

# The Sabbath Recorder.

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## THE SABBATH RECORDER.

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### REMEMBERING.

BY IDA FAIRFIELD.

"This do in remembrance of me."

Remembering thee, dear Lord, we take  
The proffered bread and wine,  
The outward sign and pledge, whereby  
We show our hearts are thine.  
In thee we find the living bread,  
The fount our souls to fill,  
And by that heavenly manna fed,  
Go forth to do thy will.

Remembering thee we bravely meet  
Our meed of toil and care,  
The sacrifice of selfish ease  
For other's good we bear.  
We tell the tidings of thy grace,  
We speak thy love divine,  
That thus the brightness of thy face  
On other souls may shine.

Remembering thee we patiently  
Receive the cup of pain,  
And in the sleepless hours of night,  
The bitter dregs we drain.  
We would be strong to work for thee  
At early morn or late,  
But sometimes 'tis ordained that we  
Shall only stand and wait.

Remembering thee in sorrow's hour  
Our hearts are comforted.  
And on the darkness of the grave  
The light of faith is shed.  
"The resurrection and the life  
I am," we hear thee cry,  
"And whoso'er believes on me,  
Henceforth shall never die."

Remembering all thy tender love,  
The life so freely given,  
A sacrifice, that sinful man  
Might learn the way to heaven.  
We bring our hearts, our lives to thee;  
And thou wilt not refuse  
The humble offering we make,  
But keep and bless and use.

ONE of the latest inventions of Satan, through his willing servant, Mr. Ingersoll, is the publication of a book advocating the right and privilege of men to do that cowardly and wicked act, suicide. Nearly half a score of persons who have recently died at their own hands have been found to have in their possession this deceptive and sinful book. We greatly fear that for Mr. Ingersoll and his deceived followers, "There remaineth a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries."

FOR several months past some of our religious exchanges have given considerable room to the discussion of the importance of using individual cups at the communion service. Many physicians have expressed their opinions that certain diseases are liable to be conveyed when a large number of people taste the same liquid in the same cup. Various expedients

have been suggested for overcoming the seeming danger of infection, but the great inconvenience attending any change, which has yet been suggested, is a barrier to any prospect of general improvement in the ordinary method of administering the communion wine.

MRS. DEBS, the wife of the ex-strike-commander, is reported as saying, "My husband does not go to any church at all. He is an infidel. We are a family of infidels, every one of us. Col. Robert Ingersoll, whom we all know and admire is our only pope." This is about what one would have guessed, from the career of the man. Such recklessness and disregard for order and authority, as Debs and his associates manifest, is perfectly consistent with the infidelity of those whose highest moral and religious authority is the irreligious Ingersoll. Such a wife *must* be proud of such a husband! Anarchy and infidelity are closely related. An infidel is not necessarily an anarchist, in the ordinary use of the term, but every anarchist is necessarily an infidel.

AN important and greatly needed practical lesson drawn from the study of "Jesus cleansing the Temple," and which undoubtedly was emphasized by many teachers and superintendents, is that of the sacredness of the sanctuary. The church, built for the worship of God, and by solemn ceremonies dedicated to his service, should always be regarded with a feeling of reverence and treated as a sacred place. Thoughtless boys should be taught, at home and in Sabbath-school, that it is not proper to whistle, crack jokes, and do other rude things in the church. Societies should guard with jealous care, against entertainments and worldly transactions in a church, that are inconsistent with the object for which it is built and for which it is especially, by the most solemn services, set apart. Boys and men should always, in a reverential manner, take their hats from their heads upon entering a church, not only upon the Sabbath, but also at any other time. This thoughtful, reverential habit should be constantly taught and urged by parents, pastors, superintendents and teachers. The Bible should not be handled or treated as an ordinary book, but with a feeling of subdued tenderness let it ever be considered, as it is, a sacred Book. To treat sacred times, things and places otherwise than thus indicated, tends to drive away feelings of reverence, to oppose worship, and thus to displease God.

WE publish below the report of the Committee on Nominations, as adopted by the General Conference. It will be seen that some changes have been made in the executive officers and Boards:

Your committee on Nominations would respectfully submit the following report:

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We recommend that authority be given the Board to appoint its secretary for ensuing year.

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G. M. COTTRELL,  
J. A. PLATTS, } Com.

#### THE ELMIRA REFORMATORY.

Early in the investigation growing out of the charges made by the *New York World* against Superintendent Brockway, of the Elmira Reformatory, we expressed our reluctance to believe that Mr. Brockway was guilty of cruel and inhuman treatment of those placed in his care. Our opinion was the result of a somewhat careful study of the plan of the school, aided by several visits to the institution and a personal acquaintance with the Superintendent and some of the teachers. The *World* was very positive and severe in its denunciations and sought to enlist the press in a general crusade, seeking nothing less than the social and official death of this alleged monster of inhumanity. Not a few papers and individuals were found ready to publish the charges without waiting for an impartial investigation and the production of proof. The readiness with which multitudes of people catch up the first intimation of scandal, and the eagerness with which it is rehearsed by apparently good and respectable men and women is often astonishing. Those who really suppose themselves excellent Christians sometimes delight in hearing, believing and repeating things derogatory to persons of good reputation. Some months ago a very unsatisfactory and superficial investigation, instigated by the *World*, and conducted by a committee of the New York State Board of Charities, resulted in finding Mr. Brockway guilty of the charges; and petitions were circulated asking the executive powers of the State to promptly dismiss the condemned Superintendent from the position he had so long filled. But the case was not so easily disposed of. The Governor was asked to appoint a competent committee who should make a most thorough and impartial investigation. That committee was appointed and its task is completed. Mr. Brockway is exonerated.

If this matter were a merely local affair, or its interest limited to a single State, we should not feel at liberty to devote so much space to it now; but it involves the whole question of

reformatory schools and their proper management and discipline, and is of such general interest as to warrant more than a passing notice. We are inclined to quote the following pungent paragraphs from the *New York Sun* in its editorial reference to the final investigation:

"... Now that the prosecution had closed its case and the very worst that can be said against Mr. Brockway has been written down, it is not only the privilege but also the duty of the self-respecting press and the good citizens of the Empire State to utter those words of wrath which are trembling upon the lips of all law-abiding and intelligent men who have followed this extraordinary trial. The prosecution has not merely failed miserably to sustain in any degree the charges made against Mr. Brockway; it has unmistakably shown the baseless and trumped-up character of the accusations. More than this, it has disclosed the fact that the entire crusade against the Reformatory is the result of an infamous conspiracy on the part of the *World* newspaper, begun hastily and rashly, it is true, as a one day's sensation, but persisted in and bolstered up since with audacity and reckless criminal invention, and culminating finally in an assault on law and order such as could proceed only from men who are at war with society.

"... Of the scores of witnesses who testified to abuse at Mr. Brockway's hands, nearly everyone was proven by medical examination made in the court room before the eyes of the Commission to be what is technically known in the medical profession as a malingerer, or one who feigns injuries or disease for the purpose of obtaining immunities and benefits for himself. Of over one hundred witnesses who testified, most of them in thieves' jargon and a glib and steady sameness of phrase which clearly indicated that all had been commonly instructed and suborned, over two-thirds were shown not to have had any of the alleged diseases and injuries, while the remaining one-third bore their scars when they entered the Reformatory. The prosecution was not able to trace in any degree or remote probability a single case of injury to a prisoner from any corporal punishment inflicted by Mr. Brockway."

[From L. C. Randolph.]

THERE are several hundred of us out west who would have enjoyed the Conference as well as any of you did who were there, but the combination of tariff tinkering, railroad fare and home duties was too strong.

We felt a little envious at first, but that is all gone now. We have just read the RECORDER through from beginning to end for Conference news and now it almost seems as though we were there. Here a thousand miles away from the scene of the meetings we feel the mighty pulse of power which has gone out from it.

Amen to the President's address, and good for the Seventh-Day Baptist teachers of old "York State" who, while "true blue" for their "peculiar" principles, have made for themselves a name throughout the State.

We kept growing warmer and warmer until we reached the last page and Bro. Cottrell's report of the sunrise prayer-meetings. We cried over that, "God bless the splendid, earnest workers of our denomination." Let us all join whether we were at Conference or not, in praying God that the year upon which we have entered may be one in which he shall come to our churches in mighty power.

We had no particular purpose in writing this, only we felt like it and we wanted Brookfield to understand that they could not keep all the blessing.

PROFESSOR VON HOLST, of the Chicago University, according to his article in the current number of the *Journal of Political Economy* believes that "we are fast drifting into a more appalling crisis even than the Civil War," that "at present nothing less than the preservation of society is at issue" and that "the extinction of the vital principles of society is the task at which organized labor is systematically working."

The Professor considers the great fight which labor has undertaken against the trusts a just one; but in the desperation of that warfare labor is erecting itself into "the vastest and most mischievous trust possible."

"Debs I.," comments the *Chicago Evening Post*, "is a comparatively humane man; Debs II. or Debs III. might not be."

The growing tyranny of labor unions is not the least troublesome phase of the labor problem. It is easy to understand the occasion—the provocation, one might easily say—for these organizations. Capital combines—labor combines—*must* combine, yet it must be confessed that too often the edged tool of combination is used unjustly, tyrannically and recklessly.

The signs of the times are not as propitious for an amicable adjustment of labor troubles as we could wish. Both labor and capital seem to be straining every nerve to concentrate—fortify—gain power. The loudest voices upon both sides are not for peace, but for war. Not war of bayonets and bullets, but war nevertheless.

We are more than ever convinced that the only man who offers any real solution of the labor question is he who stands forth amid the clash of competition and the jangling voices and brings his message from the King of Kings: "Thou shalt love the Lord thy God with all thy heart... and thy neighbor as thyself." "Believe on the Lord Jesus Christ and thou shalt be saved and thy house."

CHICAGO has been listening so long to mayors and chiefs of police, who either confessed that gambling could not be stopped, or else declared that it *was* stopped (when it wasn't), that she might naturally be expected to take a despondent view of the situation touching this awful evil. The policy of the present administration is to "regulate" gambling, which means that everything is "wide open." The gamblers, under the police protection which they have bought and paid for, are simply insolent and brazen.

The "Civic Federation," made up of patriotic, private citizens has, however, undertaken to suppress the gaming houses. Being made up of determined and capable men, and backed by an overwhelming public sentiment, the prospects of success are bright. Certain houses have already been closed, the managers arrested, and the gambling instruments broken in pieces on the streets. The law is with the federation, for even the owner of a building in which gambling is conducted is liable to arrest. There is many a fortress of evil, supposed to be impregnable, which will crumble at the advance of an army which comes in the name of the Lord.

"OH, THAT THING IS NO GOOD!"

BY THEO. L. GARDINER.

A gathering crowd stood around the platform of a railroad station in one of the Middle States, waiting for the gate to open through which they might pass to the train.

Two men came along chatting in a friendly way; one of whom stepped upon the platform of a penny-in-the-slot weighing machine, dropped in his cent, and straightway the hand on the dial pointed to the figure that showed his correct weight. The other man evidently intended to be weighed also; but instead of taking the fair and honest course with the machine, he placed his foot upon the platform before his friend stepped off, and kept the indicator from returning to its place, where it would catch and

stay until another cent was dropped in to unlock it. Thus the man hoped to secure the record of his weight by fraud, and so save a cent.

But evidently this machine had been so constructed as to prevent it from doing such double duty; for although the indicator was not allowed to return to its stationary position, yet it did not respond to the weight of the new man, as it did to that of the other. It moved reluctantly around the dial, and stopped at a figure indicating some twenty-five pounds less avoirdupois than was expected; positively refusing to register any higher weight for that man. With an expression of disgust, and evidently hoping that the petty fraud had not attracted the attention of many, he stepped quickly from the scale, exclaiming, "Oh, that thing is no good!"

Immediately the thought came to one of the observers, "Thou art weighed and found wanting." The scale had indeed discounted his weight at least twenty per cent, but the discount upon his honesty, made in the minds of men, was far greater. Of course it was only a little thing; but such littles often reveal the grain of a man, much more truthfully than do the greater deeds of life.

The principle laid down by Jesus, "He that is unjust in the least, is unjust also in much," will enable one to discover the real character, even when great pains is taken to appear well unto men. The smallest straws reveal the current of a river; and the trifles of a life show just as clearly the tendency of the currents of character.

Probably the man who would secure the register of his weight by fraud, would use his railroad ticket a second or third time for the same route, if the conductor should overlook him and fail to take it up. But by so doing, would he not be a thief, just as truly as though railroads had souls? He paid a dollar for his ticket, and had his dollar's worth of ride the first trip; and now if he takes a second trip upon that ticket, he steals a dollar's worth from the company as surely as though he picked a lock to get it.

I remember of hearing a young man, as he turned away from the office window where an agent had, by mistake, given him too much change, remark to his friend, "I'm all right, I've got more money than I had before, and a ticket besides." He too was weighed and found wanting. Little did he dream of the discount made upon him by some who saw it.

The man who stepped upon the scale seemed to forget, for the time, that other eyes were upon him while he was being weighed. So there are many, who are just as certainly in the balances in a higher sense, who forget that the result will be favorable or unfavorable to them, according to the uprightness with which they perform the duties of the time and place. Every day and hour men are being weighed in the scales of others. There is no escape; and whether they prove to be full weight, or light weight, they are liable to have others step up and read clearly their moral weight upon the dial. And oftentimes those of all others whom we would not wish to witness our short weight, are the very ones who step up in time to get the figures, and carry away with them the judgment formed.

Had the railroad conductor known that the president of the road was passing just in time to see him come from the saloon wiping his mouth, he would never have gone in there. Had the young man in the car known that his pastor was standing on the platform within ear-shot, he would not have been so profane. Had the



young lady, who is so sweet in society, known that her lover was in the parlor, she would not have been so cross and saucy to her mother in the kitchen. If that young upstart in the ticket office had known that the questioner at the window was the general passenger agent, he would have modified his tone a little, and would have tried at least, to appear civil. If the Christian pastor, on his summer vacation, had known that a committee from the church where he so much desired to receive a call, were watching him at the hotel, he would never have cracked such lewd jokes, nor indulged in such unbecoming conduct. But so it is on every hand. Men step upon the scales, and others read the record. Some are full weight, while others are discounted.

Again, the man who found that the defrauded scale had discounted his weight, and sized him up about right, did not see that he was in fault at all; but hurried off with a hard word of reproach against the scale.

So it is, oftentimes, when men are justly "sized up" by their fellows. The conductor mentioned above, would be loud in his denunciations against the president who discovered his intemperance. The pastor who lost the coveted place, would probably say, "That committee is no good." And on the other hand, the layman who has been weighed and found faulty, will say of the preacher who exposes his faults, "Oh, he's no good." Thus it goes. The scale is to blame of course, when it exposes the fraud of the penny cheat, and so is the preacher who takes the true moral measure of men, and exposes the vices of society. Of course such a straightforward man is "no good" in the eyes of short weights, because men being weighed cannot see where the fault lies.

Whenever I see a weighing machine now, I shall remember the bitter words of the only man who was to blame, spoken against it for doing *exactly the right thing*. But after all, there it stood undisturbed, calm-faced, without striking back, all ready to weigh the next man. If he is honest, he will undoubtedly speak well of its work. But if he prove otherwise of course the thing will be "no good" in his eyes.

SALEM, W. Va., August 26, 1894.

#### LETTERS TO THE SMITHS—NO. 10.

TO JENNIE SMITH.

*My Dear Niece:*—And so you got a teacher's certificate at the examination last week, and are to teach the school at Brown's Corners. Well, that's good news!

I say good news. So it is to me, your old uncle, for I rejoice always in your success in any good thing. But whether or not it will be good news at Brown's Corner's must depend upon your success as a teacher there. It may be a blessed thing for them that you got a certificate, and that they have engaged you to teach for them; it may, on the other hand, be very unfortunate for the people at "the Corners" that you ever decided to become a teacher at all; it all depends upon what use you make of yourself in the community.

The teacher's profession is a high and holy one—none higher, none holier, not even that of the preacher; and its responsible duties should not be lightly accepted. It is a common opinion that a young man should not become a preacher without having had a divine "call" to the work; and I am almost of the opinion that no one may, by good rights, enter upon the duties of the teacher unless he has had something of the kind.

I believe that many do feel such a call early in life. I have known some young children to long for the time when they may become teachers. Such little ones seem happiest when "playing school," and acting the part of teacher. They go about it as naturally as young kittens do when they play catch mice, and they appear to get as much pleasure out of it. There seems to be something instinctive about it, as if God had put the stamp of the teacher upon them.

I do not mean to say that no one who does not thus early begin to show his taste and love for the work of the teacher is called to enter upon it; the call may come later, and in a different way. Yet I do feel that God gives to some persons special qualifications of both head and heart that fit them in particular for a holy calling that some other people should on no account undertake to follow.

Those who are by nature thus fitted to teach find the work in itself pleasant, and the duties not at all irksome. Moreover, they find something in teaching that quickens and gratifies those desires that spring from the very depths of a heart at one with God. Though the school-room is a place of hard work, they go to it every morning bright and happy, and they do not leave it gladly at night. The whole day with them is full of blessed opportunities to do good, to be helpful to this one or that, and to lift up and inspire the young lives coming daily in close touch with their own.

To those who enter upon the work of teaching only for the money it will bring them, and with no love for it, the labor is apt to become tedious, and some seem to cherish almost a hatred for it. They know that something must be done for a living, and, as they find the teacher's profession open to them, they take up the work for want of something else to do. They are sorry when 9 o'clock comes, glad when the slow-moving hands of the clock reach four, and joyful at the approach of Friday night. I am sure I pity them in their imprisonment, but I sympathize most with the boys and girls who must keep them company.

You have always seemed like an earnest, faithful girl, Jennie, and I have faith to believe that you have chosen your work with a worthy motive; that you intend to become a true teacher, and so to do your duty as to uplift and inspire the little folks who come under your tuition. Taking this for granted, I want to urge you to put your whole soul into the work.

I know that the faithful study you have been doing for the past few years has brought you a fairly good culture, and that you are able to bring to your school-teaching a pretty well-trained mind, and one well stored with useful knowledge. This is something essential to the good teacher. No one can teach what he does not know; neither can he give much of a training he has never himself had. Hence, in order to teach well, one must possess a liberal store of knowledge and a good degree of culture.

But, though you are well equipped now, it will not do for you to neglect study in the coming days; for new knowledge, and more exact, is daily being added to every branch you will be required to teach, and it is necessary to keep up with the times to be successful; and then you can never make good students of your pupils unless you set them the right example of study and investigation. You can never tell them how to be students half so effectively as you can show them how. There is all the difference in the world between teaching by precept and by example; and so, Jennie,

child, continue to be an earnest student while you teach.

But you should not forget, my dear, that your pupils have hearts as well as brains, and that the education of the heart is as important as that of the brain. I have some doubt about the value of sharpened intellects without the chastened desires that serve to guide them aright. Knowledge is power to do mischief as well as to do good. The right use of this power depends upon a heart that is right; the motives to action spring from the feelings. And so, Jennie, while you strive by both precept and example to store the minds of your pupils with knowledge, and to make them good thinkers, do not forget to do all in your power to reach their hearts. When they come to manhood and womanhood what they are will be of much greater consequence both to themselves and to the world than what they know; and what they are is the result of heart culture more than of mind training.

Who knows, Jennie, what good you may accomplish in the boys and girls at Brown's Corners? You may so touch the heart of some boy there, as to inspire him to make all he can out of himself; and if the stuff be good, a great man may bless the world as the result of your humble, yet earnest, efforts.

Some girl there, under the quiet influence of your words or example, may go out to accomplish great things for the right.

I suspect that, if the truth were made known, we should find that the most of the great workers in God's vineyard have been moved thereto through some word or deed of some faithful, devoted friend or teacher, somewhere, sometime.

One right expression of feeling, one earnest deed, at just the right time, has led to a long life of useful service. Some day, with God's help, you may be led to speak such a word or do such a deed. Go about your work, then, Jennie, with a prayerful, loving heart, and do good as you find opportunity.

I scarcely need say to you that, if you would reach the hearts of your boys and girls you must be loving in your service. The language of love is the only one the heart understands. If you really love your work you will come to love your pupils, and they will love you in return, provided, always, you are wise in your behavior. Many earnest, well-meaning people, lack the wisdom that is necessary to success. I think, though, you have tolerably good sense. See to it that you make daily use of it in school and out.

Become a companion to your pupils. Cause them to feel your friendship and helpfulness. Take part with them in their pleasures, and enjoy their fun heartily; but be always careful not to lower your womanly dignity one single degree. And then they will truly respect as well as love you.

If you do all these things well they will like to be with you, will take your word as law and your good opinion as something highly to be prized. And so you may not only be very useful at Brown's Corner's, but you will thoroughly enjoy and profit by your hard work there. May God bless you in the doing of it!

Sincerely,

UNCLE OLIVER.

A CHILD of ordinary capacity and destitute of property, but converted to God in childhood, is frequently worth more to the church than ten wealthy men converted at the noon of life.—Dr. John Todd.



## OUR CAUSE IN SOUTHERN ILLINOIS.

Our cause in Southern Illinois is now represented by the churches of Stone Fort, Bethel, Villa Ridge and Farina. The first three named are in the extreme southern part of the State. Farina is about one hundred miles farther north. There were at one time four other churches, which, by deaths and removals, have become extinct. All these more southern churches were formed of converts to the Sabbath, and have always been small in membership. Of the eight ministers who embraced the Sabbath, there remain in this section, brethren M. B. Kelly, F. F. Johnson and Robert Lewis. Bro. C. W. Threlkeld, who has labored much as missionary in this field, is now with a son in Memphis, Tenn. Bro. Kelly, who was the main promoter of the agitation of the Sabbath question which gave birth to this southern group of churches, is now mostly laid aside from the active ministry, by the infirmities of increasing age. Bro. Johnson has of late been engaged in missionary work in Texas, Arkansas and Indian Territory, in the employ of the Missionary Board. He is now making arrangements to move to that country. Bro. Lewis, beside carrying on a large farm, is pastor of Stone Fort and Bethel churches. By the terms of his engagement he holds monthly meetings in the churches of which he is pastor, but preaches oftener than once a month at Stone Fort where he resides.

The Stone Fort Church has now 31 members, Bethel about 20, and Villa Ridge 8. Villa Ridge Church has been greatly reduced by departures from the Sabbath, as well as by removals. Its house of worship, which was falling into decay by disuse, has been sold, and there is talk of building another in the vicinity of Pulaski, where the remaining members now reside. Of the Farina Church, which, though at some distance from the group of churches just mentioned, is a member of the Southern Illinois Yearly Meeting, I may say that, measured by the current standard among churches, it is in a flourishing condition. Its resident membership is about 150; and all the young people in the society of fourteen years and above, except five or six, and quite a number who are younger than that, are members of the church and Christian Endeavor Societies. About the last of June Bro. D. Burdette Coon and wife, by invitation of the Endeavor Society, and Bro. T. J. VanHorn, missionary in the Southern Illinois field, visited Farina, and held with us a series of gospel meetings continuing a little over a week. They were earnest and efficient laborers and did a good work among us in stirring up the membership.

Bro. VanHorn has now been on the Southern Illinois and Kentucky fields under the employ of the Board about fourteen months. In my attendance at the Yearly Meeting last October, and in my present visit on this field, I have had opportunity to observe some of the results of his work, and am greatly pleased and encouraged by these results. Besides his work of organizing Christian Endeavor Societies, he has been doing a house to house and hand to hand work, which was greatly needed. Formerly the laity, as is the general custom in this country, expected the preachers to do all the work; and prayers and speaking in meeting by other than preachers was an uncommon thing. I now see a marked change in this respect. In meetings which we are now holding at Stone Fort Bro. VanHorn calls on young men and young ladies at nearly every meeting to pray, and they always respond. This change has

been wrought mainly through Christian Endeavor work. Bro. VanHorn has organized four societies, and has also been the agent in organizing a Local Union of Endeavor Societies, which meets once in three months. It now embraces five local Societies, two of them entirely outside of our churches. They had a meeting at Bethel on the 15th and 16th of this month which I had the pleasure of attending, coming as it did just before our Yearly Meeting. They had a printed programme of topics and religious exercises, and I was surprised by the number of earnest and apparently spiritually minded young people who were present and engaged in the work. There were a few present who gave evidence of considerable intellectual culture.

Our Yearly Meeting was held with the Stone Fort Church, beginning on Friday, Aug. 17th, and closing the following Sunday evening. It was a good meeting, though the attendance was light except in the evenings. On Sunday evening the house would not hold all who came. The Secretary will probably furnish some report of the meeting.

The following resolution offered by Rev. F. F. Johnson, was adopted by the meeting:

*Resolved*, That we are brought under great obligation to the Seventh-day Baptist Missionary Society for sending Bro. T. J. VanHorn as missionary to this field; that we greatly appreciate his untiring and efficient labors, especially among our young people; and that we earnestly pray that he may be continued on this field.

We have held evening meetings in the Stone Fort church since the Yearly Meeting, and a good degree of interest has been manifest by some of the unconverted. A number have offered themselves subjects for prayer, and one young lady of fourteen has come to rejoice in Christ. We do not know how long the meetings will continue.

CHAS. A. BURDICK.

STONE FORT, Ill., Aug. 29, 1894.

## COLONY ITEMS.

## REPORT OF THE SPIES.

As indicated by our last writing, the spies were sent forth to view out the land. Having now passed from Redding, in Shasta county, on the north, to San Diego on the south, and thence back to Tulare, in Tulare county, we will attempt a brief report:

We can say of this land, with the spies of old, that "surely it floweth with milk and honey." Nevertheless, the people be strong (in their own conceit,) that dwell in the land. In the south and in the north, on the sea and by the coast of the river dwelleth the Yankee, the Missourian, the Canadian, and the Texan, by the side of the old-time Californian and Mexican greaser. Then there are giants (in story telling) in the land, and we are as grasshoppers in our own sight, and so are we in their sight. That it is a land of flowers and sunshine cannot be questioned by one dwelling in the San Joachin Valley in the months of July and August. It seems hardly necessary for us to enter into a detailed report of fertility, health, and climatic conditions of the country at this time, since the opinions and experiences of more able writers are within easy reach. When we shall have located then we hope to write more definitely.

It has been our privilege to spend two Sabbaths with our Seventh-day Baptist brethren, and we are glad to report them earnest and faithful in their maintenance of faith in Christ and obedience to the law. At Fresno we have four earnest, devoted Seventh-day Baptist fam-

ilies, and one brother whose family is not with him in Sabbath observance. We heard also of one other observer of the Sabbath and several inquiring, but had not the pleasure of meeting them. Our people meet regularly on the Sabbath, both at Fresno and at Tustin, and hold Sabbath-school. We also had the pleasure of meeting with our brethren of the latter place and engaging with them in Sabbath-school, preaching, and conference service. A deep, spiritual power seemed to pervade our little congregations.

Much interest was manifest in our colony movement, and an earnest desire expressed for its success. At our council meeting held in Los Angeles, August 9th, it was our privilege to meet several of our Seventh-day Baptists in and near that place, but held no religious service. The writer also visited Bro. S. F. Randolph, of Valley Centre, who has lately returned to that place to hold up the light of Sabbath truth. Here we met a young man from Holland, who is anxious to get among Seventh-day Baptists, that he may become one of us; another young man, formerly of Alfred, lives in the neighborhood, but being absent we had not the pleasure of meeting him. From what we can learn there is a very friendly feeling toward Seventh-day Baptists in this neighborhood, many desiring that we shall locate our colony among them. Take it all in all, it would seem that the California Field is "white already to harvest."

J. T. DAVIS.

TULARE, Cal., Aug. 23, 1894.

## FROM THE SOUL'S BLUE DEPTHS.

BY EVANGELINE ST. C. CHAMPLIN.

Is this the ocean that rolled and roared,  
Are these the gulls that plunged and soared  
While the great ship, athirst;  
Drank in of the sea? And first  
"Unburden the ship!" was the cry:  
Then hoarsely, "We're fated to die!"

It was my ship then nearing doom  
With its fruit of labor and loom.  
Now it is God's ship, and whether it ride  
The lofty billows in joy and pride  
Or lie on the sea-mossed bottom,—so  
It shall serve his plan. And slow  
And sure toil the crew: "Obey the command,  
Our captain is God, we rest in his hand!"  
And the great depths grow blue,—  
Peace hovers above and below.

My soul has been storm-tossed  
And has trembled in awe when lost  
Seemed its idols. Let them fall!  
Now self is naught, God is all.  
And songs of peace and glad surprise  
From the soul's blue depths arise.

## A PATHETIC PRAYER.

The fishermen of Britany, so the story goes, are won't to utter this simple prayer when they launch their boats upon the deep: "Keep me, my God; my boat is so small and thy ocean is so wide."

How touchingly beautiful the words and the thought! Might not the same petition be uttered with as much directness every morning and evening of our daily life: "Keep me, my God; for my boat is so small and thy ocean is so wide." Keep me, my God; keep me from the perils and temptations that throng around me as I go about my daily duties. "My boat is so small"—I am so weak, so helpless, so prone to wander, so forgetful of thy loving kindness! I am tossed to and fro at the mercy of the world; I am buffeted about by sharp adversity and driven before the storms of grief and sorrow. Except thou dost keep me I must perish. Keep me, my God, for "Thy ocean is so wide"—the journey is so long, and the days and the years are so many. "In thee, O Lord, do I put my trust. Deliver me in thy righteousness."—*Selected.*

My answer to the question, "How I was educated," ends where it began, "I had the right mother."—*Timothy Dwight.*



## MISSIONS.

### WORLD-WIDE EVANGELIZATION.\*

THE PRESENT DAY MESSAGE OF CHRIST TO HIS CHURCH

ISAIAH 62: 11.

As I look around me on this sea of faces my heart would sink within me, if I thought that we were dependent for a blessing upon any or all of human agency. But, oh, when one looks up and recognizes in the great Father, through his Spirit, the one from whom all blessings come, the one who opens his mighty hand and satisfies the desire of every living thing, I feel, dear friends, that you and I have to do with him who can fill to overflowing every heart in this large church. And looking to the out-pouring and in-pouring influence of the Holy Spirit for a blessing to-night, we come to you with a theme than which no greater will come before you in these meetings; viz., the subject of world-wide evangelization, or the present day message of Christ to his church.

No doubt many of you have connected these two things—Christ's last words on earth, and his first ascended act. His last words, "The uttermost parts of the earth." His first act after his ascension, the sending down of that mighty enabling power, the pentecostal gift whereby his disciples are fitted to carry out his last command. With that last command still ringing in our ears after eighteen centuries, and that mighty power ready to fill every heart to-night, we are still face to face with the needs of the world.

World-wide evangelization, or the present day message of Christ to his church. I propose in the brief time that you shall give me your attention to analyze that message, and point out its spirit and tenor. And let me bespeak in advance a special welcome which this message will receive, when I remind you that it suggests to us the practical evolution of divine ideals—the realization of God's kingdom on the earth.

I. The present day message of Christ to his church speaks of a world-wide reformation—latest, greatest, grandest of the ages.

History is a succession of divine crusades. The careful observer detects a distinct and definite plan of Providence in every generation, and they are God's true seers, the only wise and great, who finding out that plan, fall into their own place in it, and so best serve their own times, their own generation, and their God. In the Middle Ages, God led on the crusade against Feudalism, over the ruin of whose thralldom the race has marched onward toward individual intelligence and independence; and again in early modern time God led on the great Reformation through Wickliff, Luther, and Knox, and gave the open Bible to the common people; unearthed the great doctrine of "justification by faith" from its half-pagan rites, and gave a new and mighty impulse to evangelical truth and life. Under the same divine leadership we have come to the great era of missions—home and foreign—or as I had rather call it, world-wide evangelization. For if, as we read, that "One day is as a thousand years, and a thousand years as one day" with God, the same is true of space as of time, and a mile is as a thousand leagues, and a thousand leagues as a mile. There is no near, no far, but

just one round world of lost and perishing souls to be rescued and saved through the world's Christ.

The present century has witnessed a development of the missionary idea that is without a parallel in history. The Reformation of the sixteenth century restored the church to the immovable foundations of Scriptural doctrine. The revival of the nineteenth century has sent her forward on her heaven-appointed mission of evangelizing the world. The former brought us life in doctrine, the present is to bring life in service. The first meant deliverance from formalism and spiritual slavery; this is to awake the church from its dark age of indifference and spiritual apathy.

From that low ebb of less than a century ago, when Carey was told that God needed none of his help in converting the heathen, the tide has fast been rising until it has reached and passed flood-water mark. The missionary germ has unfolded with astonishing rapidity and wondrous beauty. The grain of mustard seed has expanded into a whole forest of stately trees under whose shadows the nations are gathering with delight. We are nearing the close of a century of missions during which more doors of access have been opened, more missionary organizations formed, more laborers sent forth, more translations of the Bible made, and more copies scattered, more converts gathered in Protestant, Papal, and pagan lands, and more evangelizing agencies set in motion than during a thousand years preceding. The "dreams of a dreamer" has proven rather to have been the visions of a seer who thought the thoughts of God. It is granted to us in this last decade of the nineteenth century to see the dawn of a new and world-wide reformation such as has never before been known. Back of us lie thousands of years of human effort, often misdirected, but never fully useless; for whether it led to victory or defeat, it always lifted higher the level of opportunity. Toilsomely, generation after generation has climbed the steep slopes and rocky hillsides, until we to-night stand at the immense altitude of opportunity never reached by our fathers. We know that sorrow and tears and disappointment and death of countless myriads of our race lie behind us; but the "face of God is being lifted up above the nations of the earth," at home and abroad, and we behold the "Sun of Righteousness, full-orbed, resplendent, rising with healing in his beams." Shall not we here to-night who are thus privileged to see the vision of promise, exclaim with joy, "Rise, we welcome thee, thou magnificent symbol of Christ, the eternal Son of God?"

2. The second point to which I would call your attention is: The present day message of Christ speaks to his church through the tidings of abounding opportunity and need. Never before, since to the disciples in that last interview he said, "Go ye into all the world," has our Lord spoken to his church in such terms of providential entreaty, and personal confidence concerning the privileges of his service. We see in the unequalled opportunities on every hand, traces of an invisible presence among the nations—the evidence of a transcendent purpose moving rapidly toward the goal of gospel universality. As in answer to Elijah's prayer God sent the little cloud followed by abundance of rain, so in every land, the faith that "seeth the unseen" and beholdeth that which "cometh not with observation," can hear to-day the pattering of those great drops of divine grace which foretell the coming of abundance of

blessing. Never in the history of the church has she received such impressive and wonderful tidings of brilliant opportunity as come to her to-day, at home and from foreign fields. And this message of opportunity is in itself a call for generous support and enlarged activity on the part of the church.

But the enlargement of opportunity is more than surpassed by the greatness of the need. The great cataract of Niagara seems to me to impress a lesson, as I recall at this hour, how ceaselessly, day and night, year after year, the waters of the lake come down and pour over the great precipice with the voice of doom. From the vast earth-bound sea of humanity, lashed and troubled as the innumerable waves of your wind-whipped lake, a Niagara of souls is steadily pouring over death's ledge into the dark with one long never-ceasing, never-silent voice of despair. In China alone, where we with feeble effort are with others striving to avert the tide of death, to get some idea of the task before us, let us try to comprehend its vast numbers. Take your Bible in your hand and turn over its pages, count its chapters, 1190, count the verses—it will take you a long time, count the words—an almost endless task, count all the letters of the Bible from the first word of Genesis to the last syllable of Revelation, and you have not counted the number of people in that one land alone. You must do it again, ten times, twenty times, forty times, eighty times, before you reach the sum of the population of China alone. The letters of eighty Bibles are scarce enough to represent the souls in that one land who are without a Saviour, and they are all gone in one generation. While we sit here for an hour to-night, a thousand will pass away, thirty-three thousand a day; enough to bury New York City in a month, and all the people of the middle States in five years. And to this must be added the uncounted multitudes of other lands, and those of our own land who live on without God and die without hope.

What shall we say of these tidings of unparalleled opportunity and imperative need if they voice not the present day message of Christ to his church? Has God ever called so impressively for the facilities and for the men needed to do his work? Has he ever summoned more directly, or commanded more solemnly the consecrated energies of his people in whole-hearted dedication to his service?

3. A third point in the subject matter of the present day message of Christ to his church is its rebuke to a self-centered Christianity within our children. The expression seems almost a contradiction in terms, for the first and most triumphant characteristic of Christianity in the heart is to dethrone self and bid it centre its thoughts on others. But we do hinder the gospel by the practical denial of the responsibility of every individual believer to become a messenger to unsaved souls. The spirit of indifference is still the great obstacle in the way of speedy world-wide evangelization. Absorbed in our business, our pleasures, and worldly pursuits, where is the apostolic spirit of old which made every disciple an evangelist? Would that some men like John the Baptist, or a Luther, or a Wesley might appear to prepare the way of the Lord, and sound the trump of a new Reformation to provoke a listless and torpid church to love and good works.

Again I repeat, and would write in glowing letters on tablets by every wayside, that he who runs may read, "Every believer is God's witness, worker, warrior." The scriptural and apostolic church is "a body of believers

\*Sermon preached by the Rev. F. E. Peterson at the Anniversary of the Missionary Society held in connection with the General Conference, Brookfield, N. Y., Aug. 16, 1894, and published by request.



all at work," all preaching Christ. Universal activity, world-wide evangelists, missionaries all—all being "sent" of the Holy Spirit, bearing the glad tidings of peace and deliverance to captive souls. Your church may be never so large and beautiful, its steeple never so high, your choir may sing never so sweetly about "Greenland's icy mountains," or "India's coral strand," but you will never be able to make God forget that there are souls, not only beyond the sea, but even within the sound of your church bells and the reach of your hand, who go through life without ever hearing of the crucified Christ, because you would not carry the gospel message to them. And still, if we are to judge from their non-compliance, there are any number of Seventh-day Baptists who think the Missionary and Tract Societies inordinate in their demands when we ask of this people a minimum amount of three cents per week for all purposes—foreign missions, home missions, and the carrying on of all our denominational work!

We are in the habit on such occasions as this of doing a mighty amount of praying that we may have the out-pouring of the Holy Spirit. Let us receive this, and pray that the Holy Spirit may have us, pocket-books and all. A little more out-pouring of purse will greatly facilitate the in-pouring of the Spirit. Some one has remarked of Carey that he had one weakness—a want of decision of character; for, as Carey himself said, he preached his first sermon because he could not say "no" to the Lord; he settled in his first pastorate because he could not say "no," and afterward went to India—all because he could not tell the Lord "no." Blessed is the man who has this kind of indecision of character; who cannot say "no" to the great commission; who when the Lord's cause is suffering for the means he has to give, will not run and put all his change in a time-lock safe and wonder why others do not give more, but who looks up into the face of his Master and says, "Lord thou hast called, I can say no to the world, the flesh and the devil, but never to thee." Yes, the great cause of world-wide evangelization, which the church has only as yet touched with the tips of her fingers, should teach us the downright meanness of parsimony in the matter of giving to the Lord's work. We have blood enough on our souls from past neglect and refusals to come up to the help of the Lord. Let us not in the future rob God of our tithes and offerings, and thus rob a dying world of that salvation so freely given to us, by refusing to take our rightful share of the burden-bearing.

4. In the fourth place, the present day message of Christ summons the church to avail itself of the Spirit's preparation.

World-wide evangelization must begin, as Christianity began, at Jerusalem, as the centre. That is, not at geographical Jerusalem, but spiritual Jerusalem, where the cross is, and where the upper-room is. Pentecost is the lever of power, the atonement is the fulcrum of support. Be sure you have the remission of your sins, which we get at the cross; and the endowment of power, which we get in the upper-chamber—the place of prayer.

"Wouldst thou go forth to bless,  
Be sure thine own ground,  
Fix well the center first,  
Then draw the circle round,"—

even to the uttermost parts of the earth.

"What do you think of Niagara?" was recently asked of a traveling clergyman. "Grand.—Greatest unused power in the world. We are

going to harness it some of these days and then it will light up cities a hundred miles off?" "I know of a greater unused power." "And what may that be?" "The power of the Holy Spirit, it will light up the world." If we are going to do anything for God we must take his equipment for service. "Be ye filled with the Spirit," is his explicit command. A commentator tersely remarks of Apollos, "Steeped in the word and boiling in the Spirit." This reminds me of a saw-mill up north, one day as we struck into a rather large log the big circular saw stopped. "What's the matter, isn't there any water in the boiler?" shouted the head sawyer, "Yes, plenty of it," replied the engineer, "but it ain't a boiling." And when I look into your faces I am overpowered with the possibilities that might come from such a meeting as this, if every one was steeped in the Scriptures, and boiling in the Spirit.

We want all the education we can get, and more than all we want a whole Bible—not a "Bible full of holes." We want to deal with God's promises just as we do with "Uncle Sam's" treasury notes, commonly called "greenbacks." You never offered a \$20 bill for \$19 50, and that is the way we want to take God's promises for full face value. Fill up, I say, but don't forget to *fire up*. Set the water a boiling. The man who is boiling in the Spirit will find something to do. He'll start out somewhere and "go till God stops him or turns him," he will be used. But these fellows that are always filling and never firing, who are seen standing around waiting to be pushed, are likely to be of little service. "Even God can't switch a motionless engine." Everything has its own peculiar motive power. The ship is propelled by the wind, the mill by water, the engine by steam, the street-car by electricity, and the church must be moved and must move others by the power of the Holy Spirit. "Ye shall receive power *after* that the Holy Spirit is come upon you." We have a supernatural work to do, and must have supernatural power to do it. Remember what our Lord said to the woman at the well, "Whoso drinketh of the water that I shall give him shall never thirst again." Notice the tense, "drinketh," present, continual drinking. A constant flowing spring, from which we are ever to continue drawing fresh supplies. My friends, how often we forget this, "What is the use of our going over the parched beds with empty watering cans?" If you take a barrel and set it under the falls of a mountain stream, it soon fills and the water runs over and on to satisfy other needs. If, instead of a barrel you place only a cap, it too overflows just as much as the barrel. So all depends on the size of the stream which comes down from above, and not on the size of your dish, and although you and I may be nothing but pint-cups, that will not hinder the abundant out-pouring of divine grace; and remember that "vessels of clay filled with the Spirit are better than vessels of gold filled with self."

5. The fifth, and this is the last special feature of this present day message to which I shall call your attention, is that it sounds a ringing note of encouragement, and gives a bugle-call to advance along all the line of battle.

I shall not weary you by dwelling upon the various causes for encouragement which come to us as Christians and as a people in the outlook before us in our work for world-wide evangelization. What blessed cheer there is in the record of missionary progress during the past century. What glow and magnetism we exper-

ience in the onward sweep of Christian endeavor, and the organizations which make for Christ. There is more of solid hope for the world and more of tangible contact with the promises and purposes of God than ever before in the world's history. Let the church of Christ continue to look out on the world with her Saviour's eyes, feel toward the world with her Saviour's heart, and to be thrilled with her Saviour's purpose. And let the church continue to send the flower of her manhood and womanhood into the field of pastoral and missionary labor. I am afraid this is receiving too little attention. We are getting a notion that if a young man has unusual abilities that it will not do for him to go into the ministry. He is "worth too much to business." That is getting to be a common phrase now. It makes Satan tremble when he sees a promising young man or woman preparing for the ministry or mission work; and he is successfully side-tracking many of them by a system of premiums. He tells them they are "worth too much to the business;" "let those other fellows who are scarcely capable of earning a living anyhow turn preachers." Ah, that is the way that the Lord's work suffers at the hands of its professed friends. We give our best to self, to the world and to the devil—our time, energies, money, and men, and then wonder why the Lord's cause does not advance faster. I tell you young men and young women, if you have got the making in you of ministers, missionaries, or lay-workers, and you want to do the most for Christ, for yourself, and for the world, don't deceive yourself and fool away the opportunity of your life with the mistaken idea that first class abilities are worth more in business than they are in the ministry. They are not. The influence of a faithful and God-intoxicated minister, or missionary, or lay-worker on his church is irresistible. Will the names of Carey, or Judson, or Paton, or Clough ever cease to be an inspiration to the churches they represented, and to the Christian world? And among our own people who can tell the value of the rich heritage left us by the lives of such men as Stennet, Eli S. Bailey, William B. Maxson, President Allen; and among laymen, P. A. Burdick; and among sainted women, Lucy Carpenter, whose ashes rest in that foreign land for whose suffering millions she gave her life? And to our own little band of missionaries across the sea, Bro. Davis and wife; the "Happy Doctor" who has just gone back; Susie Burdick, with her culture; Miss Palmborg, with her thorough training, who is about to go; and last but not least, our heroic Van der Steur, serving at his own expense in far India—to you to-night, in the name of loved ones at home, in the name of us all here assembled who are made better by the inspiration of your lives and in the name of all our Boards and churches, I send Christian greetings and waft a grateful prayer to God for you all. Think not you waste the aroma of your lives on the desert air. It rises to God as sweet incense. It comes over the seas to us, at home—the very breath of your hope and of our hope of the conquest of the world for Christ.

Conclusion.—To sum up the thought I have tried to bring before you.

The present-day message of Christ to his church 1st, speaks of a world-wide reformation—greatest and best of the series of crusades that God has led on throughout the ages. 2d. It brings us tidings of abounding opportunity and imperative need. Opportunities unequalled at home and abroad; and the need as an un-



ceasing Niagara of perishing souls. 3d. It rebukes a self-centered Christianity at home. That indifference, and lack of support on the part of individuals which all but paralyze the very arm of God. 4th. It summons the church to avail itself of the spirits' preparation—the great neglected motive power of the church, "steeped in the Scriptures and boiling in the spirit" prepared to do exploits for Christ. 5th. It sounds a note of encouragement, and winds a bugle-call along the line to advance to world-wide evangelization.

Encouragement there surely is, and yet perhaps we need to dwell sometimes upon the words of Francis Lieber, that "great truths are likely to dwell a long time with small minorities." But the truths which we as Christians and as Seventh-day Baptists stand for are no less great, and we should stand for them all the more firmly with the thought that when we thus do stand for God's rejected truth we are a part with him of the forsaken and cast out Christ. But we must not simply stand, we must also advance. God's cause is an expanding, not a contracting, work. As the Apostle Paul's first word to his newly acknowledged Master was, "Lord what wilt thou have me to do?" So, in the face of the world's needs and the commission of the church, as we look to Christ with the inquiry of service, what, "upon our lips, the word of our captain comes to us, voiced in this Book and written with his finger upon every interest of his kingdom to "advance." On the day of the great battle upon the issue of which hung the liberties of Europe, the troops on one side were kept for hours chiefly on the defensive, stormed at with shot and shell they lay prone behind the slopes and hedges, and bore with heroic fortitude, the tempest of iron hail. Assailed by hordes of cavalry they formed into solid squares and flung back the charging squadrons as the rocks flung back the sea. Grand indeed was the exhibition of unflinching courage, but grander still the stern self-control which held its ranks in check till the decisive moment came. On an eminence overlooking the field the commander-in-chief set upon his charger, silent, immovable, is if man and horse alike were cast in bronze. Right well he knew that every gallant heart was burning with scarce restrained eagerness to charge the foe. But he knew the hour was not yet, and to every appeal he returned the order, "Steady, stand firm." But before the shades of night descended there came a moment when his watchful eye caught the gleam of helmets and the flash of spears in the distance which told that the longed for reinforcements were at hand. Then the heretofore motionless form rose in the stirrups, and from his compressed lips went forth the order so impatiently awaited through all that terrible conflict, "Let the whole line advance." What a lesson there is here for us! Hitherto the church has been chiefly on the defensive, and in fortifying at home. She has sent out her reconnoitering parties to survey the enemy's position, and has captured a few strongholds, but her forces are too scattered, and her advance guard is too far from the main forces. The church dare not call back the flag, the only alternate is to bring up the troops to its support. The word has gone out from the great Captain's lips, "Let the whole line advance," and we must obey the command. Let the great army of the Christian church be placed on a war footing, let the battalions draw near together. Let the soldiers line up, touching elbow to elbow. Let all internal strife cease in

the presence of the common foe. The hour for decisive action is near, the crisis of the world's evangelization is at hand. To shrink back is cowardice, to counsel retreat would be treason, to turn our swords against each other is destruction, shoulder to shoulder, step to step, with listening ears and hearts attent, let us heed our Captain's welcome mandate, "Let the whole line advance." And in the issue of the battle shall be gained the triumph of the cross, earth's greatest victory, the world for Christ, and Christ for the world—world-wide evangelization.

## WOMAN'S WORK.

### A BEAUTIFUL CUSTOM.

M. A. DEAN.

When the softly falling darkness  
That fair landscape hovers o'er,  
And the fishers' fleets no longer  
Hug the Adriatic shore,

But afar, their works are plying  
On the waters dark and dim,  
All the sailor-hearts are listening  
For the welcome, prayerful hymn,

Sung by loving wives and mothers,  
Gathered at the low sea-side,  
Sweet and tender, pure and holy,  
Floating o'er the waters wide,

Like a gentle benediction,  
To these weary workingmen,  
Come the low notes, stronger growing,  
Swelling to a grand refrain.

Taking up the great petition,  
Waking all the echoes near,  
Manly voices answer quickly,  
Hearty, deep-toned, full and clear.

And the listening dear ones, certain  
Of their safety, now return  
To the cottages they dwell in,  
Where the lamps still dimly burn.

And retire, with hearts so grateful,  
To the rest that Heaven ordains,  
Gently trusting, purely loving,  
With the love that *Home* sustains.

### ONE REASON FOR SABBATH DISLOYALTY.\*

BY MRS. WILLIAM C. DALAND.

It is often a matter of surprise to those who have come to the knowledge of the Sabbath truth that children of families that have always been Seventh-day Baptists should, in many instances, so readily give up the Sabbath for financial or social reasons.

After a careful consideration of this subject for several years, I have come to the conclusion that one great reason for this defection—I will not say the greatest reason—is the disloyalty which Seventh-day Baptist parents display towards the Sabbath, in a habit of constantly complaining of the hardships entailed upon them on account of their peculiar belief. A father may be a man well grounded in the faith. Whatever sacrifices he has made for the truth he has made willingly and without question; he has never had the remotest idea of leaving the Sabbath for the sake of worldly considerations or of social advancement. And yet in conversations with his friends what more natural than that he should go over the disadvantages of a Sabbath-keeper's lot, and speak of what he might have done in business, "if it were not for the Sabbath!" His young son, sitting by, has not yet become a Christian worker and cannot comprehend the motives which induce his father to make so many sacrifices for the sake of a peculiar doctrine; but he can quite clearly understand from his father's constant references to this point that a young man is handicapped in life's race when he starts in business

\* Read at the Woman's Hour in connection with the General Conference, Brookfield, N. Y., Aug. 18, 1894.

as a Sabbath-keeper. What more natural than that he should inwardly resolve that no such scruples shall bind his conduct when he comes to man's estate?

Then the mother may add her influence to the scale. In her case, it is apt to take the form of worry for the future. "She does not know what Harry can do when he graduates, there are so few things that a Sabbath-keeper can do; she supposes he will have to teach!" Harry, who detests teaching, and is not in the least fitted for that vocation, vows to himself that if it must be that or the Sabbath, the Sabbath will have to go as far as he is concerned. When the boy leaves the home and the Sabbath together, the parents bewail his defection and wonder at it. How can they be so blindly ignorant of the fact that they themselves planted the first seed of discontent in his childish mind, and that they have sedulously watered and nourished it since by their continual lamentations.

All cases are not so clearly marked as this, perhaps, but this is not an exaggeration. Parents are not aware themselves how many times they speak before their children of the disadvantages suffered on account of the Sabbath. "If it were not for the Sabbath!" How often this phrase is used, until it would seem as though it were a fence separating everything that is good and pleasant in life from Sabbath-keepers! I do not enter into the question whether there are, or are not disadvantages for the Sabbath-keeper. I have observed that in the families where the children remain firm Sabbath-keepers the Sabbath question is hardly ever discussed at all. It is such a perfect matter of course that the Sabbath *should* be observed. We are not in the habit of saying: "My boy could get along so much faster if it were not for the eighth commandment. He could have made three thousand dollars this year if he could have stolen from his employer!" This sounds absurd; but is, then, the fourth commandment any less important than the eighth? Fathers, mothers, let us beware of the spirit of complaint when we speak of the Sabbath, lest we be-little in our children's estimation a doctrine which we ourselves profess to hold most dear.

### RESOLUTIONS.

WHEREAS, It has pleased our heavenly Father to call our dear sister, Mrs. Eliza Clarke Ordway, from intense suffering to her home in heaven, therefore,

*Resolved*, That we, the members of the Woman's Evangelical Union of the Chicago Church, of which she was a charter member, express our appreciation of her unabating interest in our work, even when detained at home by severe illness.

*Resolved*, That, while our hearts are saddened by our loss, we bow in submission to him "who doeth all things well."

*Resolved*, That as we remember her unbounded hospitality, her largeness of sympathy, her undaunted courage, and the strength and sweetness of her Christian character, we feel that the memory of her life will continue to be an influence for good.

*Resolved*, That we express to the bereaved family our sincere sympathy, while we commend them to the care of him who "bore our griefs and carried our sorrows."

*Resolved*, That a copy of these resolutions be sent to the family of our sister, to the SABBATH RECORDER, and be placed upon the minutes of this organization.

COMMITTEE.

I ENTREAT you do not covet a cheap religion. What costs nothing is commonly worth nothing. To become a new man and a better man, and a strong man and an heir of glory, means more than signing a card or "rising for prayer," or going into an inquiry meeting. It means the thorough uprooting of old sins and the implanting in you of a new nature.—T. L. Cuyler.



## HISTORICAL & BIOGRAPHICAL.

### BIOGRAPHICAL SKETCH OF REV. NATHAN WARDNER, D. D.

(Continued.)

EMBRACING THE SABBATH—CONTINUED.

While his mind continued to be very ill at ease on this subject he was still struggling to find some substantial excuse for observing Sunday—an excuse that would satisfy his conscience. At this time he listened to an able discourse by Rev. James R. Irish, the pastor then of the First Alfred Church, on the origin and perpetuity of the Sabbatic institution. The fact was adduced that the law of God commanded the seventh day to be kept as "the rest of the holy Sabbath," before the Decalogue was given on Sinai. It was a "Sabbath unto the Lord" prior to the Mosaic dispensation, and had doubtless been so from the creation. He was greatly interested in the sermon, but much annoyed by the discovery of the fact so presented, which had before escaped his notice. He had been inclined to place full reliance upon the supposition that no men were under an obligation to Sabbatize on any day until the ten commandments were delivered to the Jews. He subsequently read very diligently the account in Exodus, to which reference is made above, and "saw no way in which he could reconcile it with his theory. His chief cornerstone was completely swept away, and down came his fabric with a most dismal crash."

In a further description of his experience, it is said, "Still he was unwilling to yield, and he began again at the first chapter of Genesis, determined to search the Bible from beginning to end, and to note every passage that contained any allusion to the subject, near or remote, and to examine all such carefully in all their bearings. For several months he made this one of his chief studies, devoting to it two or three hours after 9 o'clock at night to avoid the observation of his room-mates. Having thus gone through the Old and New Testaments, every doubt in regard to the claims of the seventh day was removed." In about this stage of his slow conversion to the truth, when he was in great agony of mind, he sought an interview with Rev. James R. Irish, in whose house he was rooming, and who had shown for some time a remarkable attachment to him. With tears streaming down his face, he asked for sympathy and advice. Like scores of other young people in those days, he soon found that the heart of the great and noble man was readily moved to offer words of wisdom and to encourage by the tenderest love felt by a father. He was counseled to proceed with deliberation, not to violate his convictions of conscience; to count the cost to himself, and to seek with prayer the guidance of the Holy Spirit. If he should finally embrace the Sabbath of the Bible not to fear but that the Lord would protect and honor him in the act.

The decision to make the change from the First-day brought with it the severest struggle. As the duty stared him full in the face, he began to look about to see what sacrifices were to be made, and what was to be their equivalent. He then belonged to one of the most popular and wealthy denominations in the country. It was fully committed to all the benevolent movements of the day, including well-regulated systems of education, and in vigorous operation. There were loud calls for laborers in each department, which calls were accompanied

with the most encouraging prospects to stimulate to exertion. His father's family were all united in their religious sentiments. His favorite brother and his brother-in-law were already in the ministry, and his much-venerated father was a deacon of the church to which he belonged. Besides, some who knew of his intentions regarding the ministry were devising means to assist him in pursuing his studies, and had led him to expect pecuniary aid in completing his whole course. These, with many other temporal advantages connected with keeping the day in popular favor, were now portrayed to his mind in very bright colors."

To add to the heavy burden resting upon his heart, one of his classmates, a young man whom he highly respected and loved, and a member of his own denomination, who was, like himself, preparing to preach the gospel, not only strove to persuade him against taking the step he contemplated, but lightly ridiculed his serious thoughts of joining the Seventh-day Baptists, saying to him, "If you do so you will have to dance in a peck measure all your days thereafter. For myself I would not do it, when the world is so wide," alluding to the greater number of opportunities for usefulness presented before a First-day clergyman. It is worthy of note that the subsequent career of Elder Wardner, as a sincere Sabbath-keeper, when compared with the career of his intimate friend, who also has passed to his eternal reward, is estimated to have been twenty times, yes, fifty times, more beneficial to the cause of Christ, and his work known and praised by vastly more of his fellow-men, whether believers or unbelievers.

Still the prospect before him was not very inviting from a worldly point of view. "The Seventh-day Baptists were a mere handful of Christians. On account of their sentiments they were despised and ridiculed, and often spoken of as a sort of ignorant, illiberal, and superstitious people, doing but little good and a vast deal of mischief by their contracted, Judaizing opinions and practices. At that time they were engaged in no permanent missionary work, home or foreign, and seemed to be doing but little more than to perpetuate a sickly existence. So far as his knowledge extended, they had already more ministers than could find employment in their churches. To connect himself with such a denomination appeared very much like throwing himself away for naught. Moreover, having a sensitive disposition he dreaded exceedingly the taunts and sneers that he knew would be unsparingly heaped upon him, and the many life-long embarrassments and inconveniences that would attend him. He consequently labored hard to convince himself that the mere difference of twenty-four hours was not sufficiently important to counterbalance the many weighty considerations which belonged to the opposite side; and that he might be instrumental in doing more to glorify God by remaining as he was, a First-day observer."

The last steps in his change to the unqualified acceptance of the Seventh-day as the Sabbath, were marked by thoughts and feelings very similar to those he experienced when he made a public profession of religion, only they were more intense and had a wider range. "He was reminded that duty to God is not a matter of policy, but of obedience; and that his great Exemplar would not yield the least jot or tittle of God's truth for the sake of aping a popular religion, although his firmness subjected him to the greatest ignominy, contempt, and suffering imaginable. He knew that whoever has not

the spirit of Christ is none of his. An apology to do what the Lord has not appointed, because it is popular among men, and seemed to promise more usefulness, is not such a one as the Lord would accept at the last great day; for he has said that his word should be the standard, and that 'whoever shall offend in one point is guilty of all.' This seemed to have been spoken with a special design to cut off all such apologies, and to guard Christians against such plausible temptations. He sought in vain for the least warrant of Scripture to bear him out in such a temporizing course; but, on the contrary, it is stated that even an angel from heaven would be accursed if he should presume to deviate from that rule. His Saviour says, 'If any man will come after me let him deny himself, take up his cross, and follow me.' Here lay a cross right in the path in which his Master had walked, and there was no getting around it without deserting that path. Still he continued to vacillate. Previous to this he enjoyed the exercise of prayer, not knowing but that he possessed a spirit of obedience; but now his prayers seemed like mockery. On one occasion he was so struck with a sense of his hypocrisy in presuming to pray for a clearer knowledge of God's will in the matter, while he had no doubts, and for guidance in a path of duty in which he was unwilling to walk, as to choke almost completely his utterance. He felt that the place was terrible, and he hastened from it, quaking with fear lest the anger of God, which he had so impiously provoked, might be speedily executed upon him. As a necessary consequence he was led to doubt seriously that he had ever received the washing of regeneration, feeling that it is impossible for a renewed heart to be the seat of such a rebellious spirit." At this time he listened to a discussion on the subject of the Sabbath, between Eld. Irish and a prominent Methodist clergyman; and in doing so he resolved that he would, as a result of this effort, act according to his honest convictions on one side or the other of this question, in pursuance of the light he might then receive. He was sadly disappointed in hearing any argument that to his mind sustained Sunday-keeping. He next attended a service at which Rev. James H. Cochran, the pastor then of the Second Alfred Church, preached upon the subject that had been under discussion, and closed the sermon with a fervent and pungent appeal to obey God's law, promptly and without reserve. This was like a thunderbolt to his conscience." He could parley no longer, resist no longer, but must surrender to the imperative claims of duty entirely and absolutely. The following Seventh-day he kept as his first Sabbath according to the commandment. "It proved a joyful rest indeed," after his months of anxious study and severe conflict. He joined the First Alfred Church about two months afterwards. He did not escape the taunts and false imputations of his acquaintances, wanting in due seriousness of mind.

Having decided to make this change wholehearted, and "feeling such relief from his long-borne and oppressive burden," he thought "it was a light thing to be judged of man's judgment." "The calm, religious enjoyment he experienced almost without interruption, exceeded the ardor of even his first love, and rewarded him a thousand fold for all the sacrifice he had made." To the genuineness of this change in his opinions and life, his brother Chauncey bears testimony in these words: "He was a thorough convert, earnest, honest, and conscientious in his belief; he really thought the



world would be turned around again to his views; I honor the motives that prompted him at this time, and that have led him thus all through his life."

It became necessary for him from the beginning to defend intelligently, and vigorously at times, his advocacy of the Seventh day, when on visits at his father's home. His brother Chauncey and his brother-in-law had already entered the ministry, and they were champions of the First day of no mean ability. His other brothers often joined in the earnest discussion. The arguments that he used on such occasions can be ascertained from the following extract of a letter he wrote subsequently to his oldest surviving brother:

"I am pleased with the manly spirit you manifest in your remarks upon the Sabbath. I can say with you, that our difference by no means destroys friendship; for I hold that each one is to stand or fall for himself before his own Master, and therefore ought surely to think and act independently. But this fact, so far from freeing us, on the contrary lays us under ten-fold more obligation to seek information from every available source, and to impart it, when found, to all those who, we think, are in error, and who are willing to receive the light.

"Now, brother, either you or I are holding up a false light before the world. One of us in our lives and influence is perverting one of God's sacred institutions; and in so doing, is both taking from and adding to his word; and hence, may be found deserving that fearful curse he has pronounced against such doers. Is such a thing unworthy of a candid investigation? If no such difference existed, we might perhaps more innocently rest satisfied that all is right with us. But as this difference does exist, there must be a cause. Therefore, we are bound by all that is sacred to search for that cause, and to see where the error lies. If it is with me, the Lord knows that I wish to discover and rectify it immediately. And do you not desire the same? Do you wish to hold views that will not bear a thorough and impartial investigation?

"The following is the substance of a few propositions I found in your letter:—First, The Sabbath is a subject of minor importance; Second, Our judgments alone cannot determine who of us is right; Third, History is a necessary accompaniment with Scripture, in order to understand our duty. Now, as a question upon which the whole matter turns, let us ask you, Is the Bible itself a perfect rule of faith and practice? If it is, can you add any thing to it from history or any other source, to make it a better rule of duty? Can you take any thing from it, and leave it as perfect as God has left it? In the sixteenth century this was the chief point of controversy between the Catholics and the Reformers; and it has been to this day between the Baptists and the Pedo-baptists. The Catholics and Pedo-baptists have always contended that history is necessary to understand the ordinances and institutions of the Bible. Baptists have, on the contrary, always insisted that the Bible alone is the religion of the Protestants; and that it is its own best interpreter. They also hold that an inference or a highly ascertained probability should never be substituted for a plain 'thus saith the Lord,' however strongly it may be propped up by history or any other human authority.

"Now, are you going to desert your post as a Baptist, and yield to them the controversy? If I mistake not you have fairly done so in the statements above quoted. If that point is conceded

to them, they will find no difficulty in establishing infant sprinkling. There is enough of Scripture from which they can draw an inference; and then they have only to bring forward their history to succeed in the argument. For instance, they would refer to St. Barnabas, a contemporary with St. Paul; and in his writings he says that churches in his day practiced sprinkling infants. Hence, for a moment to admit that the simple language of the Bible is not sufficient to determine duty without appealing to history, is yielding to them the victory. Again, are we to be judged by the word of God or by history? If by the Word, shall we be judged by what it says, or by what it *does not say*? If by what it says, why must we wait until the judgment day before we can know what it does really say?

"God has expressly said in the Scriptures, that the Seventh day of the week is the Sabbath. Christ illustrated the keeping of this day by his own example, and has commanded us to imitate him. 'Learn of me,' 'Take up your cross and follow me.' Paul says, 'Be ye followers of me, even as I also am of Christ'; but he gives no authority to go one step farther. The Holy Ghost in both the Old and the New Testament continually calls the Seventh day the Sabbath. And does not God mean what he says? When has he ever given any authority for regarding the First day as anything but a common laboring day, according to the fourth commandment? If he has, I ask you as a Baptist to point out the chapter and verse, and I will become a convert at once. Was not our Saviour a Seventh-day Baptist? He has set us an example of perfect obedience to a perfect law. Were not the apostles also Seventh-day Baptists? They always called the Seventh day the Sabbath, and declared it was their custom to preach every Sabbath. We have no account that the Jews ever complained of them for violating it. Moreover, Paul, twenty-seven years after Christ's death, said that he had not committed any offense against the laws of the Jews. And this Sabbath law was one which they especially regarded.

"But you say that the Sabbath is a matter of minor importance. Where is your 'thus saith the Lord' for that? Eve perhaps thought that merely tasting an apple was of little account. So probably Nadab and Abihu thought when they offered fire to the Lord, which had not been sanctified on the altar. They doubtless considered that fire from a common hearth was just as real fire, and for ought they could see, would do as well in burning the incense as fire taken from the altar. And certainly it must be acceptable, inasmuch as it was used for so holy a purpose as offering their oblation unto Jehovah. But how was their pious zeal received by the great Lawgiver? How signally did he manifest his indignation for such an insult! All this happened just because they did not take the fire from the identical place that he had directed. It is in no way probable that because of the fire he was enraged, but because of their careless indifference to his word, which in this case, like the law of the Sabbath, was a 'positive command.' Is God's word any more non-essential or unimportant now than it was then? Has he now less regard for his authority? These are grave questions. This treating any of the laws of God as unimportant, I look upon as one of the most aggravating sins a human being can commit. How could your children offer you a greater indignity than to treat your authority with perfect indifference, as though unworthy of their attention? Such contempt

would probe your heart to the deepest core. No matter whether the act you require of them is great or small, the indignity offered would be the same. Moreover, the less the thing required the less excuse would they have for disobeying you; and hence, their disregard for your authority would be more apparent and flagrant. No wonder that similar indignities offered to Almighty God should fire up his wrath. Looking upon these things in the light I do, I know you cannot blame me for feeling distressed when I see those in whom my whole soul is bound up, assuming a position so fearful."

(To be Continued.)

#### THE BIOGRAPHY OF PRESIDENT ALLEN.

Much appreciation and gratitude for the "Life and Sermons of President Allen" is expressed in many letters that have come acknowledging the receipt of a copy of the book. I enclose the letter of Judge Hubbard to Mrs. Allen, as it so beautifully expresses the thoughts of many others:

CEDAR RAPIDS, IOWA, Aug. 7, 1894.

*My Dear Friend:*—I have read the book, all of it. It is the best book I have ever read save only the Bible. You did not make a single mistake. It is a narrative of his early life full of interest. It is a model example of a God-like man perfected in poverty to be a pillar and a beam, and an assurance that the humblest may become great if they follow him. It is a model biography, and you filled his definition of it given in the introduction. You made him come back to us and tell us what manner of man he was. You simply framed the great picture and hung it with green laurel and jewels. If he were here to talk with you again he would say, "You have said just enough, I am satisfied."

You have done also what you had no design in doing namely: all who read the book will say, "He had a wife wholly worthy of him." You have accomplished a great work, and a wise providence saved you for this purpose. If you had gone East this book would have been lost.

I was a little apprehensive that your love and devotion to him might lead you into some exaggeration, or some tenderness of detail, but there is not a bit of either. More than forty years ago I first got a glimpse of both of you for a short two years. Now I see the full molded life of both. I am more thankful than I can express for this good and great book. It is true that you had a great subject. There are few such men to write about, and there are few who could have written so well about him. You have won the title to that highest praise, "Well done good and faithful servant."

As ever your faithful friend,

N. M. HUBBARD.

Mrs. Allen was untiring in her efforts to make the book worthy the noble life that was constantly before her mind, and her heart must be cheered to know that it is being so well received. Considering her years and feeble health, her inexperience in book-writing, and lack of means in hand to commence its publication, it was no small thing to undertake and accomplish such a work.

And now as to its sale. The book was published by the Pacific Press Publishing Company in Oakland. Every kindness and attention was shown Mrs. Allen by the publishers. A considerable debt was necessarily incurred, as many who had spoken for the book before did not send the pay for it in advance. She is allowed to pay the balance in installments as the books are sold. If those who wish it will send in their subscriptions, the debt can soon be cancelled, thus relieving Mrs. Allen from much anxiety in this direction.

I have promised while here, to see that all copies ordered are forwarded. Owing to the war between Japan and China, the date of my departure for the latter country is still unsettled.

LIZZIE NELSON FRYER.

818 SIXTEENTH ST., OAKLAND, CAL., Aug. 20, 1894.



## YOUNG PEOPLE'S WORK.

### YOUNG PEOPLE'S PERMANENT COMMITTEE.

#### REPORT OF SECRETARY.

In submitting the Fifth Annual Report of the organized effort among the young people of the Seventh-day Baptist denomination, the Permanent Committee have the assurance that they can truthfully say the spirit of unity deepens year by year, the growth extends as rapidly as we could expect, and there is abundant reason to thankfully take courage and push on with renewed effort. We are aware that much more might have been accomplished by the expenditure of greater effort on the part of those in charge of the work, but in most respects there has been advancement and this gives promise of continued growth. The missionary spirit broadens steadily and is one of the surest harbingers of organized extension which we have.

There are now 56 Senior societies of Christian Endeavor enrolled in our denomination, from 51 of which we have received reports this year. In the cases of the remaining five we have referred to last year's statistics for their number of members. Our total membership is 2,619, of which there are 1,985 active, 434 associate, and 200 affiliate. Six new Senior societies have been reported with a total membership of 232. Of these four are in the North-Western Association, one each in the Western and South-Western.

By a comparison of last year's figures we note a total increase in membership of 434.

The spiritual condition of the societies is hopeful in most instances. Forty-two speak with encouragement of this feature, a few do not mention it at all, while five refer to discouragement and need of some outside help.

Thirty-two societies report an aggregate of 150 conversions during the year, and we find an average of more than one-half of the entire membership in regular attendance at the weekly prayer-meeting.

To prove that a good spiritual condition is not dependent on members wholly, let us cite a society of less than twenty-five members, which reports that rarely any fail to keep their prayer-meeting pledge. Another organized within a year says the interest increases with every meeting.

The whole amount of money reported as raised by the Senior societies is \$1,555 68 which is divided in the following manner: for the Tract Society \$230 61, for missions, home and foreign inclusive, \$719 29, for various purposes \$605 78. This lacks over \$100 of reaching the sums reported last year, which may be in part explained in two ways. At least six societies during the year have had revivals in their midst, carried on by the president of the committee, and the young people have united with the churches in raising a general fund to support the evangelistic work among them, which finds no report as Endeavor funds. A change in the method of raising money from the societies may be another cause of lessened contributions. Last year the Committee asked for definite amounts from the societies and this year they thought best to try allowing each society to be its own judge of its ability to give to the different branches of work. Nothing is clearer than that a system of apportionment on a basis of membership is unfair, because in many cases there is a large membership in places where the people are very poor and find

it a hard struggle to keep up their local expenses, and therefore requiring both effort and deep interest to help swell the funds for Mission and Tract work. Of necessity this increases the demand upon those societies which are more blessed with the goods of this world, even though their membership list may not be very large. Hence so many apparent errors arise from apportionment, through ignorance of the condition of the societies, that the Committee concluded to give it a trial one year with a reliance on the interest and ability of the young people to give for the maintenance of the work.

Nine societies mention giving assistance to the New Mizpah Mission, some with regularity, while correspondence during the year shows that other societies have remembered the Mission on especial occasions. Although no united effort has heretofore been made to furnish money for any branch of foreign work, several societies have shown that their interest went beyond the homeland by contributions made accordingly. One society reports \$100 for the support of a Bible woman in India. Others have contributed to the China Mission.

Our growth has not been entirely among the Senior Societies this year as shown by an enrollment of 15 Junior societies against 8 for one year ago. Thirteen societies report a membership of 355 active, 32 associate, total 387. This shows a gain of 153 over last year. Let us add for more accuracy that two societies reported as organized during the summer did not give their number of members, so we undoubtedly have over 400 juniors rightfully belonging in this report. Two more societies are in process of organization. Of the new societies four are in the North-Western, two in the Western and one in the Eastern. Those organizing are in the Central and North-Western. The Junior societies are divided among five of our Associations, leaving but one unrepresented in Junior work. Eight societies report \$78 36 raised during the year, but do not specify in full what distribution is made of the amount. The Mizpah Mission has received a portion of it, as have the Boulder Church and the China Mission, so it has not been entirely expended on the local societies. Some societies report the sending of delegates to State and district conventions during the year, at which places they have sent reports by their representative. Surely no more inspiring sight can be pictured than a live Junior Rally, and it is worth a little effort to have our Junior societies represented on every such occasion possible.

We cannot give in this report a fair estimate of the local work of the Senior societies, but some examples which come under the line of special work may be of interest. One society has a children's praying band which has the place of a Junior Society of Christian Endeavor. We hope before another year they will feel like uniting themselves with the Endeavor movement, and so come into such relationship with our Juniors that we can say something definite about them.

One society attempts to solve a troublesome problem by contributing to the denominational societies through the church weekly.

Two societies have distributed Sabbath literature, one sending out 1,005 tracts. Another supplies the depot and post-office with gospel literature.

Nine societies have been doing local missionary work, resulting in one place in the organization of a new society, although not in our denomination.

One has sent out quartets to three different points during the year. Another has organized a quartet to go from house to house to those unable to get out to the meetings.

In one locality a regular weekly prayer-meeting is held in a neighboring district, and assistance given in Union Sunday-school work. During a portion of the year appointments were kept up at three different places by members from one of our strong societies. Much of the time these meetings have been continued during a season when the weather was often inclement and the roads were bad, so that it did not mean mere pleasure to give the assistance required.

Dr. Palmberg's home society reports assistance in the provision of her outfit, and others have aided the Boulder Church.

With each ensuing year the interest has been changed or enlarged somewhat in the particular work to be done by the young people and this year witnesses a new need and a corresponding awakening to attempt to meet it. Never before since we were prepared for concerted action has one of our own number gone forth to labor in a distant land, and we felt that not only our prayers but our money should strengthen the consecrated labor which Dr. Palmberg offers to the Master.

At the time of Miss Burdick's going we were scarcely organized sufficiently to be called on to assume a definite pledge and so the Woman's Board undertook the entire provision of her expenses. Now it seems especially the time when the young people should make sure that their interest in the China field is kept alive by support in addition to prayer. Accordingly the Committee sent out letters in July asking the advice and opinion of each society concerning our assuming \$300 a year, which will be one-half of Dr. Palmberg's salary.

Replies have been received from more than one-half of the societies, in every case approving the suggestion. We had hoped to hear from all previous to any action being taken which might pledge us to a definite sum for a succession of years.

In asking for an expression which would enable us to voice the wishes of all our young people on this subject, we especially urged that this should not be assumed at the expense of any previous work, either for home missions or tract work, as we are looking to a broadening of our interests rather than a shifting of them. Although we simply asked an opinion which might help to determine this question should it arise at this meeting, eight societies treated the matter as already settled and volunteered their first year's pledge which amounts to \$137, nearly one-half the amount required.

Among those not heard from are some of our large and live societies, though we can but feel assured of their co-operation should it seem best to assume the responsibility. Three societies express an interest in this effort, but feel compelled to add that for this year at least they will find it impossible to help financially at all. The Committee feel that broadened interests are essential to the proper growth of our young people and it therefore seems not only wise but a necessary demand upon them. There is little danger of spiritual depression in any society which stretches out a helping hand wherever it recognizes the need of assistance.

The Committee regret that they have not been instrumental in doing as much for the up-building of the weak societies this year as they would have liked, or as was really needed, although circumstances have been such that more



could not well be done this year. Still they earnestly hope more may be accomplished in this line during the next twelve months. That it is needed is shown by the spiritual condition as reported by the societies.

While there are no statistics in possession of the Secretary of the Permanent Committee which show the results of the evangelistic work, those properly appearing in the report of the Missionary Society, we feel confident that in no previous year has this movement been instrumental in leading so many to Christ, both in our own and other denominations, and perhaps not more to accept the Sabbath.

Submitted by and in behalf of the Young People's Permanent Committee,

EDA L. CRANDALL, Sec.

MILTON, Wis., Aug. 12, 1894.

OUR MIRROR.

PRESIDENT'S LETTER.

Were it not for some good Christian workers here, more especially among the old people, I should think we were at work in the valley which Ezekiel saw in his vision, (Ezek. 37th chapter), when God said, "Son of man, can these dry bones live? And he said, Oh Lord, thou knowest." This valley in which DeRuyter is located is a beautiful country, fine farms about this little village of some seven hundred people. This is my first experience trying to carry the gospel to a community which votes licenses to sell liquor to men. I am told by people that various causes account for the indifference of men to the gospel. Some give one and some another cause. They say there once stood two large churches in this vicinity the members of which did not believe in Christ as a Saviour. The church buildings have long since been converted into barns, but their works, I think, still remain. There are a thousand people in and about this place who, if they attend church anywhere, come here. There are three churches here which are regarded as feeble. More men loaf in places where liquor is sold than are in attendance at all three of the churches. Of course they cannot support too many enterprises. If I could have the money which is expended in this little town for one year in sending men down it would build a Young Men's Christian Association block which would be a self-supporting institution for future time to help save some of those yet unborn. I don't wish to offend the many good people who live here and have to submit to this state of things. God knows their burden is heavy enough. They furnish some of the sons and husbands sacrificed on these altars after they have dragged mothers, wives, and children, down to poverty and death. May God help us to scatter the garlands which obstruct the vision, to look down through the vista of the future and see that with God's help we can break these fetters which now bind this community. Pray for us. E. B. SAUNDERS.

REV. J. G. BURDICK, of New York City and E. B. Saunders met with the Christian Endeavor Society of Brookfield, on Wednesday evening after Conference; some twenty-five were present and had a very good meeting. The burden of the meeting was for a revival.

REV. J. G. BURDICK, led most an excellent Christian Endeavor meeting at DeRuyter, on Sabbath afternoon, Aug. 25th, many of the older people attended, and nearly all took part in the meeting. One arose for prayers.

THE Young People's Society of Christian Endeavor of Scott, N. Y., gave a conundrum and pen-picture social at the parsonage a few evenings since, at which time cake and lemonade were served to about thirty-five persons. It proved a very pleasant and enjoyable oc-

casian to all present. A free contribution of \$3 and upwards was left in the hands of the treasurer of the society, which will be applied on the amount pledged by our society toward the support of Dr. Rosa Palmborg in the China mission.

At a recent meeting for the election of officers the same were re-elected for another six months as follows: President, Mrs. B. F. Rogers; Vice President, C. F. Cobb; Secretary, Alvah H. Clark; Treasurer, Lucian C. Barber; Chorister, Frank D. Allen; Organists, Misses Neva Clarke and Clara Barber. Chairman of committees: Prayer-meeting, B. F. Rogers; Lookout, Anna Frisbie; Flower, Amelia Fenton; Relief, B. F. Rogers.

An informal meeting to talk over Junior work was held by some of the delegates to the late General Conference, at six o'clock, Sunday evening, August 19th. The meeting was presided over by Mr. Orra S. Rogers, to whom several questions relating to the work had been given. Some of these, and points brought out in answer thereto, were as follows: (1) "How can we secure reverence on the part of our children in the Junior meetings?" If they have a part in the meeting, they will be reverent. Teach them reverence by example, especially by bowing the head during prayer. (2) "When you ask the children to bow their heads, what would you do if one of them threw back his head?" Study the make up of the child, and in private conversation try to teach him reverence. Ask the children to be examples for others. Put them on a committee of order. (3) "What work shall we give our Junior Missionary Committee to do?" Miss Alice E. Maxson: Have them visit the sick and take flowers. Tell them about missions and get them interested. They can be especially interested in providing kindergarten supplies for Dr. Swinney's hospital work. Mrs. O. U. Whitford: Set them to work, either at home or for foreign mission work. Mrs. G. J. Crandall: Have the committee arrange to conduct one Junior meeting in the month: Take up different phases of our own work. Have a map arranged showing the location of our mission stations. Miss Lena Burdick, of New London, Conn., gave an account of Christian missionary work by some of the Juniors of that city. They gave up their Christmas entertainment and each brought some offering of food or clothing, which they distributed to the poor under the direction of the Superintendent. Rev. G. H. F. Randolph: Let the Juniors take one Sabbath service in the year and make it a missionary Sabbath, with the assistance of the Senior Society. (4) "What methods shall we adopt to raise money for benevolent purposes in the Junior Society?" Teach the children to save or earn small sums of money for themselves. Give them each a nickel to invest. Ask them to give on their birth-days as many pennies as they are years old. Mr. Lewis, of the Second Alfred Church, said that a Junior society was organized there the 8th of May, which has since raised \$14 by selling soap and other articles. (5) "Is it wise to have a roll of honor and have the children respond as to keeping the pledge and behavior?" Not very; better, have an understanding with parents as to their deportment, and induce good behavior by promising socials. (6) "What is the work of the Junior leader?" The leader should take charge of the meeting the same as in the Senior society if possible. (7) "What is the work of the Superintendent?" The Superintendent should be prepared on the topic the same as if he or she were to lead the meeting, and thus be ready to prompt the leader. (8) "How often and how should the consecration meeting of the Junior society be conducted?" In Western society the president leads the consecration meeting every month, and conducts it in a similar manner to that of the Senior society, closing with a prayer service. (9) "How can the parents of the children be interested?" Report such as are not interested to the pastor and request him to visit them and present the subject. Make the work of the society apparent in the improvement in the behavior of the children at home. Get the parents to attend the meetings and thus become interested, and above all, make the work a success, and they will soon know that it is so.

During the discussion on these questions it was suggested by Mr. E. B. Saunders that more reports of Junior work ought to be obtained for the "Mirror," and it was voted to appoint Mr. O. S. Rogers to develop the Junior work and get as many reports as possible, either for the "Mirror" or *Our Sabbath Visitor*.

"THE way to gain a good reputation is to endeavor to be what you desire to appear."

TRUE goodness is like the glow-worm in this, that it shines most when no eyes except those of heaven are upon it.

OUR YOUNG FOLKS.

MARJORIE'S TEMPERANCE WORK.

Marjorie was a most winsome little Endeavorer, and no seat in the prayer-meeting was more regularly filled than hers. She always had her verse, too, and read it in a voice which was usually very big and brave at first and quite thin and weak toward the end.

But Marjorie was only seven, and it really seemed that there was very little work that so small a Junior could do. "When I am as old as Helen," she used to say, "maybe I can be on a committee, and do truly things." Helen was Marjorie's older sister, and a faithful member of the Lookout Committee.

But one day Marjorie came home from the Junior meeting with shining eyes: "I'm on the Temperance Committee," she said. "I truly am! Miss Herbert said so!"

There did not seem to be much temperance work for the Juniors. "All we can do is to learn temperance songs, and make the temperance meetings just as interesting as we can," said Lee Jordan, the chairman.

"First of all, though, I think we Juniors ought to all sign the temperance pledge ourselves."

So the temperance pledge-cards were sent for, and at the next Junior meeting every boy and girl in the society signed the pledge. Marjorie waited for a few moments, after the others had gone, to speak to Miss Herbert. "May I have a card to take home with me?" she asked.

"Why, didn't you sign the pledge, dear?" asked Miss Herbert, in surprise.

"Yes'em, I want this one for—for somebody else."

"Certainly, take it, and welcome," and so Marjorie carried the pledge card home with her.

"Papa," she said that night, as she laid the bit of card-board upon his knees, "Won't you please sign this? Helen and I signed, and—and I wish you would."

Her father read the card, then flushed, and shook his head. "I don't believe I can sign that," he said.

Marjorie sighed. She was very young, but she was not too young to know that her father's occasional glass of beer caused her mother great anxiety. What if he should some day become a drunkard, like old Teddy Murphy, at whom all the boys hooted as he passed?

"I wish you would sign the pledge," she went on, bashfully; "I'm on the Temperance Committee, you know."

"You are, are you?" and the father looked at the little maiden with sudden pride.

"I thought it would be so nice if you would sign it, and then, you know, we'd all be temperance! Won't you just please put it in your pocket. May be you'll sign it after you've thought it over a little bit."

He took the card and put it into his pocket without a word; but his face was very grave.

Next morning, on her plate at the breakfast table, Marjorie found the card signed and dated in her father's big, plain hand. "I've signed your pledge little one," he said, "and God helping me, I'll keep it. This is your first work for temperance, but I'm thinking it's not likely to be your last."—*The Lookout*.

THE CHAPTERS THAT COULDN'T BE BURNT.

A Romish priest in Ireland one day met a little boy coming across a field from a Protestant Sunday-School, with a Bible in his hand.

"Do you go to that place?" said the priest, pointing to the Protestant place of worship.

"Yes, your reverence," replied the boy.

"I thought so," said the priest, "by the book you have in your hand. It is a bad book; give it to me."

"That book is God's Word," said the boy, "and it teaches us the way to love God, to be good, and to get to heaven when we die."

"Come home with me," said the priest.

The boy did so; and on entering his study, the priest took the poor boy's Bible and threw it on the fire. "You shall never read that book again," said the priest; "it is a bad book; and



mind, I shall not suffer you to go to that school again."

The Bible was soon in flames, and the poor boy at first looked very sad, but as the priest grew more and more angry, and told him there was an end of it all now, the boy began to smile.

"Why do you laugh?" asked the priest.

"I can't help it," said the boy.

"I insist upon you telling me why you laugh," said the priest.

"I can't help laughing," replied the boy; "for I was thinking your reverence couldn't burn these chapters and verses I've got by heart."

Happy little fellow—he could say with good King David, "Thy word have I hid in my heart, that I may not sin against thee." And though that word may now be but as a grain of mustard seed in his young heart, yet it shall not return unto the Lord void.—*Selected.*

#### GIRLS AS HELPS TO MEN.

Almost every man has his private accounts, which require constant recording, and which in many cases are transferred to a clerk in his office to attend to, writes Edward W. Bok in an article showing "How a girl may help her father financially," in the September *Ladies' Home Journal*. Here a daughter could be of invaluable assistance. A man's household bills are often to him a matter of annoyance in their necessary auditing, and it would be a relief to the mother, as well as to the father, to know that the accounting was in the hands of a daughter who would bring a personal interest to the work. The lawyer, also, has at times certain briefs and affidavits which cannot always be written at the office, and he, too, would be glad to have his daughter's assistance. In fact, every man has certain things in his life which he would gladly turn into the hands of a daughter if he felt that it would please her to be able to relieve him. Few daughters either realize this or even imagine it. I have often felt that if girls could enter more into the lives of their fathers, and take from them some of the little burdens, they would be the better for it. Not only would such help be a relief to the father, but it would be an educative training for the girl which would stand her in good stead in her later years. Helping her father to remember his daily engagements, seeing that his accounts are properly balanced, following his personal matters—all these things enter into the life of a girl when she becomes a wife. And if she begins with her father's interests she will have a better idea of the things which constitute a man's life when she becomes a wife. Daughters should come much closer to their fathers than they do. And it must be remembered that they are not aloof because of any unwillingness on the part of the father.

#### GOUGH AND HIS CHILDREN.

A gentleman in the city of Boston, who was in the habit of using wine, was asked by one of his promising boys if he might go to one of our meetings.

"Yes, my boy, you may go; but you must not sign the pledge."

Now, in our Cold Water Army we don't allow the children to sign the pledge without the consent of their parents. We believe the boy's first duty is to obey his father and mother. Well, the boy came. He was a noble little fellow, full of life and fire and ingenuousness. We sang and sang, and the chorus was shouted by the children—

Cheer up, my lively lads,  
In spite of rum and cider;  
Cheer up, my lively lads,  
We've signed the pledge together.

We sang it eight or ten times; and the little fellow I speak of sang it too. As he was walking home, however, the thought struck him that he had been singing what was not true—"we have signed the pledge together." He had not signed the pledge. When he reached home he sat down at the table, and on it was a jug of cider.

"Jim," says one of his brothers, "will you have some cider?"

"No, thank you," was the reply.

"Why not? Don't you like it?"

"Oh, I'm never going to drink any more cider—nothing more that is intoxicating for me."

"My boy," said his father, "you have not disobeyed me—you have not signed the pledge?"

"No, father," said he, sobbing, "I have not signed the pledge; but I have sung it, and that's enough for me."—*Christian Chronicle.*

## SABBATH SCHOOL.

### INTERNATIONAL LESSONS, 1894.

THIRD QUARTER.

June 30.	The Birth of Jesus	.....	Luke 2: 1-16.
July 7.	Presentation in the Temple	.....	Luke 2: 25-38.
July 14.	Visit of the Wise Men	.....	Matt. 2: 1-12.
July 21.	Flight into Egypt	.....	Matt. 2: 13-23.
July 28.	The Youth of Jesus	.....	Luke 2: 40-52.
Aug. 4.	The Baptism of Jesus	.....	Mark 1: 1-11.
Aug. 11.	Temptation of Jesus	.....	Matt. 4: 1-11.
Aug. 18.	First Disciples of Jesus	.....	John 1: 35-49.
Aug. 25.	First Miracle of Jesus	.....	John 2: 1-11.
Sept. 1.	Jesus Cleansing the Temple	.....	John 2: 13-25.
Sept. 8.	Jesus and N'edemús	.....	John 3: 1-16.
Sept. 15.	Jesus at Jacob's Well	.....	John 4: 9-26.
Sept. 22.	Daniel's Abstinence	.....	Dan. 1: 8-20.
Sept. 29.	Review	.....	

#### LESSON XII.—JESUS AT JACOB'S WELL.

For Sabbath-day, Sept. 15, 1894.

LESSON TEXT—John 4: 9-26.

GOLDEN TEXT.—Whosoever drinketh of the water that I shall give him shall never thirst. John 4: 14.

#### EXPLANATORY NOTES.

GENERAL STATEMENT.—Jesus and his disciples spent the time since last lesson in various parts of Judea, teaching the people, his disciples baptizing them. So many of John's disciples flocked to Jesus that others reported it to John, whereupon he bore a faithful and noble testimony to Jesus as the Messiah. Jesus, perhaps wishing to avoid controversy with any who might foment a feeling of jealousy or opposition between his disciples and those who still cling to John, departs for Galilee. On his way occur the events of this lesson.

THE WATER OF LIFE. 9. "How is it?" It was something unusual for a proud Jew, who despised and was jealous of Samaritans, to be thus friendly. The woman was a little pert. "A Jew." Yes, our Saviour in his humanity was a Jew, and "salvation is of the Jews," i. e., Judaism is the source of all monotheistic religion. Our debt to the Jews is very great. How are we paying it? "Askest drink of me." In Hebrew he would say, "*Teni lishkeoth.*" They would say, "*Teni lisekeoth*" See Judges 12: 5, 6. From his dialect as well as dress she knew he was a Jew. "A woman." The request was made, too, to a woman, completing her surprise. 10. "Knewest the gift of God." What divine mercy has to give, all-sufficient grace. "Wouldst have asked." If you knew my origin, power, love, you would cry for the *living water*. A transition from physical to the spiritual. The water of divine, eternal life. 11. "Sir." Her pertness is gone, she is at once deeply impressed by his seriousness. "Well is deep." Estimated from seventy-five to one hundred feet. It is difficult for her to rise above a worldly interpretation. "From whence." Where, unless at this historical well, can you get such water? 12. "Art thou." A weary traveler. "Greater." Than the greatest of men. "Our father Jacob." She lived right in Jacob's old home and probably has some of his blood in her veins. "Gave us the well." At a great expense, it being in solid rock. "Drank thereof himself." Showing its goodness. 13. "Whosoever drinketh . . . shall thirst again." The body can be satisfied for only a short time, and sometimes drinking only adds to our thirst. 14. "Never thirst." And will not need worldly fountains of happiness to satisfy spiritual craving. "Well of water." Its supply being self-perpetuating. "Springing up." An endless fountain, refreshing the soul. 15. "Give me this water." A sincere desire. Who would not thus satisfy the craving of the soul? Even a despised Samaritan has a heart that can be touched by Christ.

CONVICTION OF NEED BEFORE SUPPLY. 16-18. The method of Jesus in winning sinners to God is very instructive. He meets this woman, as he does all sinners, on her own ground. He is not ashamed to be found in her company. He does not patronize or oppress. He first asks a favor, then bestows one. It is a common opportunity to open up a common, but important subject. He must awaken in her a sense of her deep spiritual need by exposing her sin and awakening her con-

science. By this she knows he is a prophet, and though knowing her sin he does not despise her, but would do her good. He convinces her of sin and leads her to repentance, no doubt.

THE NATURE OF TRUE WORSHIP. 19. "The woman saith." Partly to turn the conversation from the subject of her sinful life and to ask some questions of interest about worship. "A prophet." As he could read her past life. He can answer her now with divine authority, hence she proceeds. 20. "Worshiped in this mountain." Mount Gerizim. It was a subject of bitter controversy. Christianity, however, settled the whole matter. "Ye say . . . Jerusalem." It was a question of deep religious feeling. The Samaritans were wrong. God had chosen Jerusalem. 1 Kings 8: 48; 9: 3; 11: 13. 21. Observe this discreet answer. He must not repel the woman. "Believe me." His personal authority is emphasized. "The hour cometh." He decides neither for Gerizim nor Jerusalem. Both should be ruins and the true worshiper should not be confined to places. The greatest thing for her to know was the nature of true worship. 22. "Ye know not what." They accepted only the five books of Moses, and were ignorant of the teachings of the prophets. They worshiped God but not very intelligently, not knowing the revelation of God which the greater part of Scripture gave. "We worship that which we know." Rev. Ver. Having a more complete revelation. 23. "The hour . . . now is." Already has dawned the day when some are rising above externals to the spirit of true worship. With this spirit externals are not omitted. "Worship in spirit." Real, from the heart, in love, with practical obedience. "In truth." Sincerity, in the true way, recognizing God's true nature, in obedience to the truth. "The Father seeketh." While we seek God he seeks us. He delights in the love of his children. 24. "God is a spirit." Not material, but pure spirit. Not confined to space, and yet personal, a tangible being. The spirit in man rises into communion with God, who is spirit, and can anywhere be sought and found and worshiped. 25. "The woman saith." Puzzled with this doctrine, and yet half conscious of its truth and power. "I know that Messiah cometh." Samaritans shared this knowledge. They viewed him as "The Returning One," or Moses as coming again to restore all things. "Called Christ." God's anointed one. "Tell us all things." Guide us unto all truth. Perhaps you are the expected one. 26. "I . . . am he." Revealed to a poor, sinful Samaritan woman. Her heart was in better shape to find the Messiah than nine-tenths of Jewry. Humility and penitence are the doors which open to receive Jesus. Psa. 34: 18; 51: 17.

A LEADING THOUGHT.—Jesus Christ satisfies every thirst of the soul.

## HOME NEWS.

New York.

FIRST VERONA—This town has a live Sunday-school organization, of which the Seventh-day Baptist Sabbath-school is a member. Yesterday this organization held a convention in our church. Every thing conspired to make the occasion a grand success. A fine rain the night before laid the dust, and the atmosphere was salubrious, and clouds veiled the sun, making the day all that could be desired for the occasion. The attendance was large, and the meeting enthusiastic and harmonious. The space in the RECORDER, perhaps, may be worth more for other matter than for our programme. Nevertheless, it was one of interest. Among its topics was this, "What can the Sabbath-schools do for temperance reform?" The day was a high day, and the occasion memorable and profitable.

Since my last item for this department two have been added to the church, but too late for our statistical report to Conference. This makes eight addition during the last six months.

J. CLARKE.

Pennsylvania.

CLIFFORD.—May I say a few words in your Home News column in regard to a recent visit to Clifford. The church there only exists in name now. There are a few members still living



in the vicinity, and these are females. There have been no meetings at the church since Deacon Phillip Burdick died some three or four years ago, and the organization is gone out.

There is a good meeting-house and lot. The house is in good condition. The matter was talked over some while I was there, whether it could be disposed of so as to be of some benefit to our people. It is not likely there will ever be a Seventh-day Baptist Church there again, and I should be glad, for one, if that property could be used for some good cause. I have thought that if nothing else can be done it might be well for some of our young evangelists, or ministers, to go down there and hold a protracted meeting. It would be good missionary work. There are no male members there, but there are a few good Christian sisters who would gladly board them if they would get up early in the morning. Who will look to this matter?

A. W. COON.

Wisconsin.

MILTON. —But very little of news here to report. We need rain. The dust in the roads was never more abundant. Yet few persons, I imagine, feel moved to pray for rain. Why? The crops are about made. The oat crop and other small grain were good, far better than was feared, and I reckon the corn crop will not be very poor. How we magnify our apprehensions, our fears and minimize our actual blessings!

The College term opens to-day, with a fine corps of teachers, how many pupils we cannot say.

We want to hear from Conference. Hurry up the RECORDER and let us know where the next Conference convenes. No one here seems to know; of our half-dozen delegates, more or less, from the Milton Church, no one seems to have apprized us. We do not lose all interest in denominational matters even though we cannot attend Conference, yet it must be confessed our attendance, or non-attendance, makes a difference in this respect.

Our pastor seems to be having a sort of semi-vacation; not that he is absent, but he has not preached in his pulpit for a month or so; not that he is ill, his health was never better; a funeral called him away last Sabbath, and Sabbath before a traveling minister with a good cause wanted to present it, and besides it was deemed advisable that our young theologues, finished and in course of preparation, should have their say, and they spoke well, and thus unsought and unoffered, a sort of resting spell has come to him. He has however been occupying the pulpit of the Presbyterian church in Janesville for the past five weeks. No loss without some gain.

The oldest member of the church, Uncle Baldwin, was buried yesterday. His widow, an eminently pious and devoted Christian, is now the oldest member of the Church. E. M. D.

AUG. 29, 1894.

#### MISSIONARIES' BILL OF FARE.

Shall a missionary eat and drink everything, or of everything that is set before him? Must he see others use that which he knows makes them sick and say nothing? No one dare say, "Yes." Then where shall the line be drawn? Largely between the nourishment and the narcotics. Between what he can use and violate no principle, and what he cannot use without placing himself in wrong relations to the laws that God has made to govern him.

God does not ask a missionary or any other person to do wrong that good may come. He

will not any more bless his work for so eating or drinking or exposing himself in a way to get sick, and have to quit his field, though some not as well informed person does count him particular. Anxiety along this line, like love, frequently finds two persons interested. Missionaries sometimes have days of anxiety and sleepless nights, as to what kind of food they shall prepare for "particular" hearers. Often the best way to win a soul to Christ, is to hold his peace. But sometimes, when without any effort on the part of the missionary these things come to the front, he cannot keep still and not sin. Fifty years ago this summer Eld. James B. Irish, came here to Hebron on a missionary tour. I came with him. He held a three days' meeting. Among the things the good people provided to make their guests comfortable was no stinted amount of "good strong tea." During two of the meetings a little babe cried faithfully. When about to sit down to dinner the second day of the meeting, Eld. Irish, in his quiet way, said, "Sister, does your babe cry in this way when at home?" A little irritated she replied, "No, it is as good a y-ung'on as ever lived."

In a way that all should not hear him, he said, "Sister, the strong tea that you are drinking is what makes your little babe cry so hard." As well meant as it was, as quietly as it was spoken, though as true as any gospel he preached, it exploded a magazine of indignation that would have to be heard and seen to be discribed or understood.

The Elder said to the ladies, "I know your estimation of me and what you think of me, but I cannot see this little one suffer in this way, and know the cause of its suffering, and the trouble the mother has, and say nothing. You are all too much excited to listen to what I say. Now I will tell you what I will do: Sister you drink no tea between now and meeting to-morrow, bring your child as yesterday and to-day, and if it cries I will stop preaching and take care of it." As much as she loved her tea, she was willing to do without it for one twenty-four hours, for the sake of putting that meddling minister in a box.

The next day she took her seat near the speaker. The babe gleefully threw up its little hands and cooed as happily as a child could, but not a whimper.

The apologies and thanks the Elder received, the explanations he gave, the unmistakable symptoms he described by which mothers could diagnose the cause of such pains, his fatherly and Christian like advice constituted the best, the most interesting, and by far the most lasting part of that three days' meeting.

However much we may regret it, however embarrassing it may be, our acts sometimes must speak at the table. With the onward march of science, human progress, laws of hygiene, and now with a statute law in thirty-five of our States that our children shall be taught the injurious effects of narcotics upon the human system in our common schools, it is not as embarrassing to shake the head and say, "No, I thank you," or explain, as it used to be.

With the highest regard and respect for all of those who love the cause of missions, better than I know how to, who do not see these things as I do, to be true to myself I must say that the success of no class of persons more depends upon the care they take of themselves than the missionaries. If when blind-folded I hear a young missionary or minister say, "Oh, I eat or drink whatever is set before me, I take whatever comes and never shake my head," I know

the white of his eye is not clear. Though I do not put my hand upon his head, feet or pulse, I know his circulation is not good. I know that the enemy has forged a fetter for his great, good and active mind. If his most intimate and observing friends, have not at times said, "You are not well," they soon will say it. I do not underate the changes that *must* come.

I do not underate over-doing, which often has no virtue in it, nor will it have until God requires a man to do more than he has given him the ability to do. In times of extreme hard work, great anxiety, or when he knows his food is not as healthful as he could wish (though a nourishment), to eat sparingly, possibly may tide him over the hard place, and he keep well. Though (abuse if it does no worse, stands close to every good,) as a rule nourishments point to life and health. As a rule narcotics point the other way. Some of the great obstacles in the way of the success of the missionary, the minister, the reformer, are couched in the following language, *viz.*, "Oh! no harm can come of the little I use, or do." Let us prefix this very common saying, to each command of the Decalogue, to Rom. 12: 1, and to 1 Cor. 3: 17, only changing it to make sense. Have the twelve sentences in a perpendicular line. Now read or repeat them once a day, and we will soon understand some of our relations to one of the greatest evils in the world; and when, where and how it is that we sow the seed, the harvest of which is mildew over our brightest prospects, blasted hopes, shortened lives and lost souls.

H. P. BURDICK, M. D.

HEBRON, Pa.

#### HELPFUL HINTS.

Mr. Editor:—I have been thinking of late of two things which may be helpful to Christians. First, we must live religion by the day. Get a good start in the morning. Get the gague of the day's needs, as near as may be, and then strive to live up to it in good cheer, good behavior, and good deeds, and so fill out the day. Take up thus the days as they come, one day at a time; and you may remember, if you like, that the day is made up of hours, and hours of minutes. Second, consider that it takes prosperity and adversity—a little of both—to fit us for our best. "All things work together for good," etc. Rom. 8:28. Needed discipline is thus kindly and wisely administered. "For all I thank thee; most for the severe." (Addison). In this way we get a tonic effect. L. C. R.

ALFRED, N. Y.

#### DRINK AND MISSIONS.

For one really converted Christian as the fruit of missionary labor, the drinking practices of the English have made one thousand drunkards.—Archdeacon Jeffries after 31 years spent in India.

The slave trade has been to Africa a great evil, but the evils of the rum trade are far worse.—Rev. James Johnson, Missionary in Africa.

We beg of you to send us more gospel and less rum.—Ugalia, a Congo native.

The native kings are petitioning the government to stop the liquor traffic. It is ruining their people. One king says, if they continue, it will cause him to leave his country and go where the white man's rum cannot reach his people.—Hon. B. Bower, U. S. Consul at Sierra Leone.

WHERE you are is of no moment, but only what you are doing there. It is not the place that enobles you, but you the place.—Petrarch.



**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.

**SPECIAL NOTICES.**

THE Sabbath-keepers in Utica will meet the last Sabbath in September and in each month following for public worship, at 2 P. M., at the residence of Dr. S. C. Maxson, 22 Grant St. Sabbath-keepers in the city and adjacent villages, and others are most cordially invited to attend. J. CLARKE.

THE Treasurer of the General Conference requests attention to the following apportionments:

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Milton.....	\$ 11 00
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Welton.....	3 45
Carlton.....	4 65
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Farina.....	8 05
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Chicago.....	2 35
Coloma.....	95
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Isanti.....	60
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Ritchie.....	4 60
Roanoke.....	1 70
Greenbrier.....	5 80
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West Union.....	1 35
Salemville.....	1 70
	\$ 40 20

SOUTH-WESTERN ASSOCIATION.	
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DeWitt.....	55
Fouke (paid).....	1 55
Eagle Lake.....	25
Hammond.....	2 65
Hewitt Springs.....	1 05
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EASTERN ASSOCIATION.	
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First Hopkinton.....	17 97
Shiloh.....	19 30
Berlin.....	5 80
Waterford.....	2 55
Marlboro.....	3 90
2d Hopkinton (paid).....	5 55
Rockville.....	10 65
1st Westerly (paid).....	2 20
Plainfield (paid).....	9 30
Pawcatuck.....	17 95
Woodville.....	90
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Greenmanville.....	1 40
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Cumberland.....	95
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Clifford.....	75
Hartsville.....	5 40
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	\$ 98 95

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REV. L. M. COTTRELL, having taken up his residence at DeRuyter, N. Y., desires his correspondents to address him at that office hereafter.

THE Annual Quarterly Meeting of the Hebron, Hebron Centre, and Shingle House Seventh-day Baptist churches will be held at Hebron Centre, beginning Friday evening, September 7, 1894. Prayer-meeting conducted by G. P. Kenyon. Preaching Sabbath morning by M. Harry. Preaching Sunday morning by S. S. Powell. The rest of the programme will be arranged by the ministers. By order of Committee, L. R. BALL, Clerk.

THE Ministerial Conference of the Southern Wisconsin Seventh-day Baptist churches will convene in connection with the Quarterly Meeting at Walworth, September 7, 1894, at 10 A. M. The following is the programme:

1. How and to what extent are the Scriptures inspired? Geo. W. Burdick.
2. Exegesis of Matt. 18: 15-17. S. H. Babcock.
3. How may we, as pastors, be more successful in reaching the non-church goers in our societies? E. A. Witter.
4. What ground of encouragement of our future denominational growth have we from our past history? W. C. Whitford.
5. Exegesis of Colossians 2: 16, 17. E. M. Dunn.
6. What are the chief things to be mentioned as the requisite conditions of a successful revival? E. B. Saunders.
7. How and in what sense can Moses be said to be the author of the Pentateuch? Where did he get the material embodied in the record? If Moses is not the author, who is? Edwin Shaw.

SECRETARY.

FRIENDS and patrons of the American Sabbath Tract Society visiting New York City, are invited to call at the Society's headquarters, Room 100, Bible House. Elevator, 8th St. entrance.

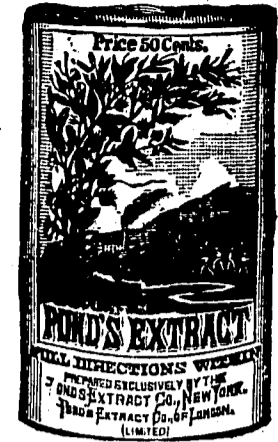
REV. A. P. ASHURST, Quitman, Georgia, is an independent Seventh-day Baptist missionary. He would be glad to correspond with any interested in the dissemination of Bible truth in Georgia.

THE next session of the Ministerial Conference and Quarterly Meeting of the Seventh-day Baptist Churches of Southern Wisconsin, will be held with the church at Walworth, commencing on Sixth-day, Sept. 7, 1894. We hope to see a large attendance from sister churches, and that the spirit of the Lord may be manifest in saving power. S. H. B.

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 No. 461 South Union Street. Strangers are always welcome, and brethren from a distance are cordially invited to meet with us. Pastor's address: L. C. Randolph, 6124 Wharton Ave.

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

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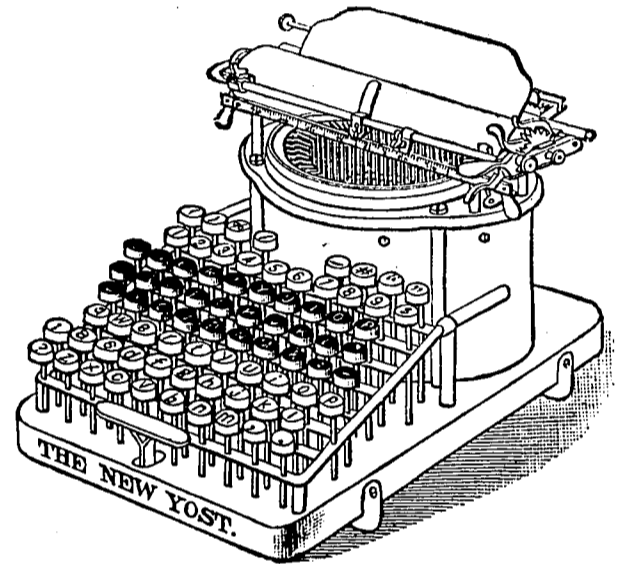


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COUNCIL REPORTS.—Copies of the minutes and reports of the Seventh-day Baptist Council, held in Chicago, Oct. 22-23, 1890, bound in fine cloth, can be had, postage free, by sending 75 cts. to this office. They are on sale no where else. No Seventh-day Baptist minister's library is complete without it. A copy should be in every home. Address John P. Mosher, Ag't, Alfred N. Y.



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JOLLY—BURDICK.—At the residence of the bride's
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Katherine M. Burdick.

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Hall, of Scio, N. Y., Aug. 11, 1894, of consump-
tion of the bowels, Mr. Elijah Smith Fuller, in
the 72d year of his age.

The deceased was born in Richburg N. Y., which
has since been his home most of the time. Here,
while a youth, he learned the tanner's trade in the
first tannery of the country. He was an Alfred
student in 1844. In 1853 he was married to Ann
Jewett Maxson, who, with two sons and two
daughters, is left to mourn her loss. His remains
were conveyed to the Seventh-day Baptist church
of Richburg, of which he has been a member since
1868, where the funeral sermon was preached by
the writer to a large company of friends. Text, 2
Cor. 4:18. Interment in the Richburg cemetery.
M. B. K., JR.

HILLS.—At Brookfield, N. Y., July 14, 1894, Chloe
M. Hills

She was born in Brookfield, Jan. 21, 1814; was
the daughter of David and Lydia Clark and sister
to the late Lucy Carpenter. She was baptized at
the age of twelve by Eld. Eli S. Bailey, and united
with the Second Brookfield Seventh-day Baptist
Church. She married James Hills when she was
18 years of age, with whom she lived happily more
than half a century. She was noted for consider-
ate acts especially to the sick. C. A. B.

GAVITT.—In Waterford, Conn., Aug. 2, 1894, Henry
Maxson, son of Munson and Sybill Gavitt, aged
9 months. A. J. P.

POTTER.—In the township of Akron, near West
Hallow, Ill., Aug. 24, 1894, Minnie Agnes, daugh-
ter of Devillo and Ella Gallup Potter, aged 2
years, 2 months and 9 days.

The death of this bright and lovable little daugh-
ter and sister leaves sad hearts in the home of
which she was so recently a light and joy.
"The cradle and the tomb, alas! so nigh,
To live is scarce distinguished from to die."
S. B.

CRUMB.—At Whitewater, Wis., Aug. 23, 1894, of
consumption, Byron L., son of Byron A. and Ella
Castle Crumb, aged 18 years, 10 months and 8
days.

He had given his heart to Christ and fell asleep
in Jesus. The writer officiated at the funeral on
Sabbath morning from deceased's late residence in
Whitewater. The remains were brought to Milton
for interment. E. M. D.

BALDWIN.—At Milton, Wis., Aug. 26, 1894, Lewis
G. Baldwin, aged 89 years, 2 months and 12 days.

He was united in marriage in 1827 to Miss Nancy
Colt, in Otselec, N. Y. They lived together in the
marriage state 68 years, 9 months and 28 days.
They came to Milton to reside 50 years ago. Mr.
Baldwin's family connections were of a high order;
a Vermonter by birth, his father was deacon in the
Baptist Church and his older brother a Baptist
minister. He was a superior mechanic, honest and
reliable in all the relations of life. He experienced
religion in early life, and at his death was a mem-
ber in good standing of the Seventh-day Baptist
Church of Milton. His companion survives him.
The funeral services were conducted by his pastor,
assisted by President Whitford. E. M. D.

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times. MARTHA B.

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Account of the Annual Reunion of
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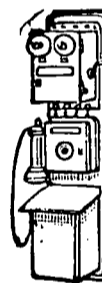
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