; you' jes' take my ticket, and 'low you are Jim Benner, and see if you don't get shipped off right to the country. Now, le's say you been there a week; you ups and tells you ain't Jim Benner; what then? Why, they packs you back to town, and they has me out' stead of you."

Jim Benner, a big boy of twelve, was gravely proposing this plan of transferring his fresh-air trip to his little chum, Andy Burke, a curly-headed chap of half Jim's size, and not much more than half his age. But Andy was timid, and doubted his own ability to carry out the bold stroke.

"You go first, Jim," he said; "then you let on you ain't Jim, and send back for me; and whiles I'll keep your box and black shoes."

Jim saw the weak point in this scheme, and doubted very much whether he could disprove his identity; but Andy evidently could not be trusted to carry out the first plan, so the next thing was to carry out the second dodge. Alas, neither boy shrank from the falsehood; they did not know of that great Father in heaven who hateth a lie.

So Jim went to the country, while Andy took his stand, and did his best to "shine" Jim's customers; and every day he watched eagerly round the corner for Jim to come back and let him take a turn at the orchard and the sheep and the cows and the bucketfuls of milk.

Meanwhile Jim had fallen on a soft place. Farmer Stone's was all that the boy had dreamed of, and more, and the poor city waif was treated to the best of everything.

"Now, Jim Benner," said Farmer Stone, "you are full welcome to all you can get out here, and the only return I ask is that you will never use an angry word and never tell a lie while you are here."

Of course, Jim promised. "And there, now," he said to himself, "Andy's chance is up' cause I can't say I ain't Jim Benner 'thout telling a lie, and I promised not to tell a lie."

But as the days went on, and Jim watched the ways and heard the words of this God-fearing, God-serving family, he longed more and more for his little mate to share his new view of life; and one charming day, while Mother Stone was working the milk out of the butter, Jim made a clean breast of the promise he had made Andy to change names with him. There were some salt drops on Mother Stone's face that had nothing to do with her work; and the next day, as the little bootblack watched the corner, Jim ap-

peared with a ticket for Andy's journey to Clover Hill.

"I've just made up my mind," said the farmer's wife, "that them two boys is not to go back to the city. You step around lively, father, and get a place for the little chap, and we'll have work enough for Jim."

"Seems like that's what the Lord sent him out here for," said Farmer Stone. "They were busy keeping some of his commandments—the one 'bout loving one another and preferring one another—and now he's passed 'em on to us to teach them the rest."

And this is the way Jim and his mate came to be farm boys, with plenty of fresh air and sunshine, no stumps of cigars to smoke, no dirty police reports to read, but long days of honest work, long nights of good sleep, quiet, church-going Sabbaths, and a blessed chance to fear God and keep his commandments.—*The Morning Star.*

BEECHER'S ADVICE TO HIS SON.

The following letter, recently made public, written by Beecher to his son Herbert when he was just departing on his first independent venture in life, contains advice that might well be heeded by every young man:—

BROOKLYN, N. Y., Oct. 18, 1878.

My Dear Herbert:—You are now for the first time really launched into life for yourself. You go from your father's house, and from all family connections, to make your own way in the world. It is a good time to make a new start, to cast out faults of whose evil you have had an experience, and to take on habits the want of which you have found to be so damaging.

1. You must not go into debt. Avoid debt as you would the devil. Make it a fundamental rule: No debt—cash or nothing.

2. Make few promises. Religiously observe the smallest promise. A man who means to keep his promises cannot afford to make many.

3. Be scrupulously careful in all statements. Accuracy and perfect frankness, no guesswork. Either nothing or accurate truth.

4. When working for others, sink yourself out of sight; seek their interest. Make yourself necessary to those who employ you, by industry, fidelity, and scrupulous integrity. Selfishness is fatal.

5. Hold yourself responsible for a higher standard than anybody else expects of you. Demand more of yourself than anybody expects of you. Keep your own standard high. Never excuse yourself to yourself. Never pity yourself. Be a hard master to yourself, but lenient to everybody else.

6. Concentrate your force on your own proper business; do not turn off. Be constant, steadfast, persevering.

7. The art of making one's fortune is to spend nothing; in this country any intelligent and industrious young man may become rich if he stops all leaks and is not in a hurry. Do not make haste; be patient.

8. Do not speculate or gamble. You go to a land where everybody is excited and strives to make money, suddenly, largely, and without working for it. They blow soap bubbles. Steady, patient industry is both the surest and the safest way. Greediness and haste are two devils that destroy thousands every year.

9. In regard to Mr. B., he is a Southern gentleman; he is receiving you as a favor to me; do not let him regret it.

10. I beseech you to correct one fault—severe speech of others. Never speak evil of any man, no matter what the facts may be. Hasty fault-finding and severe speech of absent people is not honorable, is apt to be unjust, and is cruel, makes enemies to yourself, and is wicked.

11. You must remember that you go to Mr. B. not to learn to manage a farm like his. One or two hundred acres, not forty thousand, is to be your future homestead; but you can learn the care of cattle, sheep, the culture of wheat, the climate, country, manners and customs, and a hundred things that will be needful.

12. If, by integrity, industry, and well-earned success, you deserve well of your fellow-citizens,

they may in years to come ask you to accept honors. Do not seek them, do not receive them while you are young—wait; but when you are established, you may make your father's name known with honor in halls of legislature. Lastly, do not forget your father's and your mother's God. Because you will be largely deprived of church privileges, you will need all the nerve to keep your heart before God. But do not despise small churches and humble preachers. "Mind not small things, but condescend to men of low estate."

Read often the Proverbs, the precepts and duties enjoined in the New Testament. May our father's God be with you and protect you.

HENRY WARD BEECHER.

POWER IN THE HEART.

The zeal that God arouses within us is often the means of effecting the purpose which we desire. After all, God does not give conversion to eloquence, but to heart. The power in the hand of God's Spirit for conversions is heart coming into contact with heart. This is God's battle-ax and weapon of war in this crusade. He is pleased to use the yearnings, longings and sympathies of Christian men as the means of compelling the careless to think, constraining the hardened to feel, and driving the unbelieving to consider. I have little confidence in elaborate speech and polished sentences as the means of reaching men's hearts; but I have great faith in that simple-minded Christian woman who must have souls converted, or she will weep her eyes out over them, and in that humble Christian who prays day and night in secret, and then avails himself of every opportunity to address a loving word to sinners. The emotion we feel and the affection we bear are the most powerful implements of soul winning. God, the Holy Ghost, usually breaks hard hearts by tender expostulations.—*Spurgeon.*

A CLERGYMAN was once accosted by a doctor, a professed Deist, who asked him:

"Do you follow preaching to save souls?"
 "Yes."
 "Did you ever see a soul?"
 "No."
 "Did you ever hear a soul?"
 "No."
 "Did you ever taste a soul?"
 "No."
 "Did you ever smell a soul?"
 "No."
 "Did you ever feel a soul?"
 "Yes."
 "Well," said the doctor, "there are four of the five senses against one upon the question, whether there be a soul!"
 The clergyman then asked:
 "Are you a doctor of medicine?"
 "Yes."
 "Did you ever see a pain?"
 "No."
 "Did you ever hear a pain?"
 "No."
 "Did you ever taste a pain?"
 "No."
 "Did you ever smell a pain?"
 "No."
 "Did you ever feel a pain?"
 "Yes."
 "Well, then," said the clergyman, "there are also four of the senses against one upon the question, whether there is a pain. And yet, sir, you know that there is a pain, and I know that there is a soul!"

RECENTLY a fellow who couldn't spare a dollar and a quarter for his home newspaper sent seventy-five two cent stamps to a down-east Yankee to find out how to raise beets. He got this answer: "Take firm hold of the top and pull."—*Milton Telephone.*

HARRY: "Mamma, I have just been throwing stones at the old gander out in the pond."

MAMMA: "Don't you know that it is very cruel to hit the poor old bird with a stone, Harry?"

HARRY: "I suppose it is, mamma, but I didn't hit him; I missed him every time."

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 VII.—THE GRACE OF LIBERALITY.

For Sabbath-day, Nov. 11, 1893.

SCRIPTURE LESSON—2 Cor. 8: 1-12.

GOLDEN TEXT.—He became poor that you through his poverty might be rich.—2 Cor. 8: 9.

INTRODUCTION.—After writing the first epistle to the Corinthians from Ephesus, Paul sent Timothy and Titus to Corinth, and after the uproar (Acts 20: 1), leaving Asia (chap. 1: 8), from Troas (chap. 2: 12), went to Macedonia, (chap. 8: 1; 9: 2, 4, Acts 20: 1, 2), labored for a time among the churches there, meets Titus and learns the effect of his first epistle, which in a good measure had accomplished its purpose; but some Judaizers had slandered him as being weak and contemptible in person (chap. 10: 10) and selfish in motive. To complete a collection at Corinth for the poor saints at Jerusalem and to answer their calumnies he writes the second epistle, which seems to have three parts: 1. Chap. 1-7. Personal character and conduct as a minister and Christian. 2. Chap. 8, 9. Liberality urged as a Christian duty. 3. Chap. 10-13. Defense against calumnies. Our lesson is from the second section urging liberality.

NOTES.

I.—MACEDONIAN LIBERALITY. 1-6.

1. "Do you to wit." Make you to know "the grace of God," how God had blessed "the churches of Macedonia" (Philippi, Thessalonica, Berea, etc., where Paul now is) with a desire to give. 2. "Affliction," persecution. Acts 17: 13. "Deep poverty," caused by Roman wars, cutting off resources, and heavy taxation. 3. "Their power," means, and ability to give. 4. "Praying," beseeching us to let them join other churches in helping the brethren at Jerusalem. 5. "Not as we hoped," but more, "they first gave their own selves," then their money. 6. Paul had a year before sent Titus to Corinth (2 Cor. 12: 18), and began this collection, and now "desired" him to take this letter and "finish" the work.

II.—EXHORTATION FROM MACEDONIAN LIBERALITY. 7, 8.

7. "Therefore," as these churches in joy and poverty gave their own selves and gifts even beyond their ability, and as Titus is coming to finish the work in you. "Ye abound." Are enriched by him. 1 Cor. 1: 5. "Faith." Believing our gospel teachings. "Utterance." Knowing what to teach. "Knowledge" of the gospel. "Diligence" to correct the wrong and do the right. "In your love to us," your pastors. "Same grace," liberal giving. 8. "I speak" this exhortation "by," on account "of the forwardness of others," the example of the Macedonian brethren. The Corinthians excelled in so many things that the Macedonian example would prompt them not to be outdone in this.

III.—GRACE OF OUR LORD. 9.

"The grace of our Lord Jesus Christ." The free, unmerited favor and loving kindness to us. "Was rich," possessed all things in heaven and earth, controlled and enjoyed all, knew no want. "Became poor," emptied himself of wealth and reputation (Phil. 2: 5, 8), possessed no home nor property, was dependent on others for daily bread, lived and suffered as a poor man; yet all this after-humiliation was nothing to the first, making himself flesh and becoming the Son of Man. This was greater humiliation than he could suffer from the cradle to the cross.

IV.—TEACHING OF CHRIST'S EXAMPLE. 9-12.

10. "Advice." As in enforcing the example of the churches, v. 8, so of Christ's example Paul only advises, he does not command. "Expedient," necessary in order

to be consistent with what you did when I wrote you (1 Cor. 16: 2) "a year ago." "Forward," willingly and promptly. 11. "Out of that," the property which ye have in your possession, give "as God hath prospered you." 12. "Willing mind." Disposition to give in self-denial.

I.—MACEDONIAN LIBERALITY. 1-6.

"Grace of God." A desire to give for the benefit of others is a grace, a blessing of God. It is the opposite of selfishness and hoarding. It is a gift of God to forget self and thank God for the privilege of doing good to others.

We naturally suppose it lessens our store, but the Bible teaches that it is the way to increase it. Psa. 112: 9, Prov. 11: 24, 25, Acts 20: 35. It is easy for God to give or withhold success; to multiply our store or cause loss by accident, sickness or death. Benevolence tends to carefulness and diligence, it furnishes a new motive, it enlarges and ennobles life.

"First gave their own selves." We may give our money for good purposes and not give our hearts to God. But this grace is "first," to give our own selves, and that includes money, talent, time, and all we have. No one can really give himself to God who does not do this. It is Ananias like to keep back part of the price. It leads not to grace but to death. Let us be mindful of this when we sing, "Here, Lord, I give myself away."

"Ye abound in everything." A faithful pastor loves to commend. Though there be, as at Corinth, divisions, contentions, and even crime among church members, there are always, "down in the human heart," some redeeming traits by which to encourage to greater faithfulness. Commendation is as a healing balm, a strengthening cordial, an incentive to better life, which the loving parent, the wise teacher, successful pastor, does not neglect.

"Not by command." Paul assumes no right or authority over property. To be blest in giving we must make a free-will offering. Money raised by authority does not prove the sincerity of love. It brings no blessing to the giver. Forced gifts are not gifts to God, just as forced love is not love at all. Our voluntary use of money tests our piety.

III.—CHRIST'S EXAMPLE.

"For your sakes he became poor." This is the Christian's perfect example. It should in all its bearings be ever before him, that sacrifice, that humiliation, that suffering, all for others and undeserved. Such an example should prompt a Corinthian and every other Christian to abound in the grace of giving. If Christ would give and suffer so much, are we his disciples when we do so little for those in need.

"Now therefore perform the doing of it." If it was right to begin, be consistent and finish it. Carry out your good resolutions. Be systematic. Lay by each week in store, "out of that which ye have," the property which is yours, as God has prospered you. You need not give all you have, a part belongs to your family and is necessary for their support, but out of it give if it is yours, if you do not owe it to others; you have no right to give what belongs to others. It is wrong to contract debts with no provision for paying when due. Paul never advised a "promise to pay," but taught to "owe no man anything but to love." Giving "is accepted according to that a man hath and not according to that a man hath not." Imitate Christ's example; be self-denying; give out of that which ye have. If a mite is all you have, and "there be first a willing mind it is accepted." There the poor stand at last even with the rich.

CHRISTIAN ENDEAVOR TOPIC.

(For week beginning Nov. 5th.)

OUR LOVE TESTED BY OUR GIFTS. 2 Cor. 8: 1-9; 6:9-8.

Paul is speaking of a church which showed its love for the gospel of Christ by its faith and works. The truth of the gospel had thoroughly converted them. Though Paul persisted in sustaining himself, the church would not be prevented from making donations, nor urging gifts of love. God's people will not hold their small, earthly possessions with a tenacious grasp, but consider them as theirs only to use in doing good, and they will experience the truth of Christ's words, "It is more blessed to give than to receive." The cause one most loves is felt to be the one cause everywhere. If, therefore, we love the cause of Christ we will have the spirit of unsectional liberality. God is a being of inexhaustible goodness and love, and therefore is always giving and never wearies in giving. The love of the Father for man is expressed in the gift of his beloved Son to save the race. Our love for God and man will be manifested in the same way, by our continual gifts. Never is one weary of giving to that

which he loves. So then the professed Christian who dislikes to give and constantly give for missions, or church expenses, or benevolence, and give liberally according to ability, may well be alarmed at his spiritual condition, for his love for God and truth is very weak. "As ye abound in faith, and knowledge, in all diligence, see that ye abound in this grace also;" i. e., the grace of liberality, or Christian giving, which is a test of your love and devotion.

REFERENCES:

A free-will offering. Deut. 16: 9-12.
Give and spare not. Prov. 21: 25-31.
Not grudgingly. Mark 12: 43, 44, 2 Cor. 8: 12
At your own will. Lev. 19: 1-5.
Honor the Lord with thy substance. Prov. 3: 1-10.
Rich while poor. Prov. 13: 7-11.

—[FOR paragraphs we beg the privilege of using the scissors this week, and give credit to the *Minnesota S. S. Herald.*]

—THE man who has in him the elements of a worker for Christ will find a field or make one. Paul, when a prisoner, made converts in Cæsar's household.—*Spurgeon.*

—PROMPTITUDE in obedience to God's known will is a wonderful bracer-up of strength, clearer-up of doubts, and smoother-away of difficulties.—*McLaren.*

—IT is the beautiful work of Christianity everywhere to adjust the burden of life to those who bear it, and them to it. It has a perfectly miraculous gift of healing.—*Drummond.*

—I HATE to see a thing done by halves; if it be right, do it boldly; if it be wrong, leave it alone.—*Gilpin.*

—MY principal method for defeating heresy is by establishing truth. One proposes to fill a bushel with tares; now, if I can fill it first with wheat I shall defy his attempts.—*Newton.*

—A YORKSHIRE man said to a minister at the close of his service: "Ah, say, Mister, you preached a goodish sermon to-night; but if it had been cut short at both ends and set afire in the middle it wad adone us more good." Essayist, teacher, superintendent, preacher, please take the hint.

HOME NEWS.

New York.

NORWICH.—I wish to express the appreciation of our little church of the privilege recently enjoyed in a visit from Rev. O. S. Mills and wife, which added much to the interest of our Sabbath services. If we are entirely renewed physically once in seven years, we came near not being the same persons in that sense, who listened to a sermon and received the sacrament of the Lord's Supper from our then missionary pastor, Rev. L. C. Rogers, for the last time, Dec. 25, 1886. It seemed a long fast from partaking of the "Bread of Life," but it is well we do not live by preaching alone, else we should have been famished long ere this. It is not the fault of the pastors of neighboring churches, for some of them have kindly tried to arrange for an occasional visit, but if it is our lot to be so scattered that it is impracticable to meet together for such privileges, we must use the more diligently the means of grace we have. But we are not so isolated that we could not be reached by a good pastoral letter from those who led us out from our former pleasant church homes into this more difficult mode of spiritual life, and such cheering assurance of interest and watchcare would be heartily appreciated. A sister of one of our members has lately become a Sabbath-keeper. She had been very unwilling to hear on that subject but God

used the testimony of a friend, who had become a Seventh-day Adventist, to lead her to "search the Scriptures" and yield obedience thereto. We rejoice in this added triumph of truth.

A. F. B.

OCTOBER 24, 1893.

New Jersey.

MARLBORO.—We always look with interest to the "Home News" department of the SABBATH RECORDER, and we suppose that others do the same. If each church will do its duty in this line of work good will be accomplished, and we shall know more about each other, and the bond of union will be strengthened.

Our Sabbath morning services are well attended, and the Sabbath-school is doing a good work, superintended by Miss Lottie D. Schaible.

Our Y. P. S. C. E. was organized last spring, and our young people appear to take a considerable degree of interest in it. The Thirty-Fifth Annual Convention of the Cumberland County Sabbath-School Association was held at Roadstown, four miles from us, on the 25th inst. The day was all that could be desired, and the attendance from all parts of the county was large, and the quality of the convention was up to the standard. Among the subjects discussed were, "What Constitutes a Faithful Teacher," and "Danger Signals in Sunday-school Work." These were handled with ability.

It is very healthy among us, and we have not had a death in our church or congregation as yet this year.

The pastor, Rev. J. C. Bowen, and his wife, returned on the 11th inst. from a three months' trip through the west and south, including Chicago, Minnesota, the General Conference in Wisconsin, the International Sunday-school Convention and the World's Sunday-school Convention in St. Louis, Mo., Texas, Tennessee and Georgia. He returned with improved health and strength, and again entered upon his duties with renewed vigor.

We are looking forward with interest to the Yearly Meeting of the New Jersey and New York City churches, to be held with the church at Shiloh, commencing on the evening following Sixth-day, Nov. 17, 1893. J. C. BOWEN.

Nebraska.

LONG BRANCH.—The Annual Meeting of the Seventh-day Baptist Churches of Kansas and Nebraska convened with the Long Branch Church, Oct. 20, 1893, at 10 o'clock A. M. Not having any notice of the meeting at North Loup in 1892, proceeded by calling Eld. G. M. Cottrell to the chair. J. G. Babcock was elected clerk. Letters from churches were good and indicated a good degree of union, but we feel the need of a deeper consecration. The church at North Loup reports an addition of fifty the past year. Their forces are now at Myra Creek at work. By request the Yearly Meeting will be held at Nortonville, Sixth-day before the 3d Sabbath in October, 1894 at 10 o'clock A. M. If circumstances should demand a change in time the committee on Programme will see to it. On motion the following committee was appointed to nominate officers for next year and to complete the programme: J. G. Babcock, L. VanHorn, G. M. Cottrell.

The committee reported as follows:

Your committee would report on programme and officers for the yearly meetings at Nortonville in '94 the following: Joshua Wheeler, president; clerk, Mrs. Alice Eckles. To conduct Young People's Hour, Ira Maxson; Woman's Hour, Ladies' Society of Nortonville; Sabbath-school Hour, O. W. Babcock, or the Superintendent. Hour of applied Christianity conducted by E. S. Eyerley; including the two following questions: 1st, "How Should Seventh-day Baptists Observe the Sabbath?"

2d, "What Amusements are Proper and what Improper for Christians?" Committee to complete programme, Joshua Wheeler, Alice Eckles, Ira Maxson, O. W. Babcock, E. S. Eyerley.

These meetings from the beginning to the end were interesting, increasing in attendance, closing with overflowing numbers, filling the house to its utmost. The preaching was good, warming, inspiring and comforting. We would be happy to sit and listen to Elder Cottrell often.

Adjourned to meet with Nortonville Church.
J. G. BABCOCK, Clerk.

LIMITATION.

How can we tell
That the eyes which give back to us smile for our smile
Often hide in their depths deepest anguish the while,
That the lips whence gay laughter so merrily flows
Would be white did they dare let the world know their woes—

How can we tell?

How can we know
That the lives we deem selfish and worldly alone
Only hide breaking hearts that are making no moan
That what in our blindness we judge as unmeet
The Lord of the harvest will garner as wheat—
How can we know?

—Bertha Kopple.

A NATIONAL REFORM CONVENTION.

A National Convention will be held in the First United Presbyterian Church, Allegheny, Pa., November 14th to 16th. Addresses will be delivered by able speakers of nearly all denominations on the application of the law of Christ for the solution of the great practical problems of the day, such as the Sabbath question, the marriage and divorce question, the race problem, the Chinese and immigration and labor questions, the Bible in the schools, peace and arbitration. No more important gathering for the deliberation and planning of action of patriotic citizens was ever called. The President of the National Reform Association, the Hon. Felix R. Brunot, Joseph Cook, Dr. Herrick Johnson, Dr. Josiah Strong, Judge Hinckley, Josiah W. Leeds, and a large number of other leading citizens all over the country, unite in this call. Dr. Robinson, pastor of the church, will deliver the Address of Welcome on Tuesday evening, November 14th. All Christian societies and communities are invited to send delegates.

It may be of interest to the readers of the RECORDER to know that the American Sabbath Tract Society very cheerfully appointed a delegate, Rev. A. H. Lewis, D. D., to represent it on the above occasion.

CRIME BREEDERS.

As crime breeders we unhesitatingly affirm that the race-track gambling dens of the country excel any other agency of evil in existence, with the possible exception of the saloons. The Louisiana Lottery, with all its ramifications and its vast wealth and power, never constituted such a menace to public morality as the allied race-track interests. We have it on undoubted authority that over \$2,898,000 were stolen in a single year recently by men who had lost the money "playing the races." The New York Times, of July 24, 1893, contained a column article under the heading, "Victims of the race-track," giving a long list of forgeries, embezzlements, and other crimes recently committed, all attributable to race-track gambling.

This is the testimony of the Superintendent of Police of New York City: "More young men have stood here at this desk confessing their first offense against law, and ascribing their downfall to their infatuation for pool-room gambling than I would care to attempt to estimate. Actual experience has satisfied me that no form of gambling offers greater temptations to young men to take what is not theirs. As horse-racing is conducted now, it would be well for the community to stop racing altogether. We are sending men to

prison right along on account of the race-gambling craze. Homes are being destroyed and the lives of young men blighted every day in this city for the same reason."

On the general subject of gambling Mr. Chauncey M. Depew, President of the New York Central Railroad, says: "A considerable proportion of failures in business and 90 per cent of the defalcations and theft and ruin of youth among people who are employed in places of trust are due directly to gambling. I have seen in my vast employment so much misery from the head of the family neglecting its support and squandering his earnings in the lottery or the policy shop, and promising young men led astray in a small way, and finally becoming fugitives or landing in the criminal dock, that I have come to believe that the community which licenses and tolerates public gambling cannot have prosperity in business, religion in its churches, or morality among its people.—New York Tribune.

SOME QUEER QUESTIONS.

1. Why is it easier to resolve than to reform?
2. Why is it often easier to pout than to pray?
3. Why is it easier to criticise than to bear criticism?
4. Why is it easier to start an evil report than to stop one?
5. Why is it easier to condemn vice than to practice virtue?
6. Why is it easier to kick a man when he is down than when he is up?
7. Why is it so much easier to preach than to practice?
8. Why is it easier to pound than expound?
9. Why is it easier to attend to another person's business than to mind your own?
10. Why is it easier to condemn a sermon than to preach a better one?
11. Why is it easier to see the dirt in a neighbor's yard than to sweep your own?
12. Why is it easier to scatter weed seeds than to pull weeds?
13. Why is it easier to give advice than to take it?
14. Why is it easier to criticise the Bible than to practice its precepts?
15. Why is it easier to remember the style of Mrs. Smith's new bonnet than the minister's text?
16. Why is it easier to come late to service than to be on time?
17. Why is it easier to tell how a Christian should live than to live as a Christian should?

WISE WORDS.

The flowers shed no tears.
What women, say, men do.
Credit is the character of cash.
We lose the bud in the blossom.
Travel should be a great educator.
Learn something from everything.
Covetousness is a chrysalis of crime.
Nature abhors a vacuum in the affections.
Avarice is a vise that squeezes men's souls.
Injustice may begin before its object exists.
The person without will has a malady incurable.
Happiness is to pleasure as home is to a hotel.
The more we forget the better satisfied we are.
The girl who doesn't think, seldom lets her parents think for her.
A little history every day makes a well informed man in a few years.
Cupid can't shoot straight. His arrows never go through the centers of two hearts.
Suffering alone might break the untried spirit, but with the prop of happiness it is bent to grace.
One sees how ridiculous or misplaced is a fashion or a passion only when its days of prestige are over.
One's wishes are never so fully regarded and so promptly executed as during the vociferous period of infancy.
Life is an angel. Some men are born where the lines meet, and they broaden as they grow; others are born at the wide end and narrow down the further along they get.

We believe in the dignity of manual labor and the advisability of young men learning a trade to relieve the congested professions; especially is this true with regard to the sons of our acquaintances.

ONE ADVANTAGE OF THE SUPREME COURT.

To us of America the problem may seem easier than to any other nation in the world, because we have in permanent session a tribunal of arbitration which we call the Supreme Court of the United States. Sovereign States which have retained all of their sovereignty that was consistent with "a more perfect union" appear before that court and settle their differences, their boundaries, and their respective claims as easily, and acquiesce as readily in the result, as private individuals. Iowa sues Illinois much as A sues B—takes out process, procures depositions, submits points of fact and of law, and leaves the rest to the court. Making due allowance for the distinction between the jurisdiction of this national court, dealing with members of the Union, and a court sitting to decide the rights of independent nations, we may still claim that the analogy between the two is marked enough to deserve consideration.

In 1876, even the bitterness of a contested election could not startle our people from their propriety. They made a court to suit the emergency; both sides submitted arguments and proofs to the tribunal; they accepted the result, and gave one of the most triumphant examples in the history of the world of the extent to which a free people may forbear in accepting the forms of law for the preservation of peace.—Harper's Magazine for November.

LIGHT IN THE DAYS OF DARKNESS.

I am seeking to cast my shadow upon glad lives when I say that every young woman should learn in sunny days where to find light in the days of darkness. If you are about to enter Mammoth Cave, while you are still outside in the sunshine the guide puts a lamp into your hand. It seems useless, then, as you walk down the green bank, and its beams appear pale and dim; but when you enter the cavern, you understand the value of your little lamp, and its light is very beautiful as it shines in the dense gloom.

The lamp of Christ's comfort may seem useless to you in the happy days of youth, when you have no sorrow; but sometime it will grow dark about you, with no earthly light to shine upon your path, and then this heavenly lamp will be most welcome. Keep the picture before you, therefore, at Christ's feet in sorrow. It will teach you where to go when the night darkens about your own soul.—Selected.

CALIFORNIA IN 3½ DAYS.

Over two-thirds of the distance between the Atlantic and Pacific in half a week. Such is the record made by travelers between Chicago and the Pacific coast via the North-Western Line, the quickest route for visitors to the Midwinter Fair. Palace Drawing-room Sleeping cars leave Chicago daily, and run through to San Francisco without change, dining cars serving all meals en route. Tourist sleeping-cars, offering an exceptionally favorable opportunity for making the trip in a most comfortable and economical manner, are also run. Completely equipped berths can be procured by passengers holding either first or second-class tickets, at a cost of only \$4 per berth from Chicago to San Francisco and other California points. The hour of departure from Chicago affords a prompt connection with trains from the East and South. First-class one way and excursion tickets good returning nine months from date of sale, also second-class tickets at extremely low rates, sleeping car reservations and full information can be obtained at any ticket agent, or by addressing W. A. Thrall, General Passenger and Ticket Agent, Chicago & North-Western Railway, Chicago, Ill.

Nearness of life to the Saviour will necessarily involve greatness of love to him. As nearness to the sun increases the temperature of the various planets, so near and intimate communion with Jesus raises the heat of the soul's affections toward him.—Spurgeon.

GOD IS WITH US.

As the mountains are round about Jerusalem, so the Lord is round about his people from henceforth even forever.—Ps. 125: 2.

How are the mountains round about Jerusalem? Are they there to-day, and gone to-morrow? Are they there in sunshine, but do they forsake Jerusalem when it storms? Are they there when all eyes see them, but gone when night makes them invisible?

You exclaim, "What foolish questions!" But if the "as" and "so" in this verse are true, and if the Lord really is round about his people as the mountains are round about Jerusalem, the things many Christians think and say are far more foolish. Did none of you ever think in time of trouble and darkness that the Lord had forsaken you?

It is an unchangeable fact that the mountains are round about Jerusalem, whether any one sees them or not; and it is equally an unchangeable fact that God is always round about us "from henceforth even forever," whether we see and feel him or not. Let us believe it.—Selected.

WORKMEN'S CHIPS.

We need more preaching that will either make people get converted or get out of the church.

The ways to look: Within, to be miserable; around, to be distracted; up, to be happy.—Moody.

Not one person in a thousand can remember a great sermon, but nobody can forget an act of kindness.

Faith without works is not worth any more than a watch in the same condition.

There is a great difference between my covering up my sin and God putting it away.

The common transactions of life are the most sacred channels for the spread of the heavenly leaven.

The only way to keep Satan out of the heart is to keep Christ in it. The devil abhors a vacuum so much that he is always ready to fill it himself.

We shall never acquire any great capacity for joy, the blessed peace of God will never possess our mind and heart so long as we shrink from self-denial.

Sin is never at a stop; if we do not retreat from it we shall advance in it, and the farther on we go the more we have to come back.—Barrow.

There are people who think their neighbors' houses need painting because they neglect to wash their own windows.—Word and Work.

None shall be saved by Christ but those who work out their own salvation. We cannot do without God, and he will not do without us.—Henry.

SPECIAL NOTICES.

Rev. E. H. Socwell requests his correspondents to address him at Welton, Iowa, instead of Garwin, Iowa, as hitherto.

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.

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.

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

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

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

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

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

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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.

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

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

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

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Table listing various articles and their page numbers, including 'What of the Night?', 'Editorials', 'Thoughts on the Parliament of Religions', etc.

MARRIED.

FRINK-BARBER.—In Scott, N. Y., Oct. 22, 1893, by Rev. B. F. Rogers, Mr. Willet H. Frink and Mrs. Elizabeth Barber, all of Scott.

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teristics, made strong friends, and was devoted to the church of which she was a member. Funeral services were held at the home of Mr. Walter Price, Westerly, Oct. 24th, conducted by her pastor and the Rev. O. D. Sherman, of Mystic.

Literary Notes.

Harper's Bazar, published November 4th, will contain a short story by Bret Harte, called "An Episode of West Woodlands." Mrs. A. D. T. Whitney has taken up the pen again, and has written a series of familiar letters to American girls for publication in The Ladies' Home Journal during 1894.

for the pastor, teacher, and Bible student, is edited by the Revs. Mark Guy Pearse and Arthur E. Gregory. This number is no exception to the previous issues and is packed, as usual, with a rich variety of fresh and exceeding vigorous matter, and by its suggestions and helps will be found of great service.

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The long list of cities in the West and North-west reached without change of cars via the North-Western Line, has been increased by the addition of Des Moines, the capital city of the great State of Iowa, and passengers for that point can now leave Chicago at a convenient hour in the evening, and arrive at Des Moines the following morning in time for breakfast.

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