

# The Sabbath Recorder.

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## THE SABBATH RECORDER.

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### THY WILL BE DONE.

Thy will is to bring the summer  
Into the hearts of men—  
The singing of birds in the morning hours,  
The noontide glory of myriad flowers,  
The healing beams, and the rippling streams,  
And the Eden life again.

Thy will is to make men holy  
With the gift of Christ to all—  
Is to banish sin from the weeping earth,  
And fill the cities with sweet, true mirth,  
And make love king till the word shall sing  
In joyous festival.

Thy will is to make men happy  
Through the loss of a load of care—  
Is to make the lives of the children glad,  
While even the aged are not sad,  
And to lift hope's light through the darkest night,  
And to bring joy everywhere.

Thy will is the world's redemption—  
The world to its Saviour given.  
O, Father! soon may the morning break!  
And the prayer be answered for Jesus' sake,  
Thy kingdom come, and thy will be done,  
On earth, as it is in heaven.

—Marianne Farningham.

SOME of our churches may have forgotten that there are always on hand at the office of the Publishing House blank certificates for letters of dismissal, with accompanying notice to churches. Every clerk should be provided with these blanks and should not forget to notify the dismissing church when a member is received elsewhere. Price of blanks, 1 cent each.

MOODY once said in his straight-forward way, "If you want to be filled with the Holy Ghost, obey; if you want to keep filled, go right on obeying." That is the secret of a successful and happy Christian life. The habit, the settled principle of rendering prompt and faithful obedience to every divine command, to every conviction of duty, is the distinguishing trait of the thoroughly loyal Christian.

THERE is much in the Bible for which there is no proof among the tangible, material things of earth. But there are convictions, soul-satisfying experiences, divine illuminations, which are even more convincing to the true child of God than the most powerful argument, the most unanswerable logic. These higher proofs are, in the very nature of the case, beyond the reach of him who, for want of faith and acceptance of the conditions, shuts them out. He is like one born blind, and when the possibility of seeing is offered him he rejects it, and then complains that he cannot understand how people can see so much of beauty in form and color, much of which to him are mere objects of imagination and not of proof.

WHEN such appeals for help come to our attention as appear over the signature of President T. L. Gardiner, on page 707 of this issue, we almost break the tenth commandment, in wishing we had the means to respond with a sufficient endowment to place this important school beyond immediate peril. That some one, or even many, upon whom God has bestowed both the heart and the ability, may find great pleasure in making generous responses to the wants of Salem College, we devoutly pray.

THE next regular meeting of the Executive Board of the Tract Society will be held Sunday, Nov. 12, at the church in Plainfield, N. J., at 2 P. M. Important questions will come before the Board, such as securing a suitable representative to keep the Society and its publishing interests before the people; our Sabbath-school work and Lesson Helps, and other questions of interest. The Board enter upon the work assigned them, by virtue of their reappointment, under the impression that the people intend to fully sustain them in every movement undertaken in the interests of advance Christian work. Brethren and sisters of the denomination, let us hear from you often, by way of liberal contributions and encouraging words. Visiting brethren and sisters, interested in the work of the Society, are always welcome at these meetings and invited to participate.

WHATEVER may be the final outcome of the much discussed and much abused question of woman's proper sphere, and her relation to the great questions of moral, civil and political reform, all who wish can easily see evidences of marked changes in public sentiment within a very few years. These changes are invariably more favorable to a fair recognition of her God-given rights and privileges. Woman's influence in society, religion, education, political movements, no less than in the home is purifying, elevating, wholesome, peace-making. T. R. Coudert, in the November number of *Harper's Weekly*, speaking for arbitration says: "Still another enemy of war is the growing influence of woman. She has a voice and it must be hearkened to. If her heart must break she will not allow it to break in unnoticed silence. She has taken her place in literature, art, science, journalism. That influence is all in favor of peace."

CONCERNING the ultimate wholesome influence of the repeal of the silver bill, after so long delay in its passage, there can be little doubt. The battle has been long, and fought with a desperation that savored more of selfish interests than of broad and generous statesmanship. We have never believed that the chief cause of the great financial crisis of the present year lay in the silver question. Nor do we think the settlement of that question now will restore confidence and re-open business, and make the country as prosperous as it was one year ago. There are questions that are broader and more

vital that remain unsettled. The compulsory purchase of silver was undoubtedly an element of danger, and its disposal, in a way satisfactory to the masses of citizens, will be hailed as an omen of good and will to some degree lead to a revival of business. All of this is only a repetition of history. In our darkest days we have always found the sober second thought of the masses of the people prevailing over rash and revolutionary methods. The struggles are often fierce, while the timid predict disaster, and the speedy overthrow of good government; but the storm passes by, the angry waters are assuaged, and the ship of State again rides in safety. Such will doubtless be the ultimate outcome of all present disturbances.

### THE ERIE RAILROAD.

In these days of frequent and very disastrous accidents on our great thoroughfares it is but a simple act of justice to recognize certain facts connected with travel on the line of this old and faithful public servant.

Without making any invidious comparisons with other great railways and systems of transportation, (though it may not be possible to keep such comparisons wholly out of mind, in the light of recent wrecks and apparent reckless disregard of human life and safety), we take pleasure in calling attention to three official statements relative to the Erie Lines.

First. The Erie carried more World's Fair excursionists from New York State than any other line.

Second. The Erie carried nearly 200,000 World's Fair excursionists *without injuring a single passenger*.

Third. The Erie is the only line where trains are protected by block safety signals the entire distance from New York to Chicago.

With these facts in mind, those who have felt inconvenienced by occasional or even quite frequent delays while *en route*, will find their compensation in the safety of their travel. On one of our trips the past summer we were delayed several times, making the train about six hours late. Some of the passengers were exceedingly annoyed at the delays, and declared they would take another road when they traveled again. But these delays were elements of safety to the passengers and should have been accepted with a sense of gratitude. What was the inconvenience of "six hours late" compared with the reckless rush into the jaws of death for the sake of avoiding delay, or making up time? All honor to railroad officials who count the safety and interests of their passengers above mere questions of speed, competition or even profit.

### UNION OF CHURCH AND STATE.

#### ITS LEGITIMATE OFFSPRING.

We clip the following editorial paragraph from the *Standard* (Baptist) of Chicago. Probably no one would look for such Neroic persecutions in our country, still the principle is the same. All true Protestants, if awake to the

dangers of any political alliance between the church and the government, will stoutly resist every such proposition:

At the recent meeting of the Baptist Union at Reading, England, Dr. Clifford, of London, introduced a resolution of sympathy for the persecuted Stundists of Russia, of whom in this connection, he spoke at some length. In many things, he said, they resemble the Baptists, in others the Friends. Of the persecutions they suffer he spoke, in part, as follows: "In one case a Stundist had nails driven into his feet, and his arms were racked, by his fellow-villagers, and the use of both arms and legs was destroyed. The children were being taken away from Stundists in order that they might be brought up in the Orthodox faith. It was the old story of the results of the alliance of the Church and the State. The tyranny of the Tzar, the espionage going on throughout Russia make it very difficult to render help, and the necessity of working underground tends to check the large-hearted response that might otherwise be expected from the people. But, all the same, he asked them to show their sympathy in the most practical way with their persecuted brethren. Exclamations of horror," it is added, "were frequent during Dr. Clifford's speech, and he was warmly cheered at its conclusion." The resolution was seconded by Col. J. T. Griffin, who spoke of this persecution as a repetition of that of Nero.

MRS. MARY A. CHAMPLIN.\*

"Henceforth there is laid up for me a crown of righteousness." 2 Tim. 4: 8.

You recognize these as the words of a man who stood on the border line of two worlds. A man who had declared that he had finished his course and the time of his departure was at hand; and yet who felt and fully believed, that for him "to die was gain," as to live had been Christ. A man, who like Moses esteemed the reproach of Christ, not only greater riches than the treasures of Egypt, but of all the world, because like Moses he had respect unto the recompense of reward. He believed in the life immortal, in the city which is sure in its foundations, whose maker and builder is God. The day was departing, its glory was fading, the sunset shadows were falling, but just beyond the radiance of the "henceforth" was shining, and its crown of righteousness was gleaming. It was in this assurance, that the great apostle Paul waited in the prison cell the hour of his offering and triumph.

There are men and women living, as there is an innumerable host of men and women whose dust has mingled with that of earth, who need make no excuse for having lived. Their title-deed to honor is in this: they leave the world better, richer, purer and brighter for having lived in it. Some names are written high on the world's scroll of fame, and sculptured monuments speak of their deeds, and nations chant their praises. But far more are they, who have walked the earth in lowly paths, whose light shone in smaller circles, in earth's waste places, but who by patient continuance in well-doing, by steadfastness of faith, by fight against sin and self have earned their crown.

We are what we are in the present, and what we shall be in the future, by the means of, and to the measure of what we have and are fervently praying for, and what we have, and are earnestly laboring for. The ideals of youth are largely the realities of mature life. And if mature life shall have enlarged and higher ideals yet, then shall old age be more glorious still. The Christian looks onward. Life to him is

\*Remarks made at the funeral services of Mrs. Mary A. Champlin, at Westerly, R. I., Oct. 24, 1893, by Rev. O. D. Sherman.

largely in the henceforth, so that if death shall close life's struggles incomplete, its aspirations unachieved, its hopes unrealized, what then? It matters not. His crown is in the henceforth. His Lord has it in his own keeping, and in his own good time will give it.

As I bring to-day my tribute of loving regard to the memory of our departed sister, it appears to me that the best, as the truest, thing I can say is, that she was living in motive, in desire, and aspiration in the henceforth. Her ideals of life were pure, were true, were wide, were heavenward. I speak with assurance. I testify to what I know, what I have seen, and what I have heard. If the close and intimate companionship of years has value of judgment, if walking side by side in the avenues of knowledge and research giveth insight; if meeting week by week at call of Sabbath bell for prayer, and praise, and service, and speaking often one to the other, teaching and being taught; if these shall qualify, then surely may I witness that our sister was seeking those things—those "whatsoevers" that are honest, and pure, and lovely, and of good report. Meeting as we did in almost daily intercourse, back and forth by fireside bright, and tables spread, for many years, opening heart to heart, confessing faults one to the other, gives me the right to testify that our sister was striving for the life hid in Christ.

If I should say as I could, that our sister was out-spoken for the right, and against the wrong. If I should say her hand was ready to help the oppressed and aid the needy; that she was loyal to all phases of moral reform and man's uplifting, it would be but faint praise. She could not well help being that. She was molded after that pattern. It came with her being, the inheritance of a noble ancestry. Home, education, surroundings and schooling, were all to that end.

My tribute of praise is in this: She was striving for the best. The 13th chapter of 1st Corinthians was her favorite chapter and her aspiration. After it she would model her life. She was looking, praying and hoping for the manifestation of the kingdom of God. For the time when prophecies should cease, and tongues should fail, and knowledge vanish, but love with its golden fruitage should abide and fill all lives and rule the earth.

One by one the loving links that bind us to earth are breaking. The vacant chairs are multiplying. Over the river the friends we love and cherish are passing. Homes are desolated, hearts are breaking, and sorrow's cup is filled. What then? Henceforth; aye, blessed henceforth! In that there is a kingdom and crown. "Blessed are the dead that die in the Lord."

TRIFLES.\*

BY KATE BARCOCK.

The poet Young says:

"Think naught a trifle, though it small appear.  
Small sands the mountain, moments make the year.  
And trifles life!"

Truly our life is made up of trifles. This little gathering is but a trifle in comparison with the throng that gathers day by day at the great World's Fair. Yet it has its significance as well, and who can tell how many hearts may be cheered and made better by this quiet evening spent at the home of our pastor.

If we study the economy of life, we shall find it composed of little things, and them alone. The tiny worm spins the threads of silk of which the tapestries of palaces are composed.

\*Read at the pastor's social, Albion, Wis., Oct. 18, 1893.

If it had not been for them there would not be the purple and scarlet grandeur, that are the pride of kings.

The ocean shore is not made up of stones thrown together in masses, but of the tiniest of sands each one of which is in perfect form, and upon them the waves rise and fall. The dew drop falls upon the blades of grass. As it sparkles in the sun all the colors of the rainbow are shown. Yet each is only a tiny drop of water; each blade has its dew drop and holds it gently upon its surface as the winds waft it to and fro.

That is the way with life, the moments claim the duties that are calling for attention, the little deeds, the little words, are what count. Our lives may be made up of small, perhaps homely, duties, but God will recognize every one of them, if done in his name. And after a short time, he whom we serve will gather up the little words and the little deeds, and they will be counted among the jewels that will compose the Saviour's crown in the day when he cometh to judge the earth. Then let us count naught too small when working in his service.

Our life at times may seem dull and of little use, but it only seems so. We in reality are as much needed to fill our niche in life, small and humble though it be, as the one who must stand before the public gaze performing his duty openly before the eyes of men. Let us never think

We are working alone and no one heeds;  
Who says so does not know,  
There are clear eyes watching on every side,  
And wherever our feet may go.  
We are compassed about with so great a cloud  
That if we could only see  
We could never think our life is small  
Or that we may unnoticed be.

O do not deem that it matters not  
How you live your life below;  
It matters much to the heedless crowd  
That you see go to and fro;  
For all that is noble and high and good  
Has an influence on the rest;  
And the world is better for every one  
Who is living at his best.

But even if human eyes see not,  
No one is unobserved;  
There are censures deep and plaudits high,  
As each may be deserved.  
We cannot live in a secret place,  
There are watchers always by,  
For heaven and earth are full of life,  
And God is very nigh.

O, for a life without reproach,  
For a heart of earnestness;  
For self forgotten, for meanness slain,  
For hand well used to bless.  
God raise us far from the little things  
And make us meet to be  
Skilled workers here in the place we fill  
And servants unto Thee.

WORTH TRYING.

To conquer difficulties, to overcome all lions in our pathway, and always do our best.

To hope, even when the clouds lower around us, and it seems hopeless to try further.

To forget self that we may think of others, to rise above weariness, grief and sorrow; to look for the silver lining of the cloud.

To smile cheerfully, though tears are in the heart.

To conquer pain, and sorrow, and despair.

To rise above defeat and build anew.

To look for good in others, even if disappointed ninety times out of one hundred. The ten prove the possibilities for all.

To keep our faith in human nature, notwithstanding its weakness.

To view charitably our neighbor's acts, and scrutinize our own.

To rest our case on its merits, and be content when we have faithfully done our utmost.

To implant in our children such traits as we may wisely wish to see reproduced in their lives.



### "WHAT CAN BE DONE FOR SALEM COLLEGE?"

These words form the closing sentence in the annual report from Salem College to the Education Society, which was read by President Whitford at Conference. They have been upon my heart constantly since that day when the vast audience gave ear to his eloquent plea in behalf of our institutions of learning; and many times has the burden been so great that the words, "What can be done?" would find audible voice, even when there was no human ear to hear. Night and day, as the months go by, it becomes more and more the ever-present question and the all-absorbing thought.

One cannot see the grandest work of all the South-East hampered and crippled in its blessed mission of education and culture without the distressing anxiety that wears worse than all the hard work. The distressing care will come in spite of the bravest effort to keep it away. For who is there that can face the fact of a growing deficiency month after month, which comes in spite of the most careful and rigid economy, and escape the depressing influence thereof?

There is no doubt about the importance of this work to the prosperity of our cause in West Virginia. Fruitage is already too apparent to leave any doubt as to what the harvest will be if Salem College is placed upon a living basis and allowed to go on, with its blessed influence extended unto future generations. And I am certain that there would be no doubt as to what Seventh-day Baptists would do for Salem College if they could only see for themselves what a work she is doing for this country. The question at the head of this article would be quickly answered, and her great needs would be speedily supplied, if the good people could but see us at our work, and meet the great company of eager young men and women in class-room work. But there are a few things that can be done for Salem, without any great expense, which would greatly benefit the institution. Of course she cannot live without money. We do not need to say that *something must be done* in the line of endowment or subscription if she is enabled to live and continue her labor of love. Again, Salem College is in great need of a library. We have recently fitted up a nice little room in the belfry with shelves, and put into it what few books we have, together with a few owned by the lyceum, making 110 volumes in all. But this counts all "Agricultural Reports," and everything "Franked" to us by Members of Congress, eighteen or twenty volumes. The reading of the Annual Report at Conference has resulted in a gift of books from the library of the late Eld. Summerbell, which is now on the road to Salem. The library has also received a present of four volumes of Universal History from Eld. Huffman and another friend. Several friends have contributed recently, making an addition of about one dozen volumes.

Now with this little nucleus for a library and a room nicely fitted up to receive more, we are confident that the friends of Salem will see "what can be done," and send us good books. When we think of the thousands of volumes in the libraries of our other schools, and realize how important they are to the successful teaching of certain branches, it does seem as though we *must have more books*. Only think of trying to teach a class of a dozen or more in English Literature without a single volume in the library to which you can send them for specimens; and that, too, in a town where a half-day's search would unearth scarcely more than a single vol-

ume of the writings of Shakespeare or Milton, and where it is simply out of the question to find a specimen of the works of Chaucer, Spenser, Dryden, or Pope. The expense is too great for the students to obtain all of these, aside from their text-books, and the teachers cannot afford to buy them to loan to the classes, even though the desire to do justice by the classes would tempt them to do so. It may be that some of the good friends who read these lines will be moved to start some books toward Salem, and place them where they will become a permanent blessing to the young people of West Virginia.

Again, "What can be done for Salem" in the line of *apparatus*? Think of teaching a large class in Natural Philosophy or Chemistry without a single piece of apparatus with which to illustrate. For the class in Physiology we have a good skeleton, but no charts or other apparatus to help the teacher. It does seem as though we must have a few pieces of apparatus, such as an electric machine, air pump, and things in that line for the classes in Physics. We have a good microscope to aid in the classes where it is needed; but nothing except the naked eye to aid in the study of Astronomy. Who can aid Salem College in securing apparatus?

Again, we have just begun the collection of a museum, and would be glad to receive any specimens from nature or art appropriate for our cabinet. Any specimens of the stone age; relics of Indian implements; any specimens from Natural History; *anything* in this line that would be useful in such a place would be a great help.

Surely *something* "can be done for Salem College;" and we have faith yet to believe that something will be done. We trust that God will raise up those who will, ere long, relieve us of our financial embarrassment, and secure to this country the much needed influence of Salem College for generations to come.

THEO. L. GARDINER, *President*.

### FINGERS ROTTED OFF BY BEER.

The attention of the New York hospital surgeons has been called to a large number of bartenders that have lost several fingers from both hands within the past few years. The first case was that of an employe of a Bowery concert hall. Three of the fingers of his right hand and two on his left were rotted away, when he called at Bellevue one day and begged the doctor to explain the reason. He said that his duty was to draw beer for the thousands who visited the garden nightly. The man was in perfect health otherwise, and it took the young doctors quite a time to arrive at any conclusion. But they did finally, and it nearly took the beer man's breath away when they did.

"Your fingers have been rotted off," they said, "by the beer you have handled."

Other cases of a similar nature came rapidly after this one, and to-day the physicians estimate there is an army of employes of saloons whose fingers are being ruined by the same cause. The acids and rosin in the beer are said to be responsible.

The head bar-tender of a well-known downtown saloon says he knows a number of cases where beer drawers have, in addition to losing several of the fingers of both hands, lost the use of both members.

"Beer will rot iron, I believe," he added. "I know, and every other bar-tender knows, that it is impossible to keep a good pair of shoes behind the bar."

"Beer will rot leather as rapidly almost as acid will eat into iron. If I was a temperance orator, I'd ask what must beer do to men's stomachs, if it eats men's fingers and their shoe leather? I'm here to sell it, but I won't drink it, not much."—*New York Observer*.

### LIQUOR PROBLEM.

It has been estimated by Calvin E. Keach that three millions of homes in this nation are affected by the drink curse. He shows that the \$900,000,000 spent in one year for liquor would

furnish 12,000,000 of people in their homes with food, fuel, clothing and a comfortable house—D. L. Moody closed the Congress of Missions with a stirring appeal to close the saloons of Chicago—Francis Murphy makes the astonishing statement that drunkenness is decreasing. He gives as a cause of this decrease the demands of business upon men, in which competition is so fierce that it is impossible to be intemperate and keep up with the race. How about the vast array of the unemployed?—A remarkable state of things prevail in Fall River, Mass., a no-license vote having been almost entirely nullified by the inaction of the executive officers of the city. Respectable citizens and Christian people could not abide this, and so a public hearing was secured before the Mayor and Aldermen by the Minister's Association. In reply the Mayor gave a novel interpretation of the no-license vote: that it was a vote not against the limitation of licenses. Evidently impeachment of the Mayor and his board is the only means by which Fall River can secure a proper result of that vote, no saloons. The Mayor himself conceded that there was not character enough in the City Hall to make it safe to vest the power for granting the licenses, as long as the number of licenses was limited.—*Boston Traveller*.

### A NEW DEGREE.

In a recent prayer-meeting a brother arose saying that he knew very little about theology, that he was no D. D., but he was an "S. S.—a sinner saved," and that he desired to be "a soul-saver." This certainly is one of the best gifts which we are exhorted earnestly to covet. Every disciple of Christ should be not only a "sinner saved," but a "soul-saver." The first being secured, the second should engage his most earnest thought. To become a winner of souls is a most praise-worthy ambition. Among the many objects which men seek this should hold a prominent place. It should be the great inspiration of their life. They should strive for excellence in this divine science. They should study to show themselves approved unto God, workmen that need not to be ashamed. They should seek proficiency in this with an ardor more intense than that evoked by any lower pursuit. Wealth, intellectual honors, and political successes grow pale and lose their attractiveness before the transcendent glory of saving men. "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever."

### PUNISHING A CHILD.

I will not say that the punishment of children can be dispensed with in every instance, writes Edward W. Bok in "At Home with the Editor" in the July *Ladies' Home Journal*. No possible rule can apply to all cases, since every instance must be a law unto itself. At the same time striking a child should be employed only as the very last resort, whereas now it is used in all too many cases as a first. Kindness and firmness, when brought together, form the best basis for a child's education. Mothers should learn to control hasty actions; fathers must allow reason to have fuller play. The process may seem a little more tedious, but the result, when reached, will be worth it all. Instantaneous correction may seem to be achieved by punishment, but the effect is not lasting. Girls are shamed by it; boys grow resentful under it. We need only apply the lessons that come to us in after life to this question to reach the best solution. Kindness draws us all closer; firmness of character cements life-long friendships; sympathy wins us all. And as these elements appeal to us as we have matured, so do they, and even more strongly, appeal to the more responsive nature of a child. A boy should never find weakness in him to whom he looks for strength. A girl should never find anger where she has a right to find mercy. And as, for our little misdoings in childhood, we sought mercy and pardon, let not our children come to us, and because we are parents find us other than we ourselves sought and hoped to find. As we wished should be done unto us at one time in our lives so let us now do unto others, that they in turn, may likewise do unto those who follow us.



## MISSIONS.

### FIFTY-FIRST ANNUAL REPORT

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

(Continued.)

#### EVANGELISTIC WORK.

The Rev. J. L. Huffman, Salem, W. Va., Missionary Evangelist.

Mr. Huffman reports 52 weeks of labor with the churches of Long Branch, Neb.; Pleasant Grove, Dell Rapids, S. Dak.; Stone Fort, Ill.; Jackson Centre, Ohio; Rock River, Wis.; Middle Island, Salem, W. Va., and 28 other preaching points; 358 sermons and addresses; many prayer-meetings; average congregations of 70; visits 464; 55 additions,—46 by baptism; the organization of two Bible-schools on Buckeye Run and at Quiet Dell, W. Va., and two Christian Endeavor Societies, one on Buckeye Run and one in Webster Co., W. Va. He writes:

"Have, during the year, held ten protracted meetings besides helping in meetings held by others. There have been received into our churches in connection with these meetings fifty-five persons, forty-six by baptism and nine by profession and otherwise. I have left the work to become pastor of the Salem Church. It is with deep regret on my part that I am now called for a time from this kind of work, but the demands were so great at Salem I consented to it. My earnest wish and prayer is that the time may not be far distant when the condition of things at Salem will be such as to allow me to return to my so much loved life work. My work for the Master under the direction of the Board for the past year has been very pleasant and I trust profitable. I wish to express to the Board, and through them to the churches and communities where I have labored, my sincere and heartfelt thanks for their good wishes and ready help in carrying forward the good work."

Mr. E. B. Saunders, Milton, Wis., and six associate laborers.

He reports as follows:

"I send herewith my annual report of evangelistic work done under the auspices of the Missionary Society and Young People's Societies. The first work of the year was at Calamus, Neb. There were associated with me in the work brethren T. J. VanHorn, L. C. Randolph and D. B. Coon. The result of our efforts there under the blessing of God was the baptism of 25 converts, 10 embraced the Sabbath, 30 were reclaimed, and the organization of a Seventh-day Baptist Church.

"Welton, Iowa, was visited twice during the year by W. L. Burdick and myself. Eight meetings were held, and some were reclaimed. We also held two meetings at Walworth, Wis.

"In the autumn, in company with General Secretary Main, we visited each church and Christian Endeavor Society in the Eastern Association. In this visit we became acquainted with our young people in the East and much mutual help was given.

"In the winter we assisted Bro. L. C. Randolph in conducting a series of meetings of two weeks at Milton Junction, Wis. They were held in a public hall. The effort resulted in 20 conversions, 10 reclaimed, and 8 additions to our churches by baptism.

"With the Milton College Quartet, consisting of Charles Sayre, Alva VanHorn, Eli Looftoro and Fred Whitford, we held a series of meetings at Newville, Wis., about 6 miles from Milton. Elds. O. U. Whitford and E. A. Witter

assisted some evenings. Spoke 10 times, 15 were converted and some reclaimed.

"Under our direction Eld. E. A. Witter spent several weeks with the church at Dodge Centre, Minn., and Pastor S. R. Wheeler. The church was greatly strengthened by the effort and some reclaimed.

"The Milton College Quartet and myself spent two weeks in the winter at Jackson Centre and Stokes, Ohio. Spoke 15 times. The Quartet boys held three meetings alone. Our audience averaged about 125. There was 20 reclaimed.

"During the year, Barry and New Canton, Ill., were visited by brethren D. B. Coon and George Shaw. They spoke six times to crowded houses. They found the interest had been well sustained since the labors there of the Student Evangelists the previous summer.

"There was some missionary work done in Minnesota by Eld. A. G. Crofoot, pastor of the New Auburn Church, under our direction.

"In the spring we went to the Western Association mainly for the purpose of visiting the Young People's Societies. We held some meetings with the First Alfred Church which developed into a wonderful awakening. Bro. George Shaw joined me and with his help, and that of many good workers there, we conducted a revival meeting of several weeks. Congregations reached as high as 600 people. Some of the time three public and seven cottage prayer-meetings were held a day. Fifty-nine were baptized, many reclaimed, and 60 were added to the church.

"We went from Alfred Centre to the Second Alfred Church. Assisted by Pastor, L. C. Rogers, brethren George Shaw and James H. Hurley, and many other good workers, we held revival meetings. Was compelled to leave these meetings before they were closed and go home. There were 95 baptized, many reclaimed, and over 100 added to the church—91 by baptism.

"With the assistance of Bro. O. U. Whitford, President W. C. Whitford and others, weekly appointments have been kept up at Rock River, Wis.

"With the Milton Quartet we held meetings several evenings at Albion, Wis. There was a good interest. Some came forward for prayers. Left this in the hands of Pastor Witter.

#### SUMMARY FOR THE YEAR.

There have been baptized.....	209
Sabbath-keepers baptized.....	176
Embraced the Sabbath.....	16
Reclaimed, probably over.....	200
Additions to our churches in all.....	209
Miles I have traveled, over.....	9,000
Others traveled, over.....	3,000

"Have spoken 154 times; others associated with me 90 times. Received on the field \$156. Expended for traveling expenses and time \$350. Evangelistic work at quite a number of places has been without expense to the Board and Young People's Societies. Some funds pledged have not yet been received. For this year's work and its results we thank God and give him all the glory."

#### Student Evangelists.

These brethren who did such excellent missionary, evangelistic and Sabbath Reform work under the auspices of the Board last year, which was then reported, continued their work into this year until they returned to their school duties. They labored in Iowa holding meetings at Welton, Marion, Garwin and Grand Junction. They report 55 discourses; 1,700 personal visits and calls; 10 baptisms; 40 reclaimed, and collections on the field, \$108.

The Rev. J. J. White, Evangelist, Burlington, Ontario, Canada.

Mr. White commenced his labors as a Sev-

enth-day Baptist Missionary Evangelist, under the employment of the Board, sometime in the month of November, 1892, with the Second Hopkinton Church, Hopkinton, R. I., and closed them at Berlin, N. Y., March 26, 1893. His daughter, Grace, attended him in his avangelistic work, assisting him in song and with her harp.

Mr. White reports 20½ weeks of labor with the Second Hopkinton, and First Hopkinton churches, R. I., and the Berlin Church, Berlin, N. Y.; sermons and addresses, about 300; songs, 600; average congregations from 20 to 300; prayer-meetings about 60 afternoons, and about 125 in connection with his meetings.

At Second Hopkinton there were 21 conversions; 22 baptisms and 12 additions to the church. The baptism included Seventh-day Baptists, Baptists and Methodists. Bro. White preached the doctrine of baptism so convincing that aged people, who were Methodists and had been sprinkled years ago, came forward and were immersed. One special feature of interest in the meetings was the music, instrumental and vocal, by Bro. White and his daughter Grace. It was charming and convincing. His expositions of Scripture were plain and forcible.

At First Hopkinton Mr. White labored faithfully. There were eight baptized, nine added to the church, and the church revived and strengthened.

At Berlin, N. Y., meetings were held over a month. Some twenty expressed the desire to choose Christ for their Saviour. Only two were baptized and joined the church. The hearts of many of the church members were refreshed, and the Berlin Church was strengthened for better work.

#### FROM O. S. MILLS.

Our work here the past quarter has been about the same as before. We have regularly attended Sabbath-school with the Lincklaen people at 10 o'clock, A. M., and followed it with preaching, then driven nine miles to the Otselic church and held services there at 2 P. M. Hereafter the Lincklaen Sabbath-school will be held after the sermon and while we are on the road to Otselic. The interest in the services has been good.

The Otselic people have done some much-needed repairing on their church. They have rebuilt the chimneys; and in place of the old wooden platform we now have fine stone steps in front of the church. The Lincklaen Church is much encouraged by the hope of having some church sheds. And only those who have had the experience of leaving their horses in so bleak a place, or of holding services on stormy days while most of the congregation are at home, can appreciate how much they are needed. The approximate cost of the sheds needed is \$120, and our subscription, after quite a thorough canvass, is only about \$70. What shall we do?

The people are too widely scattered to hold a church prayer-meeting each week, but occasionally we have a conference meeting after a short discourse on the Sabbath. When some of the young people have returned home from their summer's work we hope to take up again the work of the Y. P. S. C. E.

We spent Sabbath, Sept. 16th, with the little church at Norwich, where, at the home of Bro. Ohas. Satterlee, we held meetings nearly all day. The services consisted of two sermons, conference meeting, communion service and Sabbath-school. Our visit seemed to be well appreciated. It had been about six years since they

had had the Lord's Supper administered to them. The following day we held services at the Preston church.

It seems proper that I report two added by baptism to the Otselic church, although I did not administer the ordinance. They were baptized by Eld. Joshua Clarke, in my temporary absence. They live quite a distance from the church and have not often attended services with us, but we had visited them at their home, given them Sabbath tracts and were waiting their answer to the invitation to unite with us. One of them, a young man, is a recent convert to the Sabbath. We heartily welcome them.

That we may do faithful work we need your sympathy and prayers.

LINCKLAEN CENTRE, N. Y., Oct. 9, 1893.

ARE there not some brethren and sisters who will deem it a pleasure to assist by personal contribution the Lincklaen Church in building their sheds? I trust there are, and that they will send help at once to Bro. Mills for so good an object.

O. U. W.

#### FROM S. I. LEE.

In the beginning of the quarter I was obliged to devote one week to my home work. My first trip was to T. C. Junction, Boughton, Prescott, Hope, Ozan, and Nashville, and was without outward encouragement. I found some willing listeners in private and some ready to receive Sabbath literature with a promise to read it, but I did not find an open door for preaching the word. My next trip was to Cross county where last winter I found three Sabbath-keeping Baptists, who had never seen one of like faith, or heard a sermon on the subject. I held meetings at that time, and on my return I found the number increased to seven. I tarried there ten days and held the first public Sabbath-day services in that place, also preaching nights that week with attentive, but not large congregations. I also visited our brethren near DeWitt and preached at two places in that vicinity. On this trip I also visited Brinkley, Harrisburg, Hydriek, Wynne, and Cherry Valley. My third and last trip, from which I returned September 29th, was at the solicitation of the people at Nebo, in the Chickasaw Nation, Indian Territory.

Eld. J. A. Millikin lives near there and I visited him last May, and preached several times at Nebo, since which time Bro. Millikin has kept a monthly appointment there. A number of the people desired him to write for me to return and hold another meeting there. There are but two Sabbath-keepers there, Brother and Sister Millikin, but if all will act on their acknowledged convictions there will be a goodly number. I had the best of attention and as large a congregation as I could reasonably expect among farmers in cotton-picking time. I closed the meeting Sunday night, preaching that morning on the Sabbath in the Old Testament, and at night on the Sabbath in the New Testament; and with a prayer for God's blessing upon the seed sown, left them.

I called on Eld. J. O. Quillin, near Elk. The little church of which he is pastor is holding its ground against strong opposition. He is proving himself a workman of whom we need not be ashamed. But he is in great need of good reading matter, as his library, so far as I could see, consists of his Bible, and Dr. Lewis' "History of the Sabbath and the Sunday," and a few denominational tracts. I think that a little help in that line would result in great good. He works hard through the week to support his family and is not able to procure more than the necessaries of life, and feels that good

books are greatly to be desired, but too much of a luxury to be indulged in. He is naturally a strong man, whose life is now a power in the section where he lives. And could you know the amount of injury done to our cause in the South-west by unworthy men standing as our representatives, you would agree with me that the most important item for an effective workman is a consecrated life, directed by a careful study of God's Word, and for the lack of this no scholarly attainments or pulpit eloquence can compensate.

FOUKE, Ark., Oct. 3, 1893.

#### FROM L. F. SKAGGS.

BOAZ, Mo., Oct. 26, 1893.

Dear Bro. Whitford:—I am at Providence church, Texas county. Have been holding a series of meetings here for the last twelve days. The meetings closed last evening. This little church had grown very lukewarm. When we commenced the meetings but few would attend, except at night, but there was apparent an earnest desire on the part of the brethren and sisters for a revival of religion, and they have not been disappointed. The little church has been gloriously revived, and the Christians generally. I never heard the expression, "Thy will be done on earth as in heaven," from all of the professors present until at this meeting. The backsliders have been reclaimed, which includes nearly all of those professing Christianity at this place. There were seven who professed hope in Christ at this series of meetings. There were no accessions to the church, but there are a number expecting to unite with the church and be baptized when we visit them next month. The worst obstacles in the way of building up a strong church here is no-churchism. I meet this no-churchism in every place I visit, and it is on the increase, which means worse confusion. This has been brought about by so much debating and vain jangling in connection with false doctrine.

I will leave to-day for Barry county. Pray for this needy field. May the love of God our Saviour dwell with you and all that love the Lord Jesus Christ in sincerity.

A TAOIST priest of Lin-kia, Kiang-si, who first heard the gospel in 1892, has given up everything connected with his former religion. His books, charms and idols were the accumulation of many years, his ancestors for seven generations having been Taoist priests, and were esteemed of great value. This collection he freely brought, with his own hands lit the fire, and stirred the flames till all was consumed. The following day he was baptized.—*China's Millions*.

## WOMAN'S WORK.

### TWO OR THREE.

There were only two or three of us  
Who came to the place of prayer,  
Came in the teeth of a driving storm,  
But for that we did not care,  
Since after our hymns of praise had risen,  
And our earnest prayers were said,  
The Master himself was present there  
And gave us the living bread.

We knew His look in our leader's face,  
So rapt, and glad, and free;  
We felt His touch when our heads were bowed,  
We heard His "Come to me!"  
Nobody saw Him lift the latch,  
And none unbarred the door;  
But "Peace" was His token to every heart,  
And how could we ask for more?

Each of us felt the load of sin  
From the weary shoulder fall;  
Each of us dropped the load of care,  
And the grief that was like a pall;  
And over our spirits a blessed calm

Swept in from the Jasper Sea,  
And strength was ours for toil and strife  
In the days that were thence to be.

It was only a handful gathered in  
To the little place of prayer,  
Outside were struggle and pain and sin,  
But the Lord himself was there;  
He came to redeem the pledge He gave—  
Wherever His loved ones be,  
To stand Himself in the midst of them,  
Though they count but two or three.

And forth we fared in the bitter rain,  
And our hearts had grown so warm,  
It seemed like the pelting of summer flowers,  
And not like the crash of a storm.  
"Twas a time of the dearest privilege  
Of the Lord's right hand," we said,  
As we thought how Jesus himself had come  
To feed us with living bread.

—Margaret E. Sangster, in *Congregationalist*.

### RESTING IN JAPAN.

We are permitted to make the following extracts from private letters of Miss Susie Burdick to her mother, Mrs. Wm. C. Burdick. These fulfill the promise made recently in connection with the article descriptive of her school work, that our readers should be given an account of her trip to Japan, undertaken in the interest of health and much needed rest.

ARIMA, Japan, Aug. 15, 1893.

"Two weeks ago I left Shanghai by the French mail steamer in company with Dr. Gale, of the Woman's Union Mission, also Dr. Reifsnnyder and Miss McKechnie, of the same mission, for this Empire. Two days and three nights brought us to Kobe, where Dr. Gale and I stopped, while the others went on to Yokohama.

"It was rather a strange experience to find myself at a railroad station, and after three and one-half years' absence from all such evidences of civilization to find myself really in a car and moving off at a rapid rate. Our ride was very short for we soon had to leave the train and change our mode of travel; and a great change it was, too. We had been told to choose a *Kong o*, and get in, saying to the coolies, 'Arima,' and they would pick us up and in something like three hours we would find ourselves at the top of the mountain. We followed directions and selected our *Kong o*'s, but all did not turn out as we anticipated, for the coolies failed to do their part with the promptness we had expected. They talked of us and to us, but nothing was understandable to us and there was no other way for us to do but sit still and say 'Arima,' and persist in saying 'Arima' until they finally picked us up and away we went.

A *Kong o* is unlike anything I have ever seen before. Possibly they have one at the World's Fair and you will have seen it there. It is a willow chair, minus legs, and swung from a pole which rests on the shoulders of two coolies, one before and one behind.

"Our way lay up the mountain and very lovely it was. The mountains were very steep, some of them covered with grass, others quite destitute of all verdure, evidently subject to landslides. Trees, there were almost none, but it was indeed lovely. Whenever we could get a peep behind us there was the sea below us and the mountains on all sides. At frequent stages we came to little resting places where tea, cold water, boiled eggs and Japanese sweetmeats could be had. Finally we came to the top, and then down, down. Then there were trees, such lovely pines and graceful bamboo groves, all so restful and delightful. Just at night we reached Arima, a little Japanese village, where are some mineral springs which make it quite a resort for natives and foreigners. Dr. Gale and I have been living, since that time, in a little two-roomed, straw-thatched



cottage, the walls of which, on two sides, are paper slides that can all be removed,—just a kind of play-house. Back of us is a delightful ravine. On one side we are high up, and on the other there is a higher mountain. It is just impossible to describe it all,—mountains, shady walks, a waterfall, springs, running water so clear and cool, pleasant breezes and such a number of pleasant people.

"Last week the Arima Christian Conference convened and there were something like one hundred and fifty missionaries in attendance. I came to Arima tired physically, but far more tired and hungry spiritually, and God has been very good to me. All of the meetings were helpful, but a nine o'clock prayer-meeting in a small upper room was an occasion of especial blessing to me. I am sure I shall go back to my work with a more trustful, quiet heart.

"We are hoping to stay here until the last of next week and then go down, staying a short time at the beach where we can have a little sea bathing, and then home to Shanghai."

\* \* \* \* \*

Under date of Aug. 23, Miss Burdick writes again:

"We are still at Arima. Last week we changed to the upper floor of a two-storied house; a fortunate change as we have had almost perpetual rain. Dr. Gale and I are planning to go down to-morrow to a little place on the seashore where we can have bathing, and hope to spend a little time at Osaka, Kyoto and Narra on the way. I suppose you see samples of all the pretty Japanese things at the World's Fair.

"Please give my love to all the friends. I think of you all constantly, I suppose because there is more time; then there are the hills which remind one constantly of home. . . ."

Let us all give much thought, many prayers and constant sympathy and support to Miss Burdick and her self-sacrificing work.

#### WHAT A CENTURY OF CHRISTIANITY HAS DONE FOR WOMEN.

BY MRS. C. S. SAVAGE.

Some years ago a story was written which was of great interest to school-girls. You read it and I, and we were fascinated by the story of the beautiful water sprite, Undine. Possessing a charming face and figure and winning ways, she lacked but one thing, an immortal soul. Speaking of her race to one who loved her, she said pathetically, "We might be happier but for one great evil. We and the other children of the elements go down to the dust, body and spirit, and not a trace of us remains. When the time comes for you to rise again to a glorified existence we shall have perished with our native sands, winds, flames, and waves, for we have no souls, and a soul can only be obtained when the love of a human being is given us."

When that love for which Undine longed was given her, you remember the soul-life that began, and the great changes that came in her life.

This story has come back to me many times of late when I have thought of the thousands of women who, until a century ago, were like Undine, without souls; who were not permitted to know that they possessed souls, until the love of our Saviour entered their hearts, and a new life began.

Think of the wonderful soul development that has been going on for the past century. What has Christianity done for these soulless women? Are they happier than they were a hundred years ago? We know that the greatest changes have come to the women of the East. The religions of the East have all agreed in denying woman a soul. A wife had no god but her husband, and her only hope was to obtain merit through him. She was to live for

him, to work for him, to suffer for him, to die with him, if custom sanctioned it.

We see a Syrian woman cowering before her husband. Hear the bitter words, "A woman is but a man's shoe." "A Syrian man can endure anything but the mention of his women." "The threshold weeps forty days when a girl baby is born."

She knows this only too well, and helpless, hopeless, prayerless, looks at the heavens and thinks that the stars are souls, and the milky way the paradise of souls, but *her* gods do not point the way.

Two thousand years ago Christ spoke to a Syrian woman at Jacob's well; has that message been forgotten all these years? Standing within the shadow, God has been keeping watch over his own, and again Messiah has come, saying tenderly, "I am he for whom you were looking, oh thirsty soul drink of the water of life."

Were the women of Corea and Japan happy a century ago? They had no hope in the future unless by great merit they could be reborn as men. The soul must go through thousands and thousands of forms, each worse than the first, before an opportunity would be given to begin again. To-day these hopeless women know that they can be born again "of the Spirit."

Were the Chinese women happy? In few countries were they so generally wronged, oppressed, and despised as in China. The stories of infanticide, cruelty to little ones, and cruel sacrifices to gods are too well known to repeat.

Asylums were provided for sacred swine, but none for homeless women or helpless children; *they* were of no value. "Make Christians of our women, why?" said a Chinaman to a missionary. "To save their souls," was the reply. "But they have no souls," said he. "The women of China have no souls, you can't make Christians of them." "A woman is but an echo in the house," said one, and as echoes they pass lightly away. To-day a message has reached the women of China; what does it say? "I will not leave you comfortless, I will come to you."

What was the religion of India? It has well been called "the religion of despair." Brahminism and Hinduism had made the life of women a burden and a curse. Some writer has said, "The women of India never smile."

Hear the laws for women. "A woman has no god but her husband." "Though destitute of virtue or devoid of good qualities . . . yet a husband must be constantly worshipped as a god by a faithful wife." If the men were to be regarded as gods in India, what of the women? Listen, "That which is named woman is sin." "Woman is a great whirlpool of suspicion, full of deceits, a hindrance in the way of heaven, the gate of hell." "Never put your trust in women." Wretched women, they had no home life, no soul life. Millions of false gods and goddesses to worship, woman could pray for her husband or for rain or general blessings, but not for herself. In Ceylon a native was amazed that a missionary wished to teach the despised women to read. "Can you teach a horse to read?" said he. "No," replied the missionary. "Well, if an intelligent animal like a horse cannot learn to read, how do you think a woman can learn?" A century ago if a woman refused to be burned on her husband's funeral pyre she would be subject to transmigration in a female form. Oh fearful thought! to go on suffering through endless years as she had suffered in this life. No wonder, she cried, "O god and goddesses let me die, I choose rather to die than live."

Betrothed in infancy, millions of little ones grow up in wretchedness, suffering for the death of husbands whom they had never seen. Poor baby girls, sad little children, tired, abused, cursed, hiding themselves in dark corners, a sign of ill luck to those who looked upon their faces. But light is breaking in the dark night. Hear the prayer of one of these widows: "O father of the world hast thou not made us? or perchance has some other god made us? Dost thou care only for men? Hast thou no thought for women? O God mighty and unapproachable, think upon thy mercy which is a vast sea and remember us. O Lord save us for we cannot endure our hard lot."

Did God hear that prayer? Woman's heart loving God and woman's wit pointed with an embroidery needle, entered the dark zenanas of Siam and Calcutta, and many souls have found one who never turned a helpless woman away. From a school in India opened for the protection of women and child-widows a letter of gratitude has been sent this year to the women of America. "God has seen our sufferings and created in your hearts the sympathy for the unprotected widows of our land. We do not know how to express our gratitude to you. God will bless you for this."

In Madagascar there are two pictures standing out boldly against this dark background. We see a queen sixty years ago holding her idols in her arms and saying, "I have received you from my ancestors, I put my trust in you, therefore support me." Threatening with death all who will not do them homage, two thousand lives are sacrificed and the missionaries are driven from the field.

Thirty-four years after we see a queen presiding at a festival, and turning to English and Christian friends who are invited guests, she says:

"I and my kingdom shall lean upon God, and I expect you and all to walk in God's ways. I shall not lean upon, nor trust in idols, but on Jesus Christ will I lean."

No more the women of Madagascar are oppressed with ignorance and superstition, for a Christian queen leans upon God and walks in his ways.

In the isles of the sea, the same stories of the degradation of women, persecuted in this world, and denied the next. How the story repeats itself, does it not? In the Sandwich Islands dwelt the worst type of cannibals. Said a lady missionary: "I have been in a den of lions; only God kept at bay those human lions thirsting for blood. His arm alone delivered us unharmed."

Human sacrifices so interwoven with their religious rites that human life must be sacrificed, and of course it was easy to strangle women. If one escaped on account of rank, she was told that she would be punished by an offended god. To-day a Christian queen spreads the glad tidings that God is love, and mercy is better than sacrifice.

And what of Africa? A speaker in 1876, alluding to Africa, said: "Africa seems, in a moral sense, apparently dead. It is chaos and night." What was the condition of women in that land of "chaos and night?" No hour free from the king's sacrifice of human life, or the trader's lash. No night safe from the enemy's attack, carrying women and children into captivity. Did Livingstone work and pray in vain for Africa? Did Gordon spend that season of prayer each day for naught, when the cambric handkerchief spread upon the grass told soldiers and natives that Gordon wished to be alone with God? Did Stanley point in vain to the long line of slaves wending its way over hot sands of the desert? Christ has entered the valley of death, and in that sahara of souls a light has entered that shows a human life to be more precious than a bit of ivory. That light has streamed into dark homes in Germany, Russia, France, Alaska, Cuba, Mexico, America; and women have found Christ's power to be greater than that of priest, or charm, or witchcraft.

A while ago, there was a discussion in the papers in regard to holding a parliament of religions at the World's Fair. All religions were to be represented from the north, south, east, and west, and the good points of each were to be frankly discussed. In that strange parliament, I wish that the women of those countries might give their testimony. I would like the mothers in China to tell what their religion had done for them. I would like the castaways from Japan to say what their belief had done for them. I would like the high-cast women of India to tell what the laws of Manu had done for them. I would hear Indian women tell what the sun god and the storm god had done for them. I would like negro and African woman to tell what cruel rites of superstition had done for them. I would like convent doors to swing wide open, and a long line of suppressed lives tell what Romanism had done for



them. Would not Christ's name sound sweeter, and his light shine clearer after this sad host of witnesses? Bishop Spaulding says, "Women and slaves have been kept in ignorance all over the world, but in this country we have emancipated ourselves. The world is better today than it has ever been, and women have made it so. Their mission has been to help the world attain a desire of Christ." Have Christian women fulfilled that mission? We think of Mrs. Judson, Mrs. Bennett, Mrs. Ingalls, and a long list of saintly women when we answer. Through the century Mary and Martha have been walking hand in hand. Pray-erful, loving Mary, earnest, aggressive Martha.

Said Henry Ward Beecher, "If womanhood has gone down, woe be to us, but if woman has gone up in intelligence, in virtue, and religion, then the country is safe though its fleets were sunk and its cities were buried." Shall we say amen to that, and consider the work done? The story is not ended, we have only written the preface in the book of humanity; the story of life is yet to be unfolded in all its beauty. In the homes where a little light has come, starving souls are crying for more, they are just groping in the dim light given, uncertain of the way.

You remember that when Phoebe Carey lost her sister Alice, it seemed to her that she had all the sorrows of earth, and Alice all the brightness of heaven. Her sad cry rings out to-day from those sisters who are still in the valley, to us, who seem to be on the height.

"Strange, strange, for thee and me  
Sadly afar;  
Thou safe beyond, above,  
I 'neath the star.  
Thou where each gale breathes balm,  
I tempest tossed;  
Thou where true joy is found,  
I where 'tis lost.

"Thou counting ages thine,  
I not the morrow;  
Thou learning more of bliss,  
I more of sorrow."

And the cry will grow more bitter as the hungry souls learn what we might do for them. "What is our portion of this weight of care, that crushes into dumb despair?" Is our part to be in giving?

That smart Frenchman who has been writing up America, and the courteous ways in which American men treat their wives say, "If I could be born again, I would choose to be born an American woman." Could we not give daily a thank-offering for that?

But giving goes deeper, comes nearer home than that; it is to those we love that we give our best gifts. It is love that will help those poor souls that are yet in despair. It is praying for them; not saying, "God bless the heathen," and adding them as a postscript when we have finished praying for ourselves, that is not praying. Each night there is wretchedness in some woman's life. Some woman is beating her face in the dust, crying for a lost one, for she knows of no hope beyond. Some woman is bowing before false gods "with no language but a cry," some little one is sobbing from cruelty and neglect.

Take one of these on your heart, love her, and pray for her. Say, "Dear Lord, for to-night stay some brutal hand; stop some woman's tears, and some little child's sobbing for to-night." Say that prayer each night, and in the morning you will help speed God's message of comfort on its way. Is that asking too much? Is praying and loving and giving too much? Christ gave for us, what?—"two cents a week?" He gave his life.

"O patient Christ!  
Did once thy tender, earnest eyes  
Look down the solemn centuries  
And see the smallness of our lives?"

Loving Christ, our lives cannot be small and worthless? We dare not go to heaven alone without these lost sisters. Loving them, praying for them, we hold fast "the faith that worketh by love."

As THANKSGIVING season approaches, let two questions be asked and answered by every Christian, "What has God given me this year?" "WHAT have I given God this year?"

#### THE OPINION OF THE BOXES.

The Missionary Society was appointed to meet on Thursday afternoon, at Mrs. Lovell's. The ladies were all requested to bring their thankful boxes, and the contents would be given for increasing the Centennial fund for foreign missions. "We have been blessed in so many ways during the year," said the President, "that I am sure your boxes must be well filled."

Thursday proved to be a charming day, and by five o'clock the pretty parlors at Mrs. Lovell's were quite filled with happy ladies, who were sewing a little and chatting a great deal. In the dressing-rooms upstairs the boxes were laid upon bureaus and tables until the owners should open them after supper.

On each was the motto, "Giving thanks for all things unto God and the Father, in the name of our Lord Jesus Christ."

After the last lady had laid aside her wraps and gone downstairs there was a little jingling and clinking heard in one of the boxes.

"Well," said a coin, hitting his neighbor, "I'll be glad to get out of this prison. I was the first one put into this box, and I'd be glad to be the first one out."

"Why were you dropped in?" asked a voice, with a merry tinkle of silver, from the table. "I've been making quite a study of this subject of thankfulness, and I'd like to know what your owner was thankful for."

"Oh, my mistress was so thankful that she hadn't spoiled her angel-cake in the baking!" replied the coin.

"Then, she's a cook, is she?"  
"No indeed!" was the indignant reply. "She's a lady of fashion and wealth, but she didn't want to waste a dozen eggs for nothing."

"Are there many of you in there?" asked another box.

"Fifty or sixty of us, I should think," replied the coin, crossly. "What makes you ask so many questions?"

"Oh, no reason in particular—only I was anxious to know how many blessings a 'lady of fashion and wealth' had received during the year," replied the box, with a pleasant, mild jingle in its tone.

"Well, how did you come into your box?" asked the coin, somewhat mollified by the pleasant voice.

"I was dropped in first, because my sweet little mistress had a loving letter from a friend who, she was afraid, had forgotten her. We are almost bending each other out of shape, we're so full in here."

"What does your owner find to be so thankful for?" asked a sulky voice from the other end of the bureau.

"Oh, she's thankful for a bright day, she's grateful for a pleasant word, she is thankful for a good sermon, she's glad for all the good thoughts she gets in prayer-meeting, and," jingling softly, "she's so thankful that she is a child of God, that she keeps dropping us in."

"Well, now, isn't that carrying it a little too far?" asked the sulky voice. "My owner is thankful for practical benefits, of course. She dropped in a dime when she was rescued from a railroad accident, and she put in a quarter when her lawyer recovered ten thousand dollars for damages."

"She did!" said a merry chorus of voices with a sarcastic ring; "do you think she'll miss it?"

"Hush! hush! cried a pleasant voice. "I am almost choked in here, but I'll stay here forever if you're going to quarrel."

"Why don't you tinkle a little if you're so very full?" asked the merry silver coin.

"I can't: I've nothing to jingle; but I've a sweet story to tell," replied the dollar bill, which was on top of many others.

"My dear mistress wanted her boy to love the Saviour, and she prayed about it a great deal. One day, when her prayer was answered, she told a friend how happy she was, and she said, 'I'm so thankful I hardly know how to express my gratitude.' 'Couldn't you express it best by helping some other lost soul to find him?' 'In what way?' 'By letting the sweet story be told by some missionary who is longing to go to the rescue but hasn't the means.'"

#### TRUTH AND LIFE.

GOD reckons with us when he sets before us the demands of the law—this do thou, and thou shalt live! But he does not reckon with us when he sets before us the provision of the gospel. He has reckoned with Christ.—*Dr. Edersheim.*

Let us serve God in the sunshine while he makes the sun shine. We shall then serve him all the better in the dark when he sends the darkness. The darkness is sure to come. Only let our light be God's light and our darkness God's darkness and we shall be safe at home when the great nightfall comes.—*F. W. Faber.*

To shape the whole future is not our problem, but only to shape faithfully a small part of it according to rules already known. It is perhaps possible for each of us who will with due earnestness inquire to ascertain clearly what he, for his own part, ought to do; this let him with true heart do and continue doing.—*Carlyle.*

To know that millions are perishing, body and soul, to possess the means which might save both, to withhold the same and let them perish—is what?—*Geo. D. Douknott, M. D.*

#### HEALTH BY EXERCISE.

If you walk along the streets of any one of our American cities or villages, you can but notice how many drug stores there are. If you read the advertisements in the daily papers you can but observe how many patent medicines are brought prominently before the public; medicines that will cure every form of disease, restore youth to age, and banish pain from the world. Walking along the streets your attention is arrested by placards assuring you that such and such preparations will cure you of—all the ills that flesh is heir to.

They have learned better than all this in Sweden. Should you visit Stockholm and hunt for a drug store you would be a long time in finding one, and then there would be no flaunting colors in the windows, but simply a device of the serpent or the owl on the glass window pane to intimate that drugs were sold within. Neither would you find the columns of the newspapers full of entreaties to buy patent medicines. They have learned better than that in Sweden.

The men in the educated classes as a rule are tall and well made, and the women likewise. They have been trained in gymnastic exercises from childhood. They have movement cures for almost every form of disease. Where the ordinary gymnastics do not cure, medical gymnastics are called in, and patients are "rubbed, pounded, shaken, stretched, pressed, vibrated, trotted on a saddle, suspended, measured, chopped, flexed, rotated, and jolted as on a velocipede" by a machine (worked by steam) of one kind or another, till the demon of disease is driven out. Then by attention to the laws of health the patient must keep him out.

Now if you are sick and want to "take something" to make you feel better, take exercise, take sleep, take rest, take abstinence, take nourishing food, take flannel, take fresh air, but don't take drugs. You have eaten too much or too little; you have worked too much or not enough; you have been indoors too much or not enough at the right time; you have worn too little or too much clothing; you have not slept enough, perhaps, and what you need is not drugs, but a return to the conditions that wait on health.—*Christian Advocate.*

In this country we have no great cathedrals, but we have log school-houses; and log school-houses where characters of men and women are formed are the grandest of all cathedrals. We have not painted Madonnas, yet we have taken woman in the name of the faith and lifted her up in motherhood until she stands for all that is noble and sweetest in human life.

WHEN the Christian is inspired with an enthusiasm which is more watchful, more persistent, more eager in doing men good than is selfishness in doing them evil, then the full coming of the kingdom will not long tarry.



[From L. C. Randolph.]

—THE murder of Mayor Harrison by a disappointed office seeker has given rise to the usual crop of moralizings. This startling tragedy would seem to administer at least three solemn rebukes: First, to the general careless custom of carrying and using deadly weapons. Second, to the pardoning of criminals and the loose administration of justice. We cannot expect rogues to have a proper respect for laws when there are such excellent chances of escaping their penalties. Third, and not least, to our system of public patronage. It is quite safe to say that, had it not been for this vicious policy of paying for ante-election services by offices and contracts, this shooting would never have occurred. Prendergast—who was evidently a responsible agent, although mentally unbalanced—had worked hard to secure Harrison's election. In consideration of this, he asked Harrison to appoint him Corporation Counsel or to some other office. It is thought that the Mayor, who was prolific of promises in a campaign, gave the fellow some encouragement. Not receiving the appointment, Prendergast brooded on his wrongs over a pail of beer night after night until he had worked himself into a condition of desperation savage enough to nerve his murderous hand.

There would seem to be a certain grim justice in the fact that Mayor Harrison fell the victim of this train of circumstances. More than any other man in the city he knew how to use offices and promises of offices to advance his own interests. He was complete master of the "practical politics" which is such a menace to the success of self-government in America to-day. When officers are appointed solely on merit, and not as a personal favor; when fitness for the place is prime qualification, and not "influence in me ward"; such tragedies as this, which made the closing days of the Exposition days of sadness instead of rejoicing, will not need to be.

—ONE great blessing which the Columbian Exposition has brought to the city which assumed its burdens is the quickening which it has given to public spirit and philanthropy. It is both pleasant and significant to note the beneficent enterprises which have been born since Chicago first nerved herself for her gigantic undertaking. Among others are: The University of Chicago with upwards of \$7,000,000 endowment; Armour Institute with about \$1,500,000, as we remember; \$580,000 just raised for Chicago Theological Seminary; the Columbian Museum, for which Mr. Field pledged \$1,000,000, other large subscriptions being now rapidly made; the Museum of Woman's Work, which Potter Palmer has started with a subscription of \$200,000. A long list might be drawn up of donations similar in spirit though smaller in amount. The World's Fair may not have been the prime cause of all this generosity, but it had a mighty reflex influence on the city which built it. Its purpose was not to make money, but to benefit mankind. The enthusiasm and loyalty of the citizens were thoroughly aroused, and at one bound the city became great. Chicago had been a *big* city before. The new enterprise lifted it out of its materialistic round of life and placed it in the van of human progress.

—UP to the last, the Sunday question at the World's Fair kept up its record for variety. Time and again during the year the public has accepted some settlement of the matter as final, and prepared to dismiss the subject from its mind, when suddenly a new and unexpected

complication would arise to keep interest on the *qui vive*. In August the settled status seemed to be reached. Although the decision of the court prevented the shutting of the gates, the Fair was "practically closed" because so few people attended. This fact was heralded by the religious press generally as the American people's vindication of the Sabbath.

The Western Editor at that time expressed in these columns the gratification which he would feel could he draw the same hopeful conclusions. He was forced, however, to attribute the very light Sunday attendance mainly to other causes, chief among which was the fact that people did not care to pay full price for a half show. Each succeeding Sunday since has seen more and more exhibits uncovered to the public with a corresponding increase in the attendance. And whereas in August the Sunday admissions were about one-fifth those of the week days, the *last* Sunday showed a record of 140,000 as compared with 200,000 on Monday.

This rapid change cannot of course be construed to indicate a corresponding relaxation of religious principle on the part of visitors. Even so wicked a thing as an open Sunday Exposition could hardly demoralize the public in this ratio.

Neither is it a fair solution to say that the good people came in August and the bad people in October.

The large attendance on the closing Sundays was due to the effort on the part of the managers to give entertainment approaching that of other days. Then too, with the life of the Exposition so near its end, even an incomplete day was not to be lost.

And so by a curious revolution in the wheel of Providence, Sunday at the World's Fair ended as it began—with gates wide open, with bands playing and crowds attending. After months of appeal, remonstrance, petitioning and lobbying; after attempted legislation, lawsuits and threats of divine retribution, we have come round again to the starting point. It is no wonder that innocent Endeavorers are writing up to the *Golden Rule* Telephone Exchange to have Professor Caleb Cobweb explain wherein consists the "victory." They cannot understand it. Neither can we—even after reading the Professor's explanation. Come, now, Professor Caleb, let us be frank. We like your clear and incisive way of getting at the kernel of most things. Shall we not agree that the hammer-and-tongs method of promoting Sabbath-observance has proved a failure? Isn't Christ's way the best after all? by *precept* and by *example*.

#### UGHT CHRISTIANS UNDER ANY CIRCUMSTANCES TO ENGAGE IN WAR?

BY REV. H. H. HINMAN.

The question is not whether under the Mosaic dispensation war was permitted. So were slavery and polygamy. We are living in the fuller and clearer light of the gospel of Christ. It is not whether some soldiers are Christians; this is granted, but it proves nothing as to whether they knew and obeyed *all* the truth. Nor is it the question as to the right use of physical force to control irresponsible persons. Manifestly we have such right. Nor is our contention as to the authority of human government and its right to inflict just penalties for violation of laws. This, too, is granted. Whether government may take life in the execution of its authority, or whether "the right of self-defense" includes the right to kill those who assail us, are distinct questions. So far as this

argument is concerned it may be conceded that human life may be taken—that persons in the act of committing a capital crime, or where there is imminent danger that they may do so, may be slain, and that mobs which are in actual resistance to civil authority may be put down by the use of the requisite physical force.

But this is not war. It may have in it some of the elements of war, but the difference can be made quite obvious. By war is meant militarism—a military organization conducted on military principles. There is a marked difference between civil and military laws. The first has its basis in justice. This was true even of the old Roman jurisprudence. "Whatsoever is just," says Cicero, "is always the true law." Blackstone says, "The first and primary end of human laws is to maintain and regulate the absolute rights of individuals." The United States Constitution declares that it was ordained "to establish justice and to secure the blessings of liberty." It follows then that an oath to support the civil law is a promise to do justly and involves no violation of natural law.

Not so with the military system. It is not founded in justice. If modern usage has mitigated in a degree its awful character, it has not brought it into harmony with righteousness. It is the law of force. It assumes that might is right. According to Justinian, "In war all law is silent." It never was and never can be conducted on Christian principles. But God's law is never silent. It can never be suspended. As well declare the principle of gravitation inoperative and void as to hold that justice and mercy are not always binding both on the individual and on the State, or that there will be any escape for declaring God's law silent or suspended. If war cannot be conducted on Christian principles, if it cannot be entered into and carried on "in the name of the Lord Jesus" (Col. 3:17), this would seem to be a sufficient reason why Christians should not engage in it or give it countenance. But to particularize: Christians ought not to engage in war,

1st, Because it involves a repudiation of personal responsibility to God. Every Christian owes supreme allegiance to his Maker. No oath or covenant of any sort may come between him and his duty, to "do justly, love mercy, and walk humbly before God." But the oath of every soldier holds him to absolute obedience to his commanding officers. He reserves no right of conscience. His allegiance to God is not taken into account. If he is required to do what he believes to be cruel and unjust, he must obey. He cannot resign. If he deserts he will be shot. If his commander bids him throw shells into a city which he believes to be full of the innocent and helpless, he must obey. Whatever military laws may authorize or forbid, he is not the judge as to its requirements. He must obey.

Not his to ask the reason why,  
But his alone to do or die.

I believe that the oath of a soldier always involves sin, since it requires him not "to forgive men their trespasses," not to "love their enemies," not to bless them that curse them, nor to do good to them that hate them. It requires us not "to see that no man render evil for evil," but bids us to seek to slay and destroy our fellows against whom, personally, we cannot bring a single accusation. But whether the oath of a soldier always and necessarily involves wrong doing, one thing is certain; it involves the liability of being required to do wrong. This is a point on which I wish especially to insist. No



man has a right to take such an oath, nor can he do so without a denial of his supreme allegiance to God. But this oath of unconditional obedience is an essential element in all war. Without it armies would be but ropes of sand, and war would be impossible. But may not the oath of a civil officer involve wrong doing? Not necessarily, for if required to do wrong he may resign or refuse to obey, without loss of life.

A second reason why Christians should not engage in war is, that war inflicts its penalties on the subordinates instead of the principals. It is a recognized principle, both in law and in ethics, that in all cases of wrong doing, the responsibility for such acts rests primarily in the principals, and in but a subordinate degree upon those who have been merely the instruments in their consummation, and that in all cases where the agent is unconscious of any wrong, then the sole moral responsibility rests on those for whom he is acting. Now in every war between nations or peoples the real or supposed wrongs which have led to the conflict were the acts of the government, or of the rulers for the time being in authority, and not of the armies which are sent to execute their authority. Surely not of the individual soldiers who are often as profoundly ignorant of the real reasons for the war as the beasts who draw their artillery. It must always be true that this responsibility for the declaration of the war is incomparably less than that of their rulers. And yet it is those men, which at most, are but the instruments of others, that are to be torn by shot and shell, and their families left in sorrow and destitution, not for any wrong that they have either done or approved, but for the deeds of others who are sure not to be punished, but to be treated with great consideration. No one has ever attempted to reconcile such procedure with the law of justice.

Take the Franco-Prussian war of 1870-71 as an illustration. The soldiers on either side had nothing to do with its inception or its prosecution. They were simply the machines used for mutual destruction—not because they had done wrong, but for the pleasure of their rulers, in whose hands they were no better than the chessmen in the hands of the players. If there were two persons more conspicuously guilty for that horrible crime than all others they were the Emperor and Empress of France. But they were treated with great consideration. This is the character and spirit of war. That such a misunderstanding of justice is out of harmony with Christian principles, and should not have the sanction of Christian people, is too obvious to need argument.

Third. Christians should abstain from war because God has said, "Thou shalt not kill." I shall not undertake to show that in all cases the taking of human life involves the violation of this law; but I hold that when men are purposely killed, who have not been convicted of or even charged with any crime, and who are as honest and well-intentioned as those who slay them, then this law is violated. Not only are all common soldiers, in any army, but subordinates, who, if guilty at all, are guilty only in a mitigated sense, but in all wars there is room for difference of opinion as to the merits of the controversy. The soldiers on each side may and often do suppose that they are fighting for the right.

Take our late Civil War as an example. Whatever may have been the merits of the controversy, as seen from the divine standpoint, it is quite certain that the great mass of the

soldiers on both sides, thought they were fighting for the right. There were sincere Christians on either side, who, with equal earnestness, invoked the blessing of God on the cause they had espoused. Now, on no principle of justice, do such persons deserve to be put to death. Christians cannot seek to kill their brethren, without sin, not only against them, but against Christ. They cannot afford to do violence to the king of heaven and earth. Whatever consequences may come to us from keeping the divine law, they will be infinitely better than the consequences of disobedience. It must be so for "God is not mocked."

There are many other reasons why Christians should not fight, but I will conclude by answering a few objections.

(a) "The command of our government is a sufficient warrant for our conduct." Ans. It may be in earthly courts, but not at the bar of God.

(b) The Scriptures tell us "to obey magistrates," and "let every soul be subject to the higher powers." Ans. "We ought to obey God rather than man."

(c) "We look to our country for protection, and we owe to it our allegiance and our service." Ans. We owe infinitely more to God. "He will cover thee with his feathers, and under his wings shalt thou trust. His truth shall be thy shield and buckler." Psa. 91: 4.

(d) "But war is necessary to sustain human governments." Ans. This remains to be proven. Nothing can be shown to be necessary until it is first proven to be right.

(e) "Such a doctrine is a denial of the right of revolution." Ans. It is not a denial of the right to secure a change in our civil government by moral influences. It is only a denial of the right to seek revolution through war. No such right is conceded in the New Testament. Paul wrote to the subject of Nero, "Let every soul be subject to the higher powers." War is the worst unchristian thing in Christendom.

CHICAGO, Oct. 9, 1893.

WASHINGTON LETTER.

From our Regular Correspondent.

WASHINGTON, D. C., Nov. 3, 1893.

The Senatorial 17th of October lasted about two weeks, as that distinguished body did not adjourn but simply took a recess from time to time, so that the day came very near running into November. As the Chaplain prays but once a day he had no Senatorial praying to do during this long period. The object of this fiction was to get the benefit of a rule which forbids two speeches on the same measure in one day by any Senator. However, Stewart, Peffer and Jones, each managed to speak every few hours, by simply continuing their talk by installments, saying, whenever they or the Senate were tuckered out, that they had not completed their remarks but would do so at some future time.

Senator Walcott accuses both administration Democrats and anti-silver Republicans of having secretly encouraged opposition to silver purchase repeal and of raising false hopes by their duplicity for party advantage. Senator Morgan says that when the Administration clock strikes the Senatorial cuckoos bob out their heads. Sherman says the Democrats are responsible for the proper conduct of the finances, and that they must provide for the expenditures which are daily outrunning receipts, and that the issue of bonds is well-nigh imperative. Gorman says that if Sherman and his

Republican followers had consented the proposed Democratic compromise would have passed, money would have been provided and the silver people helped, and that the Republicans, and not Cleveland, vetoed the compromise. To this Republicans answer that they could not favor the coinage of more silver without means for keeping it and paper money at par, and therefore would not vote for the compromise.

Silver defeat in sheol. Senator Stewart having consigned Senator Sherman to the place of torment for knowingly voting to demonetize silver, acknowledged that himself and others were exposed to purgatory for unwittingly voting with Sherman. Hoar asked him whether or not he would resume his speech when he got there. Stewart responded that if he did, Hoar would be an auditor. Evidently Stewart thinks they will have more efficient means over there for maintaining a quorum.

These and other hard speeches have marred the sweet tone of Senatorial courtesy. One prominent Senator compared a brother Senator of the same general political faith to a bad smell. The same Senator has received ugly knocks from both Republicans and Democrats. Others have been called liars hypothetically and in Senatorially courteous euphemisms. Disappointment and defeat like the frosty morning air in a full barnyard have developed kicking and horning.

No clear division on sectional lines is indicated by the late vote. Free coinage had the solid vote of Alabama, Mississippi, South Carolina, Tennessee and Virginia, in the East, and solidly against it were Iowa, Louisiana, Minnesota, Oregon and Wyoming, while California, Georgia, Kentucky, North Carolina, Pennsylvania and Texas were divided. It will not be easy to gerrymander these States into a silver republic nor divide them on a sectional line.

That the breaking up of the old parties has begun has been made manifest in the Senate during the extra session. Free coinage splits both the great parties and the tariff may disintegrate them on other lines. It does not follow, however, that an entirely new party, or one with a new name, will come to the front immediately, but the loosening of the old bonds prepares the way for a break up. The Populists think they are the next spring freshet which will sweep the old ice all out to sea.

CAPITAL.

TRACT SOCIETY.

Receipts in October, 1893.

GENERAL FUND.

Church, Plainfield, N. J.	\$ 89 89
" DeBayer, N. Y.	10 00
" Berlin, Wis.	8 14
" Westery, R. I.	89 89
" Leonardville, N. Y.	5 70
" New York City	9 00
" Alfred Centre, N. Y.	41 92
" Chicago, Ill.	7 15
" P. P.	4 50
Collection, Western Association	30 49
Mrs. W. A. Rogers, Waterville, Me.	10 00
Mrs. C. A. Britton, Marquette, Wis.	1 00
J. Duane Washburn, South Hamilton, N. Y.	1 00
Ladies' Evangelical Society, Alfred, N. Y.	3 38
A Friend, Wisconsin	2 50
Employees Publishing House, Alfred Centre, N. Y.	5 00
	\$264 06

SPECIAL FUND.

F. J. Hubbard, Plainfield, N. J.	\$ 5 00
Mrs. A. E. Allen, Austin, Minn.	10 00
Rev. George J. Crandall, Ashaway, R. I.	5 00
C. U. Parker, Chicago, Ill.	5 00
F. L. Clarke, Highland, Wis.	10 00
Mrs. P. L. Clarke, Highland, Wis.	5 00
F. C. Dunn, Milton, Wis.	5 00
J. A. Hubbard, Plainfield, N. J.	15 00
Rev. L. E. Livermore, Alfred Centre, N. Y.	10 00
Mrs. E. W. Bardick, West Hallock, Ill.	50 00
F. A. Danham, Plainfield, N. J.	25 00
Prof. Wm. A. Rogers, Waterville, Me.	50 00
Miss L. A. Lewis, Plainfield, N. J.	5 00
W. H. Greenman, Milton, Wis.	25 00
Miss Kate Clarke, " }	25 00
Miss Grace Clarke, " }	25 00
Miss Eva Witter, " }	25 00
Thomas T. Burdick, South Brookfield, N. Y.	5 00
Charles M. Post, Alfred Centre, N. Y.	25 00
	\$280 00

E. & O. E.

J. F. HUBBARD, Treasurer.

PLAINFIELD, N. J., Nov. 1, 1893.



## YOUNG PEOPLE'S WORK.

PLEASE bear in mind the suggestion in reference to the collection for the church at Boulder.

THE date, Nov. 18th, was selected because it was a short time before Thanksgiving Day, and so the gifts might be considered as a "thanksgiving offering."

DO a thing because it is *right*, and not because it is *convenient*.

THE following letter explains itself, the first paragraph giving the reason for its being written. The writer's name and address are withheld, but we have permission to publish it. It shows us how we seem to one outsider, perhaps to many. Perhaps in the course of a few weeks we may publish also the answer to this letter. The criticism is unjust and uncalled for. The writer acknowledges the truth of our arguments but for purely worldly reasons he rejects them. Many a young person, who now ought to be a Sabbath-keeper, stands on the same ground.

### CORRESPONDENCE.

*My Dear Friend:*—Your kind letter of the 10th inst., urging me to become a Seventh-day Baptist, reached me in due time, and ever since I have been deliberating how to answer it.

I have thought the matter over pretty carefully, and while I admit the soundness of your arguments, I think that there are points in my case which you have not considered. If you would excuse me for using the quotation, I would like to say, "It is a condition that confronts us and not a theory."

You who were brought up to keep the Seventh-day and whose relatives and friends are all pretty much Seventh-day Baptists, can hardly understand my position.

Your denomination is a peculiar one. It is small in numbers and the bulk of it is composed of the descendants of early New England families who kept the Seventh-day. The denomination has not increased much in the last hundred years from proselyting. If you take the Burdicks, Clarkes, Maxsons, Crandalls, Babcocks, Greenes, Hulls, and their relatives, out of the denomination, there wouldn't be much over a corporal's guard left.

And when an outsider marries into the denomination, he becomes *distant* cousin to about half the Seventh-day Baptists. Such a thing could happen in no other denomination; and while this relationship may be good for you as a people, it is hard on outsiders who may wish to join you.

Again there are not many remunerative positions of trust and honor in the gift of your people. As a consequence there is a very sharp competition for the few places that do exist, and this relationship often plays a strong part in the securing of these positions. There is also a great amount of rivalry among your leaders, nor do they always refrain from wire-pulling for the sake of personal benefit.

You are probably surprised at my last remarks, and would like to know what right I have to speak so positively. I need only say that the knowledge came to me quite accidentally, and yet in such a way that I could draw no other inference. Such being the conditions among your people, I do not see much to induce me to cast my lot among them.

I much desire to gain a good position in life.

I believe that I have the natural ability to do so, if I seek to rise through the denomination in which I have been brought up. Among your people there are more men than places; and it requires far more ability to gain a desirable place among them, than it does to gain a much better position in other denominations.

So I think I had better stay as I now am. Having lived in a Seventh-day Baptist community I have had good opportunities to observe, and I am obliged to have a very high respect for many of your people. Some of them are my personal friends and I hope they remain so always. But to enter your denomination would be to be a *nobody* who had lost all his natural relatives.

I don't think there would be any chance for me to rise in that condition. And although you may think me very worldly, I prefer to stay where I am, even if I can't give a Bible reason for so doing.

I thank you much for your kind and earnest letter and I assure you that it has in no way lessened the esteem and friendship that I have for you. Our paths may lead us far apart, but I hope we may ever remain, as we have been so long, frank and candid friends.

Very faithfully yours,

OCT. 21, 1893.

### HOW DOES IT STRIKE YOU?

Just now there is quite a tendency among our people to enlist the young in denominational work. During the past summer much has been accomplished in the line of evangelism by young men, whose only commission was the fact that they were filled with zeal for Christ, had pluck and courage, and knew how to present Christian music in an attractive manner.

The sending out of those so young and inexperienced was a departure from our time-honored customs, and, perhaps, was a little shocking to some of the more orthodox of our denomination; but the results of the experiment amply justified the innovation.

It may be early yet to draw conclusions; but may we not expect that our denomination will begin to use its young people more and more, and that opportunities will be opened to them that have heretofore been closed. As a conclusion this may not be very logical, but, at any rate, it is all right for us to hope that such will be the case.

If called on to enlist, are we as young people ready to answer the call? Are we going to muster into service at once, or are we going to shirk? Won't some of us begin to say that we have no talent for such work, and are therefore excusable? That because we can neither sing nor speak nothing need be expected of us? Perhaps so.

But for such of us as have not these valuable and desirable gifts there is still an open field. We can get nearly as much credit and perhaps win just as much honor with God as our more favored brethren, if we use the means that we do possess.

All such work requires financial support, and our help so rendered will make us partners in the results. We may not, in a personal way, make any great stir, and it may be that no fuss will be made over us, but the Lord is an excellent bookkeeper and we will get credit in due time.

One thing we ought to determine from the first, and that is—not to be a burden to the denomination. Young people are sometimes met (and not all are very young either) who seem to think that because they keep the Sabbath

they ought to be furnished positions by the Seventh-day Baptists. They appeal to our leaders and business men, and in their willingness to sacrifice for the sake of the Sabbath, are ready to do "most anything," if only the "most anything" has a desirable salary connected with it.

The majority of our leaders and business men have had to win their own, and generally have little sympathy with such appeals. They are willing and glad to make suggestions and give advice, but they don't feel called on to bestow their business positions as gifts of charity.

It may be hard to have to seek and obtain occupation outside of denominational influences. But we had better do that than to ask others to look out for us. Then, too, there are some advantages in such a condition. If we are loyal Seventh-day Baptists our example is a help and a credit to the denomination. And sometimes we can do much toward removing prejudice against, and ignorance concerning, the people of our faith.

If we are called upon to enlist let us not be backward about marching to the front.

Y. F. E.

### OUR MIRROR.

#### PRESIDENT'S LETTER.

Still the work in the hearts of men is going on at Nile. Many of our young people may learn of it other ways so I will not give details. The storm came last Friday and delayed baptism which was to have been Sabbath morning, but the arrangements could not be made Friday and Friday night. The snow fell more or less through most of the day Sunday, making the water very cold. Eight were baptized. Others are ready and unless storm prevents there will be baptism again next Sabbath-day. It is now expected that next Sunday evening will be the last meeting I can attend here. Other meetings will be held if necessary by the pastor, Elder Kelly. There have been over thirty, probably, who have found Christ and returned to him. Some are First-day people and will join the churches at Friendship as there is no church here in Nile but of our faith. Some have already joined at Friendship. I expect to leave next Monday night for Westerly, R. I., under direction of our Missionary Board. My prayer now is that God will direct me in one more revival before my return home, either in this locality or where the Board may direct. I go Sabbath morning and meet with the people of Little Genesee, who are just now without a pastor. The weather has been good through the week and meetings well attended. One night we held the meeting in the school-house, had good attendance and good interest.

We have now been holding meetings two weeks, and still there are new ones coming. Have held eighteen meetings and taken no rest evenings, yet the people are not willing to give up. The greater part of the work will no doubt be done before Sunday night.

E. B. SAUNDERS.

*Dear Endeavorers:*—I want to tell you what can be accomplished "In His Name" in one short week when the people have a mind to work.

Brother Saunders told you last week that he was on his way to Nile. Although side-tracked and much delayed in his journey he reached us safely Friday P. M., but we are sorry to say not in his usual health. But with the courage of one whose heart is fired with the love of souls



he at once began the work for which he came, preaching his first sermon Sabbath morning, October 21st.

The experiences and privileges of the week following have indeed been precious ones to us. And, as we have seen those who for years have been wanderers from the fold returning, asking for pardon and receiving peace; those who have for a long time been halting between two opinions, take a decided stand for Christ, and those who very recently were reveling in the dance transformed into Christians, and as a benediction at the close of the work, nine coming forward and asking baptism, we have felt that truly God was working upon the hearts of the people and our community; and we desire that every Endeavorer shall unite with us in praying that the good work may go on until not one who comes under the influence of these meetings shall be left out of the kingdom.

SECRETARY.

NOT long since, our Richburg Christian Endeavor was heard from by one of its officers, and it is still keeping up its weekly meetings with a fair degree of interest. We hope and pray for still better life and interest in all our church work. The appeal for more "copy" for "Our Mirror" brings me up with a few words to prove the spirit is willing, however weak the flesh may be; but at the same time feeling that purely volunteer work in this line is not at all sure of being what an editor or the public wants or needs.

What a good thing a "Mirror" is when properly used. Many people have in days gone by used a mirror as a tool by which the vain soul could dish up to the eye more vanity; but how practical it becomes at times to chase the darkness from a deep well and show what is there. So is God's mirror, the Bible, to the human heart, dispelling the darkness by the heavenly light from Christ, the King of glory.

Such is also the purpose of "Our Mirror" and long may it ever be brightly burnished by the constant touch of the Master spirit, and so reflect the light of the Son of glory and lead men to become righteous and "shine forth as the sun in the kingdom of their Father." That was a good cigar story that brother or sister "Winde" told in the RECORDER of October 26th. I wonder what his or her other name is. Let none of our Christian Endeavor friends be deluded into the thought that some other papers are cheaper than the RECORDER, the *Sabbath Visitor*, and other papers by just as good talent. Of course you can buy more "pulp" in other places for the same money, but if you are living by the Christian Endeavor pledge you do not go by our own papers; nor could you find cleaner and better papers for soul power. Just about the time that the Christian Endeavor movement first rolled up in Maine and began to spread all over the world, hundreds of oil wells were being driven down in Richburg and vicinity to let up the great store of light and heat in oil and gas, and in a few brief years millions of money had been invested here until it was one of the richest localities in proportion to its acreage anywhere in the State. The vigor and enthusiasm of those days have run low just as every earthly enterprise must have its day and perish, because the things of earth are so limited in time and power. But how different should we find the supply of light and heat from the throne of heaven to our souls! That light and heat which men have dug up from under the earth will not always last, although men, for a time, still have the engines at work

by the power of gas fires, as in this vicinity. So it will be with our religion if it be simply dug up out of the earth. It must come from heaven. God has given us rich blessings in our locality in the form of such bountiful showers that we have abundant crops. A man gave us a bag of select potatoes in which each and every potato will make a fair supply of potatoes for one meal for our family of four, and we can all eat heartily. But that is not all. The people feed us as well here as they have any where in proportion to their ability. We are hoping and praying that while we have abundance of temporal blessings he may give us a shower of spiritual blessings for our church and society.

M. G. STILLMAN.

RICHBURG, N. Y., Oct. 26.

THE Semi-annual Conference of the Rhode Island Christian Endeavor Union was held with the Westerly Local Union, in the Congregational church, October 24th. The attendance at the morning session was not large, but the numbers continued to increase during the day. The exercises were begun with a praise service under the direction of Rev. W. C. Daland. Rev. Francis C. Horton, of Providence, President of the State Union, then introduced the first speaker of the day, Rev. Edwin Bromley, of Providence, who delivered an address on "The Relation of Christian Endeavor and the Church." In the discussion that followed, those participating agreed with the speaker. Rev. Mr. Wallace, of Newport, did not arrive in time to deliver his address in the forenoon, and Rev. R. L. Greene, of Providence, who was scheduled for 2.15, delivered an able address on "Christian Statesmanship." This was followed by another discussion. The session then closed after announcements by the pastor of the entertaining church, Rev. S. H. Wordron, and dinner was served to the delegates in the vestry.

The afternoon session was opened with a praise service, conducted by Rev. G. A. Conibear, Rev. R. W. Wallace, of Newport, followed with the address on "The Development of Proportionate Giving," which had been announced for 11.15. He discussed the theme in an able manner. After singing, the first of a series of fifteen minute talks was given by Rev. George P. Perry, of Central Falls. His subject was "The Pledge, its Meaning," and he stated that he considered it one of the most essential features of a Christian Endeavor Society. It is first, simple; second, sensible; third, solemn; fourth, sublime. The second talk consisted of some very bright hints to the Social Committee by Rev. W. B. Forbush, of Riverside. The third of the series was a discussion of the subject, "Should Endeavorers do Their best in the Meetings? How?" by Rev. W. S. Chase, of Woonsocket. The suggestions pointed out were to be at one's best and express one's best in the meeting. On account of the lack of time, the discussion of these addresses was omitted; and the subject of Junior work was taken up by Rev. W. S. Kelsey, of Boston. A number of Juniors from the different societies were present, and a talk from the leader on work which Juniors may do was followed by questions relative to the work. On the adjournment of the meeting refreshments were served in the vestry.

The church was filled at the evening session, which was opened at 7 o'clock, by a service of praise, in charge of Rev. W. C. Daland. A collection was taken, and the President then introduced the speaker of the evening, Rev. H. M. King, D. D., of Providence, of whose able and interesting address we give the following:

In accepting the invitation to come and address this Convention to-night, my only wish is that I may do some good to the great body of young people here assembled. If it were possible to change the theme of my address—and all things are possible to a Christian Endeavorer, if they are only right—I would introduce a substitute for the topic, "The Promise of Youth," as it appears on the programme. Promises are often broken. The blossoms upon the trees in the spring give promise of an abundance of fruit; but many of these are blown away by the wind, leaving no trace of their existence, and even the fruit which appears does not always ripen to perfection. These are symbols of unfulfilled promises. Therefore, I would rather put the topic, "The Possibilities of Youth." I would treat the subject practically—not general possibilities, but the possibilities before the Christian Endeavorers here this evening.

There are greater opportunities before you than have ever been given to young people in any age. Never since the Lord Jesus lived on earth was there such a grand chance for doing good work as now. There have been great achievements, and great and good men and women in the past; yet the grand effects of Christianity are yet in the future. We believe that all things are working together in the interest of Christ's kingdom. All things are made for man, and the perfection of character is the great goal to which all mankind is pressing. This is the ultimate end of all progress.

First, I would speak of the possibility of a broader and truer manhood and womanhood. Many men achieve success in their professions who are decided failures in the development of character. The Christian has before him a perfect model in the Lord Jesus Christ. He has also the means by which that model may be secured in prayer and the study of the Bible; and the ruling motive is the love of Christ. We are to be new men in Christ Jesus.

Second, there is the possibility of an intelligent and conscientious piety. Religion appeals to the intelligence and the heart and the conscience, and only thus is it effective for good. There is emphatic need of a thorough and intelligent study of the Bible to take the place of the superstitious reverence for it so often found. We cannot have an intelligent piety until we get into the Bible and get the Bible into us. I venture to say that if I should ask this congregation how many had ever read a single book of the Bible at one sitting, very few would be able to respond in the affirmative. The Christian Endeavor Society makes the young people feel their responsibility. All hail, Christian Endeavorers! It is yours to make the next generation feel that it means something to be a Christian.

Third, there is the possibility of a more generous Christian stewardship. Men have so little sense of responsibility in regard to the use of their money. How small is the average contribution for missions! How little we know of self-denial for God! Young people can assist in developing the highest motive for faithful stewardship in the love for Christ.

Fourth, there is the possibility of a nobler consecration to God and his service. This is all comprehensive, and I hope that in the consecration meeting to follow you will consecrate yourselves in some definite way as God's stewards and give him a larger place in your hearts. When the young people rise in their might and go forth under their captain, victory will perch upon their banners.

A resolution expressing thanks to the speakers, and to the Westerly Union, was adopted; and a closing consecration service was conducted by Rev. S. H. Wordron. The congregation was dismissed with the Christian Endeavor benediction. \*

GET right with God, and then every dollar that will be a blessing will begin rolling toward you.

It is well for the head to grow fast if the heart grows faster.

THE heart sees opportunities where the head never thinks of finding them.



## OUR YOUNG FOLKS.

## DON'T MARRY HIM TO REFORM HIM.

Don't marry a man to reform him!  
To God and your own self be true,  
Don't link his vice to your virtue;  
You'll rue it, dear girl, if you do.

No matter how fervent his pleadings,  
Be not by his promises led;  
If he can't be a man while a-wooing  
He'll never be one when he's wed.

There's many a maiden has tried it,  
And proved a failure at last;  
Better tread your life's pathway alone, dear,  
Than to wed a lover that's "fast."

Mankind's much the same the world over,  
The exceptions you'll find are but few;  
And the rule is defeat and disaster,  
The chances are great against you.

Don't trust your bright hopes for the future,  
The beautiful crown of your youth,  
To the keeping of him who holds lightly  
His fair name of honor and truth.

To "honor and love" you must promise;  
Don't pledge what you cannot fulfill.  
If he'll have no respect for himself, dear,  
Most surely you then never will.

Make virtue the price of your favor;  
Place wrong doing under a ban;  
And let him who would win and wed you  
Prove himself in full measure a man!

—Selected.

## NOVEMBER.

BY KATHARINE H. TERRY.

We give thee not one word of praise,  
November; yet there still must be  
Some goodness hidden 'neath thy ways  
Our blinded eyes oft fail to see.

Like life's adversities that close  
At times the ways to happiness—  
Yet holding still in sweet repose  
Some greater gift that yet shall bless—

Thou in thy stern and chilling clasp  
But shelterest each budding guest  
That yet shall smile at winter's grasp  
And deck again earth's pulsing breast.

—The Morning Star.

## WHAT PEARLS ARE MADE OF, AND WHERE FOUND.

Very few people are aware that the pearl-oyster is not in any way like the oysters which we eat. It is of an entirely different species, and, as a matter of fact, the shells of the so-called pearl-oysters are of far more value to those engaged in "pearl-fishing" than the pearls. There are extensive pearl-fisheries in the Gulf of California, and some of the finest pearls have been taken from these waters. In 1881 one pearl, a black one, was sold for \$10,000, and every year since that time many pearls have been taken from the beds in the Californian Gulf valued at over \$7,500 each. But such "finds" are very rare, and, as a rule, the pearls which are brought up are of very little value. The shells, however, are very valuable; most of them are shipped to Europe, where they are manufactured into ornaments, knife handles, buttons, and the hundreds of other articles for which "mother-of-pearl" is used.

Another fact concerning the pearl-oyster and the pearl itself is very little understood. I have seen in books of instruction both in this country and in England the statement that "the formation of the pearl in the oyster-shell is caused by a disease of the oyster"; and this statement is more or less generally believed, as is also the erroneous inference to be drawn from it, that the oyster referred to is the edible oyster. The mother-of-pearl is nothing more than a series of layers of nacreous matter deposited by the oyster upon the interior of the shell, and the pearl itself is a perfectly accidental formation. It is caused by a similar deposit of nacre around some foreign object. This foreign substance may be a grain of sand, a parasite, or some similar object; but most authorities agree that it is more usually an undeveloped egg of the oyster around which this natural deposit is thrown.

The largest pearl ever found measures two inches long, and weighs three ounces. This is of Eastern origin. The largest found in the

Gulf of California did not exceed an inch and a quarter long, and was somewhat larger than the egg of a bluebird. Many of the Californian pearls are black and speckled. These are considered more valuable than the white pearls in Europe, but the most highly prized pearls of all are pink.—*Harper's Young People.*

## SUBJECTS FOR DEBATE.

## LYCEUM LEAGUE LIST.

Should municipal government be organized on the plan of a State government, or of a business corporation?

Ought cities to own and operate the public light-system? The street railway system?

Ought cities to maintain municipal coal-yards to supply coal to the people at cost?

Will profit sharing benefit the capitalist? Have strikes benefited labor?

Is there a better method than the wages system for paying labor?

Is co-operation practicable under the competitive system?

Should government regulate the number of hours making a day's labor?

Would an eight hour day improve the real wages of labor?

Are trusts and monopolies unjust?

Ought trusts to be checked by law?

Will trusts lead to socialism?

Should all "natural monopolies" be in the hands of the people instead of corporations?

Is the competitive system now beneficial to the people?

Where woman is paid less than man for the same work, is her work equally efficient?

## RUM DEVOURING CHILDHOOD.

FROM MISS ANNA A. GORDON'S REPORT AT W. C. T. U. CONVENTION.

In the beautiful city of Berne, Switzerland, there stands a remarkable fountain, which represents the giant figure of an ogre, grotesque in form and hideous of feature, who is in the act of devouring a little child. The huge right hand of the giant grasps the quivering form of the little innocent, whose baby head is already disappearing within the monster's jaws, while a score of little ones about to share a similar fate are protruding from his huge pockets and grouped at his feet.

The fountain is a striking symbol of the liquor traffic to childhood, though probably not so intended. So terrible has been the sacrifice of the sinless to the Moloch of the liquor traffic that the mother-hearted Woman's Christian Temperance Union cries out in agony:

"How long, oh, cruel-hearted nation,  
Will you stand to move the world, on a child's heart,  
Stifle down with a maled heel its palpitation,  
And tread onward to your throne amid the mart?

Our blood splashes upward, O, gold-heapers,  
And your purple shows your path;  
But the child's sob in the silence curses deeper  
Than the strong man in his wrath."

—Mrs. Browning.

THE OPPORTUNITY.—It is a time of crisis with the old empires of the East. They are being shot through with new ideas. The ethics of our Lord are recognized as the only moral salvation for Japan. China is reaching out for knowledge, and catching the spirit that finds expression in higher education and social facts and faiths. India is trembling with the throes that betoken a great upheaval. Africa is crying from out her darkness, "Give us light or we die." The church must be in the swing of this mighty movement, and pour the tides of divine life through it all, or the last state of these pagan populations will be worse than the first. Better far the Sodom and Gomorrah of heathendom in the day of judgment, than the Capernaum of modern infidel civilization.

God always matches an opportunity with a sufficiency. The church was never richer, as the world counts riches, than she is to-day. She has men enough and money enough to break this bread of life to every man, woman, and child on earth in ten years, and yet there are hundreds of millions who do not know that Jesus Christ came.—*Herrick Johnson, D. D.*

## 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: 12-28.
Nov. 11. The Grace of Liberty.....	2 Cor. 3: 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 VIII.—IMITATION OF CHRIST.

For Sabbath-day, Nov. 18, 1893.

SCRIPTURE LESSON—Eph. 4: 20-32.

GOLDEN TEXT.—And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you.—Eph. 4: 32.

INTRODUCTION.—The Epistle to the Ephesians, written, like Pilgrim's Progress, during the imprisonment of the author, is spoken of as the "divinest composition," "the sublimest of the Epistles." It was a kind of circular letter sent, not only to the Ephesians, but copies were sent also to other churches of Asia, "the faithful in Christ Jesus." It has two principal divisions: (1) chapters 1-3, Doctrinal, (2) chapters 4-6, Practical. Our lesson is taken from the latter.

## NOTES.

I. CHRIST LEARNED. 20-22. 20. "Ye." Gentiles converted to Christianity. "Not so." As described in verses 17-19; their heathen life, surrounding and training. "Not so learned Christ." This means more than not learned, it implies that, 21, "if so be they have heard them" (his teachings), they have learned something very different from "lasciviousness and greediness," "and have been taught by him," [his apostles] "taught the truth," as opposed to the habitual Ephesian custom of lying, against which they needed especial caution, v. 25. 22. "Put off." As a filthy garment entirely discarded. "Conversation." Manner of life. R. V. "Old man." The former sinful unconverted hearts and habits of evil which waxeth R. V. (groweth) continually more "corrupt" by "deceitful lusts," the instruments of corruption.

II. NEW CREATION. 23, 24. 23. "Renewed," made young again "in the spirit of your mind," the inner man. 24. "New man." New nature, new disposition, new affections, new purposes. "After God." In his image, spiritually. "Is created." God only can create. Man may put on or off but he cannot create his nature anew. "Righteousness." A right relation of soul within to man and duties without. "True holiness." Holiness of truth. R. V. Truth is holy; every perversion of it is unholy.

III. OUTER LIFE. 25-29. 25. "Lying." All falsity and prevarication; the opposite of truth in Jesus (verse 21), and holiness of truth (verse 24). There are church "members" that need caution against lying. 26. "Be ye angry." Indignant. Holy anger against sin is divine (Psa. 7: 11, Mark 3: 5), but to "sin not" it is slow (Neh. 9: 17, Jas. 1: 19) and soon put away (Mich. 7: 18, Eph. 4: 31), even before the "sun go down," that is, very soon. To cherish anger is foolish (Eccl. 7: 9) and will soon lead to sin and will, 26, "give place to the devil," for when the spirit is excited even righteousness there is special temptation to selfish hatred and revenge. 29. "Corrupt communication." Worthless, putrefying, like tainted meat. "Edifying." Building up in character.

IV. INNER LIFE. 30-32. 30. "Grieve not." By "corrupt communication," indulgences, and sins enumerated in this lesson. "Whereby." In whom "ye are sealed" for the final "day of redemption." Break not the seal. 31. "Bitterness." The inner feelings expressed by countenance and sharp words. "Wrath." Sudden passion. "Anger." Continual bad temper. "Clamor." Loud expression of these. "Malice." Ill-will, desiring harm to others; the inner source from which all these spring.

## COMMENTS.

I. CHRIST LEARNED. "Learned Christ." There is a lesson to be learned. That lesson is Christ, himself, his

life, character, teachings. It must be studied closely, learned thoroughly, and every grace cultivated so that we may avoid all vices. It is the one great lesson of Christian life.

"Put off the old man." The Christian is to retain nothing of his unconverted affections and sinful habits, but must become a new man. The change is radical and is even more difficult to teach and to "put off" now, in our so-called Christian civilization, than it was among the idolatrous Ephesians. The former conversations, habits and associations of life are all to be put off. None can prate more wisely of religion than the smoking loafer at the corner grocery, and nine-tenths of his class can join the church and not change their habits or opinions.

II. NEW CREATION. 23, 24. "Put ye on the new man." We are to do our part, open our hearts to divine influences, and trust in Christ to create a new heart. We are to change, put off the old, put on new associations, vocabularies, petty moods, and the whole manner and purpose of life. It is a wonderful change that makes us like Christ and fits us for heaven.

III. OUTER LIFE. 25-29. "Speak every man truth." The first outer manifestation of the new creation is by the new lips no longer uttering falsehood and vanity, but the truth always and everywhere. The best heathens taught that on some occasions lying was to be preferred to truth. That heathenism is prevalent still. But Paul insists that it is not enough to cease from lying but we must go farther, speak the truth as a remedy.

"Be angry and sin not." Anger is sinful. 1. Where it is excited without sufficient cause. Matt. 5: 22, 1 Pet. 4: 8. 2. When it is against the person rather than the offense. Matt. 5: 24. 3. When there is a desire for revenge. Rom. 12: 18. 4. When there is an unforgiving spirit. Matt. 6: 15. 5. When it is prolonged. Eph. 4: 26.

"Steal no more." The world has not outgrown this sin and it takes many subtle forms. 1. Taking what does not belong to us. 2. Taking advantage of other's ignorance. 3. Making false returns to the assessor. 4. Using false labels. 5. Giving too small wages. 6. Not earning wages as we agree. 7. Bantering below a fair profit. 8. Charging exorbitant prices. 9. Selling goods that injure. 10. Gambling, raffling, etc. 11. Enjoying church privileges without contributing as God has prospered.—From *Select Notes*.

Speak "that which is good." The remedy for evil is to use the opposite; for lying, speak the truth; for anger, love your enemy; for stealing, work to give to others in need; for corrupt communications, speak good words. It is sad to hear a Christian relate the misdeeds of his unconverted life or repeat improper language in rehearsing a story.

IV. INNER LIFE. "Be ye kind." As in the outer manifestation of evil, so the inner passions are to be overcome not alone by putting off but by driving them out by the opposite good. If the abode, swept and garnished, were left empty, seven devils might take the place of one. Matt. 12: 45. Instead of bitterness there must be kindness; instead of wrath and anger, tender-heartedness; instead of evil speaking, loving words of forgiveness; all in imitation of the Saviour's example in suffering and pleading that you and I might be forgiven.

#### CHRISTIAN ENDEAVOR TOPIC.

(For week beginning Nov. 12th.)

GENTLENESS. A fruit of the Spirit. Eph. 4: 30, 32, Col. 3: 12-15.

An invitation from Christ will be gentle. What a charm there is in these virtues, or fruits of the Spirit; in their honesty, unaffected manifestations! What union of strength and spirit; what worth! This simple quality of true Christian manhood is of incalculable service to God's people everywhere, and all need it to win souls to Christ. More gentleness would signify less failure and more success in gospel labor. Godliness begets it in giving greater dignity, more serious thought. The gentle, manly Christian attains calmness, strength, and receives more help from God and men. We shall be short of these spiritual gifts or attainments if we are short of godliness. "The fruit of the Spirit is gentleness, goodness, faith."

SCRIPTURE REFERENCES:—The bond of perfectness. Col. 3: 12-15. We were gentle among you. 1 Thess. 2: 1-8. Gentle unto all. Titus 3: 2-7, 2 Tim. 2: 2-26. Gentle and easy to be entreated. James 3: 14-18. Gentleness makes greatness. Psa. 18: 35-39.

—ONE pastor and earnest Sabbath-school workers writes that as to a choice between

the "International" and the "Blakeslee" systems of lessons he gives preference to our *Helping Hand*, as conducted. But it is his opinion that our Sabbath-school Board, or a committee whom they, or the General Conference, might appoint, could arrange a series of lessons and furnish lesson helps that would be more in keeping with our understanding of Scripture teaching. He believes that many "Lesson Helps" from other publishers finding their way into our schools teach much that is not only objectionable but decidedly pernicious.

—If this opinion be correct, what of our Seventh-day Baptists who find fault with our own "helps," but use and help introduce pedo-baptists and "Sunday-Sabbath, and other "objectionable" quarterlies? What of those who prefer such at fifteen cents a year to sound doctrine at twenty-five? Is the truth and loyalty to our great mission as Seventh-day Baptists to be sacrificed for the difference of ten cents a year? It seems so on the part of some of our workers.

—BUT the pastor above mentioned says: "We have the talent in our denomination which is abundantly able to provide lessons and helps suitable for all grades, and I have no doubt that if our schools would guarantee patronage so that the effort would be self-sustaining, they would be forthcoming."

—SOME schools are in "a strait betwixt two" as to the future, hoping that the Sabbath-school Board or Tract Board will say something immediately, at least intimate that the matter is being considered and will be settled in time for the helps to be chosen for 1894.

## HOME NEWS.

New York.

INDEPENDENCE.—After much difficulty in getting ready, and long waiting thereby, we were at last able to start from Marion, Kansas, on the 17th inst., for our new field of labor in this place, arriving here Friday, the 20th. Have been with this good people over two Sabbaths. They received us, and brought us among them with much kindness, indeed. And though our household goods, by freight, have not yet arrived, we are already in the parsonage keeping house, and have not wanted for food and raiment, for they kindly supplied us from the first with such things as we needed. And last night—evening after the Sabbath—these good people suddenly burst open our doors until both principal rooms scarcely contained them all. But they know preacher's folks are flesh and blood, and so they brought with them various eatables, in sacks great and small, and cans, and jars, until pantry and tables, etc., were many pounds heavier. We endured the "pounding" with becoming grace, I hope, praying that they may receive as freely of divine blessing, as they have ministered unto us of their temporals. Considering the length of time they have been pastorless, they certainly manifest commendable zeal and interest in the good cause. We sincerely hope that our coming among these appreciative people may be both for their and our spiritual and eternal good, and the salvation of the unsaved.

M. HARRY.

OCT. 29, 1893.

Wisconsin.

ALBION.—We have been having delightful weather for gathering the crops and finishing up fall work. Corn is largely husked and it is a very good crop. Winter wheat is looking nice.

As a people we are keeping up with a good degree of interest all the appointments of the church. We have taken up again, since we are having longer evenings, the Tuesday evening neighborhood prayer-meeting. It has proven a source of strength to us in the past and surely we hope it will be the same in the future.

Wednesday evening, October 15th, was the occasion of a very pleasant social at the home of the pastor. On last Sabbath an invitation was extended from the pulpit to all members of the church and society, above forty years of age, to visit the pastor and his wife at their home Wednesday evening. Between thirty-five and forty were present. A very social time was enjoyed. The evening's pleasure was increased with two instrumental pieces and a vocal piece by Mrs. Jesse Green. An essay written for the occasion was read by Miss Kate Babcock. We hope for other similar gatherings.

E. A. WITTER.

Minnesota.

DODGE CENTRE.—We have been greatly favored this season as a people. God has saved us from the excessive drouth of other portions of the country, and also from some severe storms. But few have been sick. Fortunes have not been made, and some have not done as well financially, but all in all there is reason for gratitude to God for his great mercies.

We have been favored of late with three scientific lectures from Prof. J. H. Orcutt. Subject of first two, "Microbes and Man;" of the last, "Tobacco and Alcohol as a Means of Grace." The conclusion reached, however, was that their common use was a means of disgrace. By means of illustrations from his own experiments he conclusively proved the use of these narcotics even dangerous as used for medicinal purposes. Could these lectures be heard by the majority of citizens of this country, there would be a genuine reform sweeping over the nation, but those most needing this knowledge do not attend such lectures.

Our Semi-annual Meeting was well attended by the people here and was an occasion long to be remembered. Brethren Ernst and Crofoot are earnest and efficient workers, and gave us many thoughts worthy of attention. The Secretary will give the minutes for publication.

The church has done nobly this year in trying to make suitable provision for the wants of the pastor and family. A parsonage has been bought and *paid for*. One roof has been raised to make better chamber room, and a nice new barn built. Now the Christian Endeavor Society has arranged to paint the two buildings. With this has also come spiritual blessing. Nine were baptized in the Zumbro River, Sabbath, the 28th of October, and united with the church. May this be only the beginning of "showers of blessing" for which we plead.

H. D. C.

#### SEMI-ANNUAL MEETING.

The next Semi-Annual Meeting of the churches of Berlin, Coloma, and Marquette will be held with the church at Berlin, Wis., on the first Sabbath in December, 1893. Bro. N. Wardner was invited to be present and preach the introductory discourse, Bro. O. U. Whitford, alternate. Since it is out of the question to expect Bro. Whitford to be present, the invitation is extended to Bro. Geo. W. Burdick as alternate. Miss Nellie Hill, Miss Laura Gilbert, and Mrs. John Greene were requested to prepare essays for the occasion.

E. D. RICHMOND, Clerk.



CALIFORNIA IN 3 1/2 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 of any ticket agent, or by addressing W. A. Thrall, General Passenger and Ticket Agent, Chicago & North-Western Railway, Chicago, Ill.

A MOST suggestive story is told of a German artist of note who painted a lovely picture and sold it for a high price to an American collector on condition that no one should own a duplicate. The artist reserved the right of painting one for himself. This he brought and placed on exhibition in the fine art collection at the World's Fair. The picture was a lovely one, and it tempted purchasers. And the artist was solicited to sell it at a high price. He needed the money. The temptation was great, and for fear that in a weak moment he might yield, and thus violate the contract with his former purchaser, he, with his own hand, drew his knife through the coveted canvas. This is a true story, as the slit in the canvas, which anyone may see, in the German collection, testifies. This is one way of praying "Lead us not into temptation."—Selected.

"MOTHER," said little Minnie, "I have learned to be very happy."

"How, my child," the mother replied.

"By trying always to make those around me happy and forgetting myself," she answered.

GEORGE MacDonald once said, "The hell which a lie will keep a man from is doubtless the best place for him to go to," and he was right. The only heaven worth living in is a heaven reached along the pathway of truth.

A LITTLE girl who believed that Jesus loved her, and who was trying to love him, felt so happy that she said to her mother, "It seems as if there were a sun shining in my heart."

You cannot become rich by shutting God out of the heart in order to put money into your pocket; you may get the money, but the more you get, the poorer you will be.

THE church is not so much in need of head service as of heart service.

SPECIAL NOTICES

REV. M. HARRY requests his correspondents to address him at Independence, N. Y.

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 churches and amounts for South-Eastern Association: 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 churches and amounts for Eastern Association: Piscataway 9 39, First Hopkinton 35 50, 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 churches and amounts for Central Association: 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 7 75.

Western Association.

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

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

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

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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. 22-23, 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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MARRIED.

BENNETT—EATON.—At the residence of the bride's parents, Mr. and Mrs. Chas. L. Eaton, Alfred Centre, N. Y., Oct. 30, 1893, by the Rev. B. C. Davis, Mr. Frederic D. Bennett, of Hornellsville, N. Y., and Miss Mary V. Eaton.
HOGAN—BUNNELL.—At the Seventh-day Baptist parsonage, in Walworth, Wis., Sept. 19, 1893, by the Rev. S. H. Babcock, Mr. Edward Hogan and Miss Josephine Bunnell, all of Harvard, Ill.
BATES—WARNER.—At the Seventh-day Baptist parsonage, in Walworth, Wis., Oct. 21, 1893, by the Rev. S. H. Babcock, Mr. Harry Bates and Miss Nora Warner, all of Chicago, Ill.

DIED.

SHORT obituary notices are inserted free of charge. Notices exceeding twenty lines will be charged at the rate of ten cents per line for each line in excess of twenty.

BURDICK.—At his home in Milton Junction, on Sunday morning, Oct. 29, 1893, Silas G. Burdick, in the 58th year of his age.

LARNED.—Mrs. Sarah A. Burdick Larned, wife of J. D. Larned, and daughter of John C. and Caroline S. Burdick, was born in Alfred, N. Y., Aug. 5, 1849, and died very suddenly of quick consumption, in Hornellsville, Oct. 17, 1893.

She was married to J. D. Larned, Nov. 20, 1871, and settled in Connersville, Ind., but visited her parents in Alfred as often as once a year until about four years since, when she and her husband settled in Hornellsville, near her parents. Mrs. Larned as a child, a young lady, wife and neighbor, was very kind and liberal to all who needed sympathy and help. Her attachment for relatives, friends, and especially for her home (where was every convenience and comfort needed to make host and guest happy), was very great. These are some of her last words: "See that my nurse and her boy are remembered. Tell pa and ma and Johnnie I love them. Mother, do not weep for me. I am ready and anxious to go." H. P. B.

DUNCAN.—At her home near Roanoke, W. Va., Oct. 21, 1893, of puerperal fever, Mary Alice, daughter of Dea. S. D. Bond, M. D., and wife of Robert Duncan, aged 20 years, 10 months and 24 days.

In her 13th year Alice gave her heart to Christ and united with the Roanoke Seventh-day Baptist Church. She was a faithful and consistent member of the same until called up higher. She was united in marriage to Robert Duncan, Nov. 9, 1892. Her last words to her sorrowing husband were, "Come, let us be washed whiter than snow." She leaves a host of friends to mourn their loss, but they sorrow not as those who have no hope. "Blessed are the dead who die in the Lord." M. M. H.

Literary Notes.

Another little volume of informal essays on topics of the hour, by Mr. Charles Dudley Warner, is among the new publications of Harper & Brothers, entitled "As We Go." Mr. Warner's first intention was to name the volume "By the Way," and it was originally announced under that title.

Harper's Bazar for November 11th will contain the first chapters of a short serial by Harriet Prescott Spofford, called "The Maid He Married." "The Wee Ones of Japan," a series of articles by Mae St. John Bramhill, illustrated by C. D. Welton, will begin in the same number.

Worthington's Magazine for November fully sustains the reputation gained by

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previous numbers. In the competition for popular favor this magazine holds a leading place, being bright, fresh, and enjoyable in every detail of its make-up. Its flavor is distinctly American, and the leading articles are always upon subjects upon which American readers—men, women, and children—should be thoroughly posted. Nothing could be more instructive, while thoroughly enjoyable, than the leading articles which the discerning editor gathers from a wealth of valuable contributions and presents with the added charm and interest of numerous superb illustrations. Nothing better, cleaner, more wholesome, and helpful in tone for the general reading of the American family from our eastern to our far western coast could have been devised than this brilliant young monthly, which is so rapidly extending its inspiring influence. Altogether, Worthington's for November is a magnificent number. As the season draws near when the large army of magazine readers will decide the question, "What magazine shall we take another year?" it is well for them to keep an eye on Worthington's, and whatever else may be taken, add it to the list. A. D. Worthington & Co., Hartford, Conn. \$2 50 per year; 25 cents a single number. For sale by all newsdealers.

QUARTERLY MEETING.

The next session of the Quarterly Meeting of the Southern Wisconsin churches, will be held with the Albion Church, November 24th, 25th and 26th, with the following programme:

Sabbath evening, 7 o'clock, praise, prayer and conference, led by S. H. Babcock and J. M. Todd.

Sabbath morning, 10.30, sermon, L. C. Randolph.

Sabbath-school, 12 M., under charge of Mattie L. Babcock.

Evening after the Sabbath, 7 o'clock, praise service, conducted by Charlie Sayer. 7.30, sermon, Geo. W. Burdick.

Sunday morning, 10.30, sermon, E. M. Dunn.

2 P. M. Young People's Meeting.

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For Sale.

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

IRVING SAUNDERS expects to visit Alfred Centre, November 19th and 20th. Any desiring sittings can be accommodated.

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Public attention is called to the fact that the popular "Erie" will run a cheap excursion to the metropolis on Wednesday, Nov. 15th (week after election), at the low rate of fare one way for the round trip. Tickets will be accepted on all regular trains including vestibuled limited and same to return within ten days. Pullman palace cars are run on all through trains. For business or pleasure always take the Erie. Call on ticket agents for Pullman berths or further information.

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