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THE SABBATH RECORDER.

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TRUST.

BY I. W. P.

He shall cover thee with his feathers and under his wings shalt thou trust.—Ps. 91: 4.

As a wee chick in affright
To its mother takes its flight
'Neath her downy feathers hiding
Nestling there all safe, confiding,
And with trustful, drowsy, peep,
In contentment falls asleep,

Thus would I, fear-driven, oppressed,
Flee to thee, oh Christ, for rest,
'Neath thy wings of love abiding,
I would nestle, safely hiding,
Resting there in peace so sweet,
In communion calm and deep.

LITTLE GENESEE, N. Y.

THE difference between the wise and the foolish is defined by Rabbi-Ben-Azia thus: "In seeking wisdom thou art wise; in imagining that thou hast attained it, thou art a fool."

ON another page of this issue will be found several reports of committees made at the late sessions of the General Conference. As these reports contain matter of general interest we give them in advance of the Minutes in which they will also appear. The Minutes are being crowded forward as fast as possible and will doubtless reach the churches earlier than usual, although the copy is not all in the hands of the printers.

REFINEMENT is a natural outgrowth of cultivation. This fact is amply illustrated in the animal and vegetable kingdoms. It is none the less true in the mental and spiritual realms. Natural or acquired coarseness, roughness, under proper treatment will give way to courtesy; refinement, Christian politeness. All should guard against being offensively abrupt and blunt. It is a mistake to regard such peculiarities as virtues. God does not so regard them.

HANNAH W. SMITH once said: "Trust and worry cannot mix together any more than oil and water. A great deal of so-called trust is spiritual rebellion." It is strange that Christian people, professing so much faith in God will give way to fear, distrust, worrying, complaining. Did we say *Christian* people? Yes, so they are called, and so they hope they are. But how much of light, joy, comfort and blessing they deprive themselves of by this habitual gloom that might be exchanged for noon-day brightness.

THERE is some credit due the true critic. It is well to hunt for the foundations of our faith and to study the evidences of the authority of the Bible. But let not any mere scholastic attainments and ambitions sweep away your faith in the Word. General Grant's advice is worth more to you than all other opposite sentiments. "Hold fast to the Bible as the sheet-anchor of your liberties; write its precepts in your heart, and practice them in your lives."

THE chains of habit are generally too small to be felt till they are too strong to be broken. This condition applies not only to appetite as with the drunkard and sensualist, but to innumerable little habits of language, manners, and social customs, which fix themselves unconsciously on us like barnacles on the bottom of a ship, until they weight us down and greatly hinder our progress in well-doing. Every person should have some faithful friend who is ever watchful and true to point out in all kindness, and so help us to correct these defects.

WE publish in this issue an able paper by W. H. Littlejohn on the general question of State Sovereignty as related to the question of Religious Liberty. If the positions assumed by Mr. Littlejohn are correct then it is time for us to stop talking about our guarantee of religious liberty in the Constitution of the United States and go to work in good earnest to secure such guarantee. The arguments of Mr. Littlejohn are very plausible. The article is somewhat lengthy but perhaps not more so than the fair treatment of the case demands; we hope the entire article will be carefully perused, and if any one can see any good reason for controverting the position taken, he is at liberty to do so through our columns. Every phase of the question should be thoroughly studied by all who, for conscience sake, stand as violators of the laws of any State respecting the Sunday observance.

ALL who are interested in Alfred University will be glad to learn that it has opened favorably this term. There are indications of returning prosperity. The Faculty, Students and Trustees are hopeful. While our people generally are deeply interested in the Home News column, bringing tidings from our churches, they are equally as anxious to hear often from our schools. Again we earnestly solicit items of interest frequently from our three prominent schools under the general head of education. We have asked for this before, but our Presidents and Professors are not only modest men and women but very busy withal, and from various causes the department has not received the prominent mention which it deserves and which the people would be glad to see; not lengthy articles generally, but brief items of interest and information concerning the condition and work of each school. Try it and note the effect.

A VERY useful book, and one abreast with the times, is just issued by E. B. Treat, 5 Cooper

Union, New York, entitled, "Thoughts for the Occasion." It is helpful especially for giving information and suggestive thoughts on the origin, history, and objects of the various holidays of which there are so many. It treats of Arbor Day, Discovery Day, Flag-raising Day, Grant's Birth-Day, Independence Day, Lincoln's Birth-Day, Orange-men's Day, Decoration Day, Emancipation Day, Forefathers' Day, Labor Day, Liberty Day, St. Patrick's Day, Temperance Service and Washington's Birth-Day. It is a book of 576 pages, neatly bound at a cost of \$1 75. Besides the mere history of these noted days the volume contains choice extracts from orations and addresses, from leading orators as well as editorials from the most prominent religious and secular journals of our times. This compilation is a very happy thought, and will be appreciated by many readers.

"THE cost of gaining a college education is becoming greater every year. The *Yale Review* for August states that the average expenses of the last graduating class were \$1,132 a year. The expenses at other colleges have increased, and soon a poor boy or girl will find it hard to gain a college education. It is true that many colleges afford aid to deserving students by scholarships, but this aid does not meet the additional expense."

The above item clipped from the *Christian Secretary*, Hartford, Conn., is undoubtedly true, and it gives us great pleasure in this connection to announce that there are schools still open to the poor boys and girls, who, because of high prices are shut out from some of our first class colleges. At Alfred University the prices remain about as formerly and render it accessible to any and all who desire a thorough education. The cost of a year at Alfred is about one-half that of most other colleges in New York State, the necessary expenses being inside of \$250. Doubtless the same can be said of Milton, Salem and some other colleges.

LABOR DAY.

The first Monday in September is "Labor's Holiday." Twenty-nine of the United States have already legalized it. Congress has passed an act making it a holiday in the District of Columbia and all the offices under its immediate jurisdiction throughout the Union. This came about through the prominence given to labor on the part of the labor unions. Out of regard for the toiling millions, the legislators of several of the States constituted the first Monday in September a legal holiday in 1888. That year Colorado, Massachusetts, New Jersey and New York legalized and observed the day. In 1889 Oregon was added. Nebraska and Pennsylvania in 1890; Connecticut, Iowa and Ohio in 1891; California, Delaware, Florida, Georgia, Illinois, Indiana, Kansas, Maine, Michigan, Montana, New Hampshire, South Carolina, South Dakota, Tennessee, Texas, Utah, Virginia, Washington and Louisiana in 1893. It will thus be seen that the people generally have been in sympa-

thy with laboring men. Their just demands have been granted in many instances. It is only when they forget that others have rights as well as they, and resort to deeds of violence and lawlessness that the tide of sympathy sets the other way. Labor unions have become even more despotic and dangerous than the evils of which they complain and which they seek to remedy. Hence the safety of the masses, the life of the nation, demands that every right-minded citizen should lift his voice against this rapidly increasing evil. Let Labor Day be celebrated and the rights and dignity of labor be honored, but the occasion should be made conducive to good order and good government. Speakers should use the opportunity to enlighten and counsel lawful measures and discourage violence and anarchy.

[From L. C. Randolph.]

Now that the smoke of discussion over Monsignore Satolli's July letters to Bishop Waterson is clearing away, it becomes reasonably clear that the interpretation which was first put upon them by temperance people without and within the church was "too good to be true." It would seem that Satolli was anxious to strengthen the authority of the local bishop and discourage appeals from his decision. Evidently, too, he was willing to encourage temperance. But as to issuing an edict barring saloon-keepers from church societies or changing the attitude of American Catholics toward the liquor question in any fundamental respect, such a radical proceeding need not be expected from a prelate of his authority while there are so many saloon-keepers supporting his church. The message of the Roman Catholic Church to the world freely translated is: "Come unto us and be good. And, if you won't be good, come anyway. Give us your money." The immense revenue which this church derives from the ministers of vice is not likely to be given up in the immediate future.

It must be recognized, however, that within the church there is a growing party led by such men as Ireland and Waterson that is unmistakably for temperance reform. Our town of Westerly can testify that the rum shops on the Connecticut side of the river fell before a Catholic crusade. No principle or agent in the manufacture or sale of intoxicating liquors can join any Catholic society in Waterson's diocese. And without doubt the Columbus bishop's example will be followed by others in view of Satolli's approval. These are only local patches of light, but they are spreading and they are full of promise. We have read with great satisfaction Archbishop Ireland's recent words before the Minnesota Total Abstinence Association:

We thought we meant business years ago in this warfare against drink, but I hope God will forgive us for our weakness, for we went into the battlefield without sufficient resolution. We labored under the fatal mistake that we could argue out the question with the liquor sellers. We imagined there was some power in moral suasion; that when we should show them the evil of their ways they would abandon the traffic. We have seen there is no hope of improving in any shape or form the liquor traffic. There is nothing now to be done but to wipe it out completely. I have lost too much of my time striving in the past to repair the fearful wrong of the liquor traffic. I have lost too much time in speaking of total abstinence in hall and pulpit to men who, while listening, were with me, but who, out in the streets, would be invited by the saloon-keeper to come and take a drink, and forget their resolutions. Well, some of us are growing old, and do not intend to be throwing away our time in arguing with people who will not be converted, and I for one am going to go in with terrible earnestness in the future in this war against liquor in all shapes. I mean business this time.

We wish that some one would write a book on etiquette for common people. It need not go too minutely into details—something can be left to the common sense of the reader. It need not prescribe *exactly* what the young man is to say as he, with trembling knees, escorts a lady friend home for the first time. But let it be a little volume of sensible suggestions for society.

Every book on decorum which we remember to have seen was written for households whose wants are supplied by servants. Now in at least three-fourths of American homes the good mistress does her own work. It is from these homes that the bone and sinew of the country come. The boys and girls there have some need for good breeding as have the sons and daughters of more prosperous parents. Can we commend to them such directions as these which the *Golden Rule* quotes from *Good House-keeping*? Under "table etiquette," it very sensibly says: "There should be no difference between 'company manners' and those in daily use," and the next rule is: "The napkin is not folded but is simply crushed and laid beside the plate in rising."

Now, my boy, you who are anxious to be a gentleman in every sense, if you are living among people who like style and can afford it, this rule is for you. But if you live in a home where "mother," is the "maid of all work," carefully fold your napkin and keep it neat as long as you can, and know that in doing so you are as much of a gentleman as you would be if a colored servant brought you a finger bowl on a silver salver.

The *Golden Rule* also enjoins upon the mistress that "coffee may be served at any time during breakfast, but should come at the end of dinner." My good woman, you who live out in Western Kansas, you who want yours to be a model home for the children to grow up in, don't worry. If your husband wants his coffee at the beginning of the dinner it will not be ill mannered to pour it out. Better not make it too strong unless he will have it so. Let the steaming coffee pot rest beside your plate all through the meal if it will save you steps. Your cheery face looks all the better to him when it is flushed by a fragrant urn of the beverage he likes. After the children have grown up and gone out from the home nest that picture will flash upon them in dreams as the sweetest of all the world.

Now, we do most sincerely believe in politeness. The lack of it is one of the sad facts to be observed among young people to-day. It is a great thing for a young man or a young woman to be well bred. Our young people need better manners for the home circle as well as for the social gathering. They need better rules of conduct governing the relations between the sexes. And when you write your book put in a few chapters of advice to parents. They need it. But write a book for the people, one that will not be out of place on mahogany center tables, and yet will go with steel knives, ready made clothes and callous hands.

It would be difficult to prepare a more brief and pointed arraignment of the Universalist church than the following reasons which a Michigan pastor recently gave for withdrawing from its denomination: "First, I don't believe that the Bible teaches the salvation of all men; I have only held to it as a passing hope, not a dogma to be preached; second, philosophical salvation, as taught by Universalists, makes the sacrifice of Calvary unnecessary, if not a mis-

take; third, the Bible is not studied as an authority in the Universalist church; fourth, I have lost faith in the mission of the Universalist church organization, its main business being to point out errors in orthodoxy."

CHEER ALL ALONG THE LINE.

The Conference at Brookfield was an occasion for great thanksgiving, and mighty inspiration for unbounded effort for the coming year.

1st. At the close of a year of socialistic upheavals, labor troubles, political revolution, unprecedented financial distress, our benevolent societies, Missionary and Tract, came up to the Conference, not only free from debt, but with a few hundred dollars in their treasuries.

2d. The stirring words from our returned missionary, Bro. Randolph, together with the impressive ceremony consecrating Dr. Rosa Palmberg to the China Mission, gave an impetus to our missions; and as one young lady said to the Doctor when she shook her hand, "I will follow you soon," the Doctor replied: "You are the second one that has told me that."

3d. Presidents Gardiner and Main made grand speeches respectively for Salem College and Alfred University, which brought several hundred dollars for Salem, and won friends and hearts for old Alfred.

4th. The sermons preached were of great power and noticeable unity in their reverence and loyalty to the Word and Law of God, which thought gives prominence to our peculiar work as a people, especially the work done through our Tract Society.

5th. Cheering reports from revival efforts. A total increase from all the churches reporting, of 611, with a net gain of 208, which includes some 50 conversions to the Sabbath. All of this calls for profound gratitude and renewed consecration; also emphasizes our evangelistic work and leads us to pray that the Lord of the harvest would send forth more laborers into the harvest.

The trip westward from New York revealed a long stretch of country, alike most of the way in its dry and parched condition.

The intensity of a Kansas summer is but little modified, yet as the mercury registered 99 degrees yesterday and the nights do not bring a very marked change in temperature, the Secretary is enjoying a few days stop and rest at home before beginning his work in the north-west. It was his to hear a good sermon Sunday morning at the Presbyterian Church from the text: "Without me ye can do nothing." In the evening Col. Hoagland gave an address in the interests of his mission for the newsboys and boot blacks of America, in which he showed the importance of finding homes for the prodigal and homeless boys found on our city streets, and the excellent results of his work in this direction. Last night the Salvationists celebrated a salvation wedding. After parading the streets they assembled in a large hall, about forty being on the platform, in uniform, and several hundred people in the audience. The programme consisted of songs, prayer, experience and song from a couple married the night before in Kansas City, reading of the 23d Psalm, and the Salvation Army marriage ritual, and then performing the ceremony under the stars and stripes, and the yellow, red and blue supplemented by the ring ceremony. The Army ritual is much like the Episcopal, with the addition of pledged loyalty to the work and interests of the Salvation Army. Following some rousing Army music, speeches and songs,

their festival closed with ice-cream and wedding cake.

A block away there were other hundreds of people listening to a free out-door show by the Electric Belt Company. A mile and a quarter out on West 6th St. was another free out-door medicine show, where a half thousand or more were being entertained.

Topeka is a great town, aside from its street shows. It is risky to quote from a Western man, as he sees everything in such large proportions; but to venture, here is a paragraph from J. G. Waters:

"Topeka has nearly 50,000 people, no hovels, no palaces, no millionaires, no mendicants. Its population is housed in its own homes. It has wide streets, fine residences, many creditable public buildings and institutions; and it is the cleanest, brightest, decentest, most refined and elegant city on the face of the globe. Its excellence is in every direction, and extends to every phase of life that tends to make life comfortable and home enjoyable."

Topeka has no saloons, many schools and churches, State Capitol, City Public Library, Washum and Bethany Colleges, Santa Fe Railroad offices and shops with hundreds of employes. Topeka has miles of finely paved streets, and forty-six miles of electric railway, under as complete a management as could be desired, giving through its transfer station and ticket, a double ride from one extreme of the city to any other for five cents. G. M. C.

621 WEST ST., Topeka, Kan., Aug. 30, 1894.

SANCTIFICATION.

My former article on this subject having been accepted I will furnish another. It is such a high and exalted state of grace that there are many who consider themselves very orthodox Christians who do not believe it possible to be attained in this life. Such persons do not have a high estimation of the power of divine grace, as they should have, or of the efficacy of the atonement made by him whose special mission to the world was to "save his people from their sins;" and when their sins are confessed and forsaken, is not only faithful and just to forgive them, but also to cleanse from all unrighteousness. If he possesses all power, as he said he did, then most surely he can do what he came into the world on purpose to do; and he taught his disciples to be perfect, even as the Father in heaven is perfect. David prayed for a clean heart and for a right spirit to be created and renewed within him. No doubt the divine Spirit inspired him to pray thus, for the Spirit that guideth into all truth would not inspire him to pray for what he could not have. He prayed that this great work of divine power might be wrought in him, that he might never again give the consent of his will to the commission of such an act as that of which he was then repenting. He wanted the carnality of his mind destroyed and the spirituality and purity of a "clean heart" given him.

But does the Word of God furnish us any examples of such a character and attainment? When we search that inspired record we find that Enoch is mentioned as a man who "walked with God," and "before his translation he had this testimony, that he pleased God." He certainly must have been all right in his moral nature, or such a record could not have been made respecting him. Then there was Joseph—what a bright and shining example of rectitude of conduct and real heart purity he was! So strong was he in virtue and real heart-good-

ness that he was able to meet and overcome one of the strongest temptations with which it is possible for man to be assailed. How much abhorrence of sin there is expressed in that exclamation with which he revealed his own feelings, "How can I do this great wickedness and sin against God?" Such was the perfection of his character that not a single wrong act is alleged against him in all his history. He was true and faithful both to God and man.

Another illustration of this perfection of character is found in the history of Job. And in this case we have not only the history of his actions but the direct and positive testimony of him who knows the hearts and tries the reins of the children of men. That testimony is, "That there is none like him in all the earth, a perfect and an upright man, one that feareth God and rejecteth evil." A person respecting whom such testimony as that can be given, and by such high authority, too, must be in a very high state of moral goodness, and very deeply imbued with the spirit of real, godly piety, and his whole history shows this to have been the case.

And there is no questioning the fact that all the apostles, from Paul who was so abundant in labors and sufferings and sacrifices, to the beloved John, who was so amiable and lovely in his character that he was noted as the one whom Jesus loved especially,—possessed and enjoyed this high state of Christian experience; for their recorded testimonies, in their speeches and writings, plainly declare it, as well as their self-denying and holy lives.

J. T. HAMILTON.

MISSIONS.

MISSIONARY SOCIETY.

Fifty-second Annual Report of the Board of Managers of the Seventh-day Baptist Missionary Society.

In presenting this Fifty-second Annual Report, it becomes us, first of all, to reverently and gladly acknowledge the great goodness of the Lord and his manifold blessings upon the work and workers of this Society the past year. Through the divine favor and help much has been done in the work of saving men from the thralldom and ruin of sin, and in encouraging and strengthening the things that remain. Although we have failed to accomplish all we ardently hoped for as we began the year, yet God has not been slack in fulfilling his promises, nor has he withheld his power and blessing as we have tried to plan and labor in his name. The failure has been, if failure at all, in the dullness and inefficiency of men in apprehending and accomplishing the purposes and plans of God in the evangelization of the world, and in building up his kingdom in the earth. Notwithstanding the hard times have considerably diminished our income for missions the past year, we have tried to meet the demands upon us, enter the open doors the best we could, do our duty, trusting in God and the people. With an unswerving and abiding faith in him we love and serve; with an unfaltering belief that the kingdom of God is moving forward, conquering the hosts of sin and of Satan, and gathering men into its life, light, and blessed service, and that we as a people are called of him to have no mean part therein; and with an earnest prayer that this Anniversary may be a time of special blessing, of large inspiration and renewed consecration, we present, dear brethren, this yearly report.

IN MEMORIAM.

Joseph W. Morton.—Died July 27, 1893. Employed by the Board as General Missionary in the North-west for 7 years.

George H. Babcock.—Died Dec. 16, 1893. Was a member of the Board 12 years.

Nathan Wardner.—Died April 6, 1894. Was one of our first missionaries in China, laboring in Shanghai nearly 10 years. Was a member of the Board 15 years.

Obituary sketches of these departed brethren and workers are prepared by those who were requested by the Board, through its Corresponding Secretary, to write them, and will be published as part of this report. On account of sickness and press of other duties, the person appointed to write the obituary sketch of Geo. B. Utter was unable to prepare it in time for publication in last year's report, and therefore it will appear in this year's report.

THE CHINA MISSION.

The workers on the China field the past year have been the Rev. D. H. Davis and wife, Dr. Ella F. Swinney, Miss Susie M. Burdick, native preachers and teachers, and other helpers. The following is the Annual Report from the Missionary Association:

SHANGHAI, June 30, 1894.

The Shanghai Seventh-day Baptist Missionary Association to the Seventh-day Baptist Missionary Society, Christian greeting:

Dear Brethren:—We take pleasure in acknowledging the loving favor of God which has brought us to the close of another year's work, and permits us to render our respective reports to your body. We feel assured of the fact that our labor is not in vain in the Lord, and that the Word which we publish in this land will ultimately triumph, and this people be given to Christ for his inheritance.

MEDICAL WORK.

Dr. Swinney reports as follows:—Gratitude and praise to God fill my heart for blessings attending my visit to the home land, during the past year. "According to the good hand of my God upon me," was my continual thought, on account of the mercies and blessings of the journey, and the opportunity of meeting my relatives, and also of meeting the many earnest workers in the home churches. My return to Shanghai occurred on January 30th, of this year, a few days previous to the Chinese holidays. As soon after as practicable, the hospital and the dispensing department were opened.

It is a common saying here, that after closing a hospital for a while, it takes a full year to regain what has been lost. Realizing this, it was a pleasure to see the people coming in, after they heard the work was resumed. Still, even at this time, there are many who, living long distances away, have yet to hear of my return.

The blind preacher, when able, and Sing-Chung, my teacher, have continually explained the gospel message to the out-patients. A Bible woman gives personal instruction to a few women at a time, in an adjoining room especially fitted up for this purpose. This woman is one of our church members, and lives more than a mile away, but willingly comes to talk to the women; each time she receives ten cents out of which she pays her jinricsha fare.

Lucy Taung, our former Bible-woman, was not here when I came. She returned last month very ill, and I have had much anxiety regarding her; at present the prospects for her recovery are more favorable. I trust all who are interested in the work here will remember this woman in their prayers. She is a valuable helper, and seems indispensable to the work.

The patients in the hospital have come to us in goodly numbers. We have had forty-nine in-patients, and as many as eighteen at a time; they have occupied my time and that of my yet untrained helpers, very closely. Mrs. Davis has kindly assisted me frequently. At present we have only one nurse under training. I am hoping to find another, and trust that God will give us just the one best fitted for the work.

On the 9th of May, our matron's granddaughter came from her country home in Lieu-oo. She waits upon her grandmother, whose right hand has never fully recovered from the paralysis, and assists me in dispensing hours. In the afternoon she studies with the girls in Miss Burdick's school. She is a promising girl only fourteen years old. We hope she will become a Christian and grow up to be a good helper in the hospital, perhaps, becoming in time, one of the trained nurses.

The patients in the wards, when able, are fond of attending morning and evening prayers. By their bedside, too, we have had many earnest gospel talks.

The school girls forming "The Committee for the spread of the gospel" in the Endeavor Society, have done good work in teaching the women in the general ward. Two of the patients have asked for baptism.

"The poor have the gospel preached to them;" these words of the Master have come very frequently to my mind when this class of patients have applied for admission to the hospital. Through the kindness of the friends in the home land, in endowing beds, it has been possible to care for the poor in larger numbers than ever before.

One journey was made to the country town of Tseu-Poo, a place we have previously visited. Here two hundred and seventy patients were treated, and nine visits made to the different homes by request of the people. A Bible woman accompanied me and good opportunities were given her and the student girl to instruct the women in the gospel.

My helpers have been, matron, Bible-woman, assistant, student girl, my teacher, gate man and coolie.

EDUCATIONAL WORK.

Miss Susie M. Burdick reports as follows:—When the schools reopened in September I was ill, and for a few weeks Mr. and Mrs. Davis kindly attended to both schools.

In the girl's school we opened the year with sixteen pupils and a seventeenth, Doo-Me, at the hospital. During the year three have gone out and two have been admitted, so the number still remains sixteen.

In December, Mary, the teacher in the city day school, moved out of the native city, which left the school without a teacher. After some delay Tsu-Zi, one of the school girls, was asked to take the place. She consented to do so, and entered upon the work with what seemed a true missionary spirit. Several of the day pupils have moved away, but their places have been filled, and the number has held good. There are now twenty-two names on the roll, and the average attendance since the beginning of the Chinese year has been 13.53.

Besides the school work, Tsu-Zi has shown an interest in some of the women in the neighborhood; she has taught one young woman to sing some of our familiar hymns, and is teaching her to read. Will the friends at home please pray for this young girl that she may not weary in well-doing, but that she may grow in zeal, wisdom and patience day by day, and that God's blessing may rest upon her and her work?

During the fall Doo-Me failed rapidly; she had been in a decline for nearly three years. One year ago we asked the people at home to pray that God would sustain and comfort her to the end, and prayer in her behalf was certainly answered. She not only became resigned, but all fear of death was taken away; she was more ready, too, during the last weeks of her life, to talk of spiritual things, often asking us to pray with her. One night after she had been suffering very much she asked me to pray for her, and to the question, "shall I pray that the pain may be taken away?" she replied, "No, pray that my faith may be strengthened." When strong enough for it she was glad to have the girls gather about her. A short time before her death she said, "Tell them I love them all, every one, and beg them to obey God, to obey the Bible, and to obey you." She particularly liked to hear them sing, and asked that at the very last they might come, she would like for them to be singing when she went. She also arranged that when the coffin was closed they should sing, "Stand up for Jesus;" at the funeral, "Safe in the Arms of Jesus;" and at the grave, "The Shining Shore."

Like little Sing-Tsu, her burden of heart was, that her mother should become a Christian. Some weeks before her death, she said that she thought God would call her on Christmas day, and it was even so. Just at sunset on that day her release came. Doo-Me entered the school nine years ago and was eighteen at the time of her death, six years ago she was baptized and entered the church. She was supported in the school by the Nile Sabbath-school, and it will certainly be a joy to them and to other friends, as it has been to us, that although she was denied a life of usefulness here, she has assuredly entered upon the life everlasting.

(Continued.)

MISSIONARY SOCIETY.

Receipts in August, 1894.

| | | |
|-------------------------------------------------------------------|--------|------------|
| Y. P. S. C. E., New Market, Miss Palmberg's expenses to Shanghai | | \$ 10 00 |
| Shiloh Mite Society | | 19 87 |
| Second Alfred Church | | 9 91 |
| Received through G. M. Cottrell: | | |
| W. S. Wells, Little Genesee, N. Y. | 10 00 | |
| Mrs. M. C. Irish, Ohi | 1 00 | |
| J. T. Lewis | 50 | 11 50 |
| Second Horkinton Church | | 50 00 |
| Bequest of Wait S. Burdick, Friendship, N. Y. | 25 00 | |
| Martha P. Burdick | 25 00 | 50 00 |
| Orin Jones, Dodge Centre, Minn., C. M. | 75 | |
| H. D. Clarke, " " G. F. | 5 00 | |
| Phebe Olin, " " " | 1 04 | |
| Bert Crandall, " " " | 50 | |
| Harry Sweet | 52 | 7 81 |
| Friendship Church | | 8 22 |
| Received through Woman's Board: | | |
| General Fund | 79 00 | |
| Miss Burdick's salary (Teacher Fund) | 350 60 | |
| Medical Mission (Nurse) | 35 30 | |
| " (Dispensary) | 25 00 | |
| " (Dr. Swinney) | 64 12 | |
| Alabama Tent | 10 00 | |
| Miss Palmberg's expenses to Shanghai | 50 00 | |
| Home Missions | 37 48 | |
| Holland | 3 00 | |
| China | 3 00 | |
| Mrs. W. C. Burdick for education of Chinese girl | 30 00 | |
| Yong Zing, in S. M. S. | 25 00 | |
| Bed in Hospital—Earnest Bed | 18 00 | 760 50 |
| First Brookfield Church | | 30 75 |
| Interest on Mortgage Note, Permanent Fund | | 38 00 |
| Mrs. C. B. Cottrell, Westerly, R. I. | 50 00 | |
| Hattie P. Cottrell | 10 00 | 60 00 |
| Mrs. Beni P. Bentley | | 5 00 |
| Received through G. M. Cottrell: | | |
| Mrs. Ann Burdick, Alfred | 5 00 | |
| Mrs. Will H. Crandall, to complete L. M. | 4 00 | 9 00 |
| Mrs. Robert Williams, Milton, L. M. | | 25 00 |
| Collection at Quarterly Meeting, Lincklaen Church | | 2 00 |
| West Edmeston Church | | 8 87 |
| Friends in Alfred for Miss Palmberg's expense to Shanghai | | 6 50 |
| Mrs. Eugene Stillman for Mr. Ashurst | 1 00 | |
| J. P. Mosher | 50 | |
| L. F. Randolph | 50 | 2 00 |
| Y. P. S. C. E. of Second Brookfield | | 11 48 |
| Collection at Conference | | 108 88 |
| Hartsville Church | | 5 00 |
| Y. P. S. C. E., Richburg Church H. M. | 50 | |
| Plainfield Church | | 50 |
| A friend, Smyth, S. D., C. M. | | 20 90 |
| Southampton Church | | 64 |
| Washington National Bank Interest on Per. Fund | | 20 00 |
| Mrs. Baldwin and family, Glen Beulah, G. F. | 3 90 | 8 75 |
| Alabama Tent | 3 00 | 6 90 |
| Received through RECORDER Office: | | |
| Mrs. A. W. Swenson, Forest City, Iowa, M. M. | 5 00 | |
| Hannah Swenson | 5 00 | |
| Mrs. S. P. Maxson, Charlotte, Va. | 1 00 | |
| Jacob Brinkerhoff, Alfred, C. M. | 1 75 | 12 75 |
| E. J. Potter, Oakland, Cal., Church Building Fund, Boulder church | | 10 00 |
| Mrs. C. T. Hallock, Wellsville, N. Y. | | 2 60 |
| Friendship Church | | 8 87 |
| Chicago Church, C. M. | 4 00 | |
| G. F. | 6 60 | 10 60 |
| | | \$1,314 85 |

E. & O. E.

A. L. CHESTER, Treas.

WOMAN'S WORK.

THE UNFAILING REFUGE.

BY M. A. DEAN.

Sometimes my over-weary heart,
Aching, from wound of piercing dart,
Or thrust of faithful conscience, deeper still,
And far more painful, that it cannot kill,
Is lifted up;—and—all my pulses thrill
With earnest hope, and all my will
Is swallowed up in His who gave
The grief and anguish, but to save!

Then in my heart, so sick and worn,
The Christian's high resolve is born;
And, earnestly, on bended knees, I pray
For strength and grace to bear me on my way,
And in such holy presence, while I stay,
My soul seems lifted from this load of clay,
And love and trust and thankful joy
All trace of bitter grief destroy.

"MORE things are wrought in prayer
Than this world dreams of. Wherefor, let thy voice
Rise like a fountain, . . . night and day.
For what are men better than sheep or goats
That nourish a blind life within the brain,
If, knowing God, they lift not hands of prayer
Both for themselves and those who call them friend?
For so the whole round world is every way
Bound by gold chains about the feet of God."
—Tennyson.

The following history of Dr. Rosa Palmberg's life, which she related at the Conference on Missionary Day, should have appeared at an earlier date in our columns. We regret the unavoidable delay.

"Dr. Palmberg was born in Upsala, Sweden, in 1867. Her mother died when she was three years of age, and very soon after the family moved to Stockholm, where they lived till 1873, when she and her sister came with their father to America. She lived in Peoria, Ill., for nine years, and then went to live in the family of Geo. W. Butts, in West Hallock, Ill. While living in Peoria she became a member of the Presbyterian Church, at the age of eleven years. In West Hallock she first learned that the Seventh-day was the Sabbath. She was baptized by Rev. G. M. Cottrell, uniting with the church the second year of her stay there. Her father was drowned in 1885. She attended Milton College during the years 1887-1888 and 1889-1890.

At different Associations and meetings of our people she heard the call for a helper for Dr. Swinney, and wondered that among all our young people there were none to offer themselves to that work. At last at a quarterly meeting in Walworth, Wis., in the spring of 1890, Mr. L. C. Randolph asked her if she had not thought of going to China. This question led her to offer herself.

After the news came from China that two native helpers had been provided for Dr. Swinney Mr. Randolph suggested that she take a medical course; thinking that by the time she had finished her studies, another physician might be needed there. She began her medical studies in the fall of 1891. She graduated from Hahnemann Medical College in April, 1894. Her expenses were paid by what she could earn during her vacation and by contributions from Mr. L. C. Randolph, and friends in Chicago and elsewhere. Last year she had help from members of the Missionary Board personally. Thanks are due to Dr. E. S. Bailey, Professor in the College, for help in different ways. She is now attending clinics every day at the Ophthalmic Hospital in New York City, and intends to sail for China later in the fall.

EXPECT ANSWERS.—Those who really believe in prayer, really pray. Those who really pray look for answers. Those who look for answers sooner or later get them.—Home Missionary.

PERSONAL MISSION WORK AT HOME.

Many of us had the privilege last summer of hearing from one of our dear sisters who is working for us in China, about the work there. We were especially interested in all that Dr. Swinney told about the Chinese women; how gladly they receive the gospel and what a wonderful help it brings to their sad lives. As we listen to such talks or read of the efforts which devoted missionaries are making in all heathen countries, of those workers especially who are striving to elevate and help women, we are inspired with the desire of doing all that we can to help in this work, sometimes even to the degree of wishing to give our own lives to it. And when it seems impossible for us to leave home and friends and go to work in distant lands, we resolve to help those who have gone—to do our work through them by our prayers and contributions.

But while we are doing our work in China and other foreign countries thus indirectly, while we are filled with sorrow for the sin and ignorance so far from us, and love and sympathy for those who suffer from their effects, we should feel the same love and sympathy for unfortunate sisters within our reach, and be willing to give a part of our time and some personal effort to bettering their condition. This may mean a far greater sacrifice of self and ease and comfort than our contributions of money, even when they are earned by extra labor or the giving up of pleasures.

An editorial in one of the large New York papers some time ago criticized severely some women who, under the protection of escorts and policemen, had recently been visiting the slums of Chicago.

If, as the paper claims, this was only the indulgence of a morbid curiosity for which the women themselves were the worse and nobody else the better, the criticisms are just, and it is to be hoped will discourage others who may be tempted to follow the example of these women with feelings of curiosity and repugnance only. But when women go among their sisters at home, who are bound down by poverty, ignorance or vice, with hearts full of sorrow for suffering and sin and love for the unfortunate and the sinning, when they are inspired with the same spirit of unselfishness and consecration which sends our missionaries so far from home and friends, "slumming," as a popular fad, will be replaced by earnest work for the Master and efforts to really help his children.

This requires a feeling of love and sisterhood for all women of which a beautiful illustration, although an imaginary one, is given in Besant's story of "The Children of Gibeon," in which Valentine leaves her happy home to win the love of her poor sister, and be able to help her and her unfortunate companions.

But very practical and gratifying work along these lines is being done by missions and college settlements in large cities, and by bands of King's Daughters and Friendly Visitors of the Charity Organization Societies. The work may be simply acting as a friend to some one whose life has been less fortunate and happy than our own; sharing whatever culture and brightness our lives contain, and whatever of helpfulness we have to offer, with those whose opportunities have been narrower than ours. Our own lives will become broader, and we shall learn lessons of patience and charity while working Christ's will in such small ways.

Can not each one of us find a tiny corner of mission work at home open to us for personal

effort, without losing any of our interest in or lessening our help for foreign missions?

MARY TITSWORTH GREEN.

OUR DUTY TO EDUCATE OUR CHILDREN IN THE SPIRIT OF MISSIONS.*

BY MRS. J. P. MOSHER.

Education and religion are the piers on which our civilization rests. They should be constructed with so much wisdom, and cemented with such a large amount of love and charity, that the tread of the armies of inebriates, anarchists and Coxyites will not be felt, or cause a perceptible tremor at the foundation. Education of every kind has two values: value as knowledge, and value as discipline. Webster says, "The feelings are to be disciplined, the passions are to be restrained, true and worthy motives are to be inspired, a profound religious feeling is to be instilled, and pure morality inculcated, under all circumstances. All this is comprised in education."

Our children are heaven-born trusts, which have been placed in our care. We seek to educate them in literature, art and sciences; neither do we neglect to train their physical nature. We would not expect a child to make progress in a language if he paid no attention to the roots and endings of words, and the conjugations of the verbs. So we must not expect our children to be interested in missions and the missionaries unless their thoughts be directed in those particular lines. All mental growth is attained through the exercise of the mind. If exercise be the law of growth in the physical and mental world, will it not hold good in the spiritual? One of the essential things we should teach our children is, that they are an active part of the citizenship of this world, and that they will soon represent the moral and mental caliber of the age. "Ignorance is the mother of indifference," and "opportunities are the offers of God." Our opportunities are great, and it rests largely with the parents whether the child possesses this spirit of missions or not. Their lives are shaped largely in certain lines of thoughts and deeds by the parents, either consciously or unconsciously. If they never hear the subject of missions discussed, or a prayer offered, or see a sacrifice made, we would scarcely be surprised to find that the subject has little of interest to them. If when telling stories at bed-time, you substitute for Mother Goose Rymes, or intermingle with them, the story of that grand old missionary, Paul, or the trials and adventures of our own missionaries, and explain to them how in heathen lands the little boys and girls are praying to a god made of wood, you will be able to sow a good seed in that fertile soil of the heart. Missionary literature is a parent's most faithful assistant. We all like the tangible things in life, and when the children of our homes have seen our missionaries, and have heard them relate the stories of their trials and blessings, as did Dr. Swinney last year in her tour of the churches, it certainly fills them with a lasting interest in missions, and creates a desire to know more. No one could hear her talk of the great work she was doing, so bravely and well, without being inspired with a desire to assist with our money and prayers. I am told that her mother was accustomed to talk and pray with her children about the missionaries and the need of reinforcing the mission. Does anyone doubt the mother's devotional influence

*Read at the Woman's Hour of the General Conference, and furnished for publication by request.

on that daughter? Mr. and Mrs. Davis's talks and visits among the people of our denomination were a great educating force in this respect. But it rests largely with the parents to supplement the work of these assistants.

The object of education is the formation of character. May not the characters of our children be so rounded and complete that they will be infused with an unquenchable zeal to send or tell that dear old story to all the world. I am deeply impressed with the responsibility of parents in this respect. If we could always remember that "life is a thread running interminable through the warp of eternity," that our children are alone from God, and that we should be held responsible for the trust thus imposed, would we not spend more thought, care and time to feed the roots of their being, enlarge their capacities, nourishing whatever is good and repressing whatever is bad?

It is not possible to measure life, but it is possible to cherish that lofty and sacred enthusiasm which the dawn of life awakens, and then to trust all in the abiding will, the abiding name, of our Father.

THANKS FROM MISS PALMBORG.

I would sincerely thank the ladies of the denomination for their generosity in providing my outfit, and for the genuine good will and interest I have met everywhere. Articles that have not yet been sent in should be sent very soon for packing, to me at the New York Institution for the Blind, 34th St. and 9th Ave., N. Y. City.

ROSA W. PALMBORG.

AN OLD colored preacher asked, "Did you ever hear of a church dying from giving too much? If you ever hear of such a church let me know, and I will make a pilgrimage to it, and I will climb upon its old moss-covered roof, and I will look up to heaven and say, 'Blessed are the dead that die in the Lord.'"

BIND together your spare hours by the cord of some definite purpose, and you know not how much you may accomplish. Gather up the fragments of your time, that nothing may be lost.—Dr. Wm. M. Taylor.

NEVER think that God's delays are God's denials. Hold on; hold fast; hold out. Patience is genius.

TEMPTATIONS are resources, if we chose to make them such. We have but to resist them to acquire new strength in each resistance. We thus draw from them not only that which shields us against them, but that which adds new plenitude of power to character. If one counts his moral poverty by the temptations to which he has yielded, and his moral riches by those which he has resisted, he must remember that there is always the weak and unguarded point where the Arch-Thief of character is ready to break through and steal.—S. S. Times.

SYMPATHY cannot remove a burden of sorrow or of trial, but it may encourage one to bear up under his burden; and no man is so strong as to be above the need of help and cheer in this line. One who has been sorely smitten, and who feels the weight of his burden of bereavement, writing in acknowledgment of kind letters of sympathy coming from absent friends, says: "They did me good, as hands stretched across the distance to find mine." If we can do no more for a friend in his trial, we can at least give him proof that our hands are stretched across the distance to find his.—S. S. Times

THE SOVEREIGNTY OF THE STATES;

or Religious Liberty Not Guaranteed by the United States Constitution.

W. H. LITTLEJOHN.

In legal parlance a Sovereign State is defined to be one "which administers its own government and is not dependent upon or subject to another power." When the American colonies were under the dominion of Great Britain they were subject to her authority and possessed, practically speaking, none of the attributes of sovereignty. When they threw off the British yoke they declared that they were and "ought to be free and independent States." At the end of the Revolutionary War they had demonstrated their right to independent existence and the exercise of sovereign power. At that time, each individual colony was independent of every other colony and possessed of the attributes of a state qualified to exercise all the functions of a government possessed of unlimited ability to legislate and act for itself. When the United States Constitution was adopted the original colonies entered upon a new relationship. Having found the Confederacy unsatisfactory in its workings by reason of the fact that it was a voluntary league between States which could be set at naught by any one of them at will, they formed a more perfect union through the adoption of the United States Constitution. "This body [the Congress of the Confederation,] could do little more than recommend measures. As it could not legislate directly upon persons, its measures were to be carried into effect by the States; but the States were not in all cases willing, and some of them did at times refuse to do so, and Congress could not compel them." "Government Class Book, by Young, pp. 94, 95." In doing that they ceased to be, in the fullest sense of that term, sovereign States; since in creating the general government, they voluntarily agreed to surrender to the same, some of the powers and functions of independent existence.

From that time forward the authority of the United States government when acting in its proper sphere became supreme. No matter how distasteful an act of Congress might be, there was to be no escape from its obligation, provided it was constitutionally enacted. On the other hand, a law of Congress, in order to be binding must come within a clearly expressed delegation of authority to that body to enact such a law. As there would of necessity be a difference of opinion as to the constitutionality or unconstitutionality of certain statutes, the Supreme Court was instituted to be the final arbiter in such cases. From that time on the government became composite in its nature; the citizen owned allegiance in fact to two governments; that of the nation and that of the State to which he belonged. In each of these governments—if I may be allowed that expression—there was a legislature to enact, an executive to enforce, and a judiciary to pass upon the validity of laws. It will be readily perceived that there would be a liability at every step to a conflict on the point of jurisdiction between the national and the State legislatures. As already stated, the courts were empowered to settle all questions of such a nature. From their finding there was to be no escape save through revolution.

The advantages of this dual form of government are very great. It will be seen, however, as suggested above that the liability to friction between the national and the State governments is a constant menace. To guard, as far as possible, against that friction, the national

constitution outlines with great clearness the proper sphere of the national legislature. When the Constitution has prescribed on the one hand the duties, functions and capabilities of the general government, the fact is distinctly set forth on the other hand, that "the powers not delegated to the United States by the Constitution nor prohibited by it to the States, are reserved to the States respectively as to the people." (Art. 10 of Am.) The reader will note the fact that in the amendment quoted the rights and powers of the States are guarded with jealous care. Lest the language employed might fail to cover all the prerogatives properly belonging to the States and reserved by them, the Constitution distinctly declares that any failure to mention such reserved rights, should not be used to the disparagement of the States in the matter of the powers not delegated to the general government. "The enumeration in the Constitution of certain rights shall not be construed to deny or disparage others retained by the people." (Art. 9 of Amendment.)

This much in reference to our dual form of government. The way having now been prepared for it, the writer wishes to make an application of the foregoing facts and principles to the question whether Congress has jurisdiction to legislate for the separate States in matters of religion. If they have, then, as already determined, it is not because of any original jurisdiction of their own but because such a power has been delegated to them by the States. That such a delegation has never been made might be proved in two ways: 1. The Constitution nowhere in explicit terms gives to Congress jurisdiction in the States or any where else over the religion of the citizen. 2. On the other hand, it distinctly declares that "Congress shall make no laws respecting an establishment of religion, or prohibiting the free exercise thereof." (Art. 1. of Am.) If the language of the foregoing citation means anything Congress is unequivocally prohibited from legislating, either in the separate States or elsewhere, in a manner to interfere with the fullest and freest right of the citizen to the exercise of conscience in matters of faith and worship. The words, "prohibiting the free exercise thereof"—*i. e.* religion—forever preclude the national legislature from in any way restricting by law the enjoyment of perfect religious liberty on every foot of American soil. The provision in question receives added emphasis when the fact is recalled that it is found in the first amendment offered to our national Constitution, or under circumstances such as to render it certain that the attention of the people at large was directed especially to the danger that the general government might attempt to interfere in matters of religion. The reader will observe that it is to the last clause of the constitutional limitation that especial attention is directed. The writer apprehends the words, "Congress shall make no law respecting an establishment of religion," are quite generally misapplied or misunderstood. Evidently there was danger that in this country, as in England, a State Church might be created by congressional enactment. To prevent this and to guard against other dangers the first amendment to the Constitution was adopted. The necessity for such action is apparent when it is remembered that at the time in question certain of the States actually did have an establishment of religion, or at least a form of worship favored by State laws.

At this point we are brought face to face with the proposition that the constitutional inhibition upon Congress to *prohibit the free exercise*

of religion covers as much ground as some have supposed that it does. The opinion seems to be quite prevalent that when Congress was forbidden to interfere with matters of religion, or establish a State Church, it follows as a matter of course that the States would be under the same restriction, *i. e.*, that they are prevented by the first amendment of the United States Constitution from creating a State Church or in any way interfering with the religious belief and practices of the citizen. Believing that such a theory is unsound in fact, and that those who rely upon the same are doomed, sooner or later, to meet with bitter disappointment the writer challenges that view in this connection. He is clearly of the opinion that while the amendment in question is valuable in showing the trend of popular sentiment at the time that the amendment was passed, and while it is of infinite importance in the direction of precluding Congress from interfering in matters of religion, the courts would unhesitatingly decide that it was never designed to limit in any way the separate States from dealing with matters of religion in their own borders as they might see fit. Mark the words. It is the first amendment that the writer is talking about now and nothing else. The question whether a State legislature has the *moral* right to interfere in matters of religion, is not now passing in review. A *moral* right is one thing, and legal power is another thing. The question at issue right here, I repeat, is whether the first amendment should be construed as denying to the State what it denied to the national legislature.

The writer of this article insists that it does not, and never was intended to, limit the powers of the States to deal with religious matters over territory under their jurisdiction. In support of this proposition, he offers the following consideration: 1. The historical view of the question precludes such a hypothesis. At the time when the first amendment was passed some of the separate States actually had something resembling establishments of religion supported by State laws. 2. At the time in question also the States did exercise jurisdiction more or less fully over the question of religion within their own borders and make laws respecting worship, the support of the ministry, etc., etc. 3. When the first amendment was passed, laws for the enforcement of Sunday rest were upon the statute books of all, or at least nearly all, of the States. Many of these same laws are still in existence, being the very ones under which Sabbatarians are now punished, in certain States, for Sunday work. This being true, our friends who hold to the view which we antagonize, must either admit that Sunday laws would not come within the purview or scope of the first amendment as something which would interfere with the free exercise of religion, or else they must admit that the States were not prohibited by that amendment from passing such laws, and that in doing so, they exercised what they claim to be the prerogative of a State independently of the general government.

To reason that in prohibiting the general government from interfering in matters of religion was tantamount to prohibiting the State from doing the same thing is to argue against all the presumptions in the case. If the States had so understood the matter, assuredly they would never from that time forward have tolerated semi-State churches or undertaken to interfere and regulate in any way the worship of their citizens. Take the view defended in this paper and all is clear. While the State with-

held from the general government the right to create a State religion or to prevent the free exercise of religion, they nevertheless claimed the right to control those things within their own limits. This they did on the ground that in such things, each State was sovereign.

4 To argue that a State cannot do within its own territory anything which the general government is forbidden to do within those limits, would lead to the most absurd conclusions and the most disastrous results. The general government, for example, cannot interfere with the internal polity of any State acting within its proper sphere. To the State belongs the exclusive right of adopting and amending its own constitution, of enacting laws for the establishment of schools, for the execution of its own enactments, for the election of State officers and a State legislature, for the collection of taxes for the improvement of roads, etc., etc. Not so with the Congress of the nation. They cannot do within the boundaries of a State any one of the things just mentioned, or any one of a thousand other things that might be mentioned. This is so, not because the United States Constitution has given to the States jurisdiction over these questions, but for the reason that the States, or the people, had that jurisdiction in the beginning and had never surrendered it to the general government. A good illustration of the independence of a State in the matter of regulating its own internal policy is found in the condition of things before the Rebellion. At that time slavery existed by virtue of local statutes in many of the States. No intelligent person will deny either of the following propositions: (a) Congress had no power, at the time in question, to abolish slavery in any State where it existed by virtue of State laws. (b) Congress could not then, and cannot now establish slavery in any State. (c) The States in which slavery existed had the power to abolish slavery within its own borders at will. From the foregoing illustrations the reader will readily discover that a State can do many things within its own limits which Congress is prohibited from doing.

5. Up to this point an effort has been made to controvert the claim that it follows as a matter of course that anything which Congress is forbidden to do is necessarily prohibited to the States. It would seem that enough had been said already to settle this question, but the following extracts from the writings of Thomas Jefferson should be decisive on the point:—"I consider the government of the United States as interdicted by the Constitution from intermeddling with religious institutions, their doctrines, discipline or exercises. This results not only from the provision that no law shall be made respecting the establishment or free exercise of religion, but from that also which reserves to the States the powers not delegated to the United States. Certainly no power to prescribe any religious exercise or to assume authority in religious discipline, has been delegated to the general government. It must, then, rest with the States, as far as it can be in any human authority." (American State Papers by W. A. Blakely, p. 56, Ed. 1891.) The reader will note the fact that in the citation just given Mr. Jefferson distinctly declares that the government has no power to interfere any where in matters of religion. In proof of this proposition he alludes to the circumstance that they are inhibited from so doing by the National Constitution. He does not stop with that statement, however, but goes on to remark in substance that as the Constitution prohibits

Congress from acting in such matters, in so far as the power to regulate such things exists any where, it must come within the province of the separate States, since they have never delegated the same to the general government, and since all powers not so delegated are reserved to the States. Were it necessary many other authorities agreeing substantially with what has been quoted from Mr. Jefferson might be adduced to establish the proposition that a prohibition to the Congress to enact laws on a given point is by no means tantamount to a like prohibition upon the States. The subjoined extract is very explicit on this point, and is taken from the writings of one who is high authority on such questions:—"It is to be observed of this instrument, [the United States Constitution,] that being framed for the establishment of a national government it is a settled rule of construction that the limitations it imposes upon the powers of government are in all cases to be understood as limitations upon the government of the Union only, except where the States are expressly mentioned." (Cooley's Com. Limitations, p. 26.) This conclusion reached it must be obvious at a glance that those who have relied for their security to freedom of worship and opinion in matters of religion upon the fact that the first amendment to the Constitution prohibits the National Legislature from interfering with the same, are leaning upon a broken reed which is destined to give way and pierce the hand resting thereon. That amendment it is true, will or ought to protect them from national laws oppressive in their character, but it will not shield them from similar laws passed by the States.

The issue, therefore, must be made up between the citizen and the State to which he belongs; so long as conditions are as they are if he can succeed in securing the desired protection in matters of religion through the State courts, it is well. What his chances are in that direction the past and the present must decide. In several States of the Union conscientious Sabbatharians have lately been imprisoned and fined when attempting to carry out their faith by working on Sunday in an inoffensive manner. In the State of Tennessee on three separate occasions they have carried their cases to the Supreme Court of the State, and have been defeated. Similar results have been experienced in other States. The question naturally arises, therefore, Where is the remedy for these crying evils? There are now 44 States in this Union, Religious Liberty, therefore, cannot be enjoyed in the nation as a whole so long as any one of these States is inclined to be intolerant. Not only so, but religious liberty may be guaranteed in any one of them to-day, and by a change of the Constitution or laws, denied to-morrow. Is it not manifest that in the present order of things religious liberty will be in constant peril in this country? From the days of witchcraft down to the present hour there have been upon the statute books of the land laws inimical to perfect freedom of conscience. To say that matters are likely to improve in the future is to reason against all the probabilities in the case. By the force of circumstances, or as a result of deliberate plan, zealots are now, and will continue to be able to shape the laws of many States so as to oppress all who differ with them in opinion. In this matter they must be defeated in some way, if possible.

The burning question of the hour, therefore, is: How shall this be done? There are two courses that can be pursued. 1. The battle can be fought in the States separately. 2. The United States Constitution can be so amended

as to prohibit the States from interfering in matters of religion as it has already been amended, to prohibit Congress from so doing. If the first plan be adopted, a running fight must be carried on, first in one State and then in another, until the whole 44 States have been conquered to religious liberty. This fight would not end even though for a time religious liberty should triumph in all the States, but would have to be continued at intervals so long as time shall last. Adopt the second plan and the result will be very different. If the Constitution be once amended, as advocated in this article, by one masterly stroke religious liberty will be established on every foot of the national domain. The only way that matters could be brought again to the present condition of things would be by striking out or over-riding the amendment thus secured. This would be infinitely more difficult than it would to amend or override the Constitution of a single State, and therefore offers a solution of the question greatly to be preferred to any other that can be suggested. Is it replied that the amending of the Constitution as I suggest could only be secured through a hard and protracted fight? I answer, Very true; but the result to be gained presents a motive which should nerve every lover of religious liberty for the conflict, be it long or short, easy or severe. Right-minded men of every faith, and of no faith, will see the justice and wisdom of the plan proposed and give it a hearty support.

Reader, are you not ready to enlist for the war? Never did any reform offer a grander field for philanthropic effort and courageous devotion to principle than the one advocated in this paper.

BATTLE CREEK, Mich.

WHEN THE SALOON GOES.

The increased consumption of bread will raise the price of wheat.
 The increased demand for shoes will increase the demand for hides.
 The increased call for clothing will make the wool and cotton markets boom.
 The wages of farm laborers will advance, because the productive value of their labor will advance.
 The wages of coal-miners will be raised, because the consumption of coal will be vastly increased.
 The wages of railroad men will advance, because new trains will have to be put on to meet the demands of trade.
 The slum politician will no longer run the political primaries.
 The ginmill statesman will no longer sell out the State to corrupt corporations.
 The besotted anarchist will no longer arouse public sentiment against justifiable strikes.
 The hotheads in the labor union will no longer precipitate a strike regardless of consequences and the chances of success.
 The wives and sisters of drunken bums will no longer be forced to compete in the labor market, to keep body and soul together.
 The penitentiaries will be depleted and the contract labor problem will solve itself.
 The foreigners who care more for drink than they care for their children will stay away, and the immigration problem will be solved.
 The beer guzzling anarchists will go back to the Old World and stay there.
 Children will no longer be conceived by drunken fathers, nursed by besotted mothers, and educated in the dives.
 The inmates of the brothels will leave their business or leave the country, for the brothel can thrive only on liquor.
 Lynching will grow beautifully less, and cases of rape will be few and far between.
 Two-thirds of the divorce lawyers will find their occupation gone.
 Twenty-five million a week will be restored to legitimate trade, and hard times will vanish like the morning mist.—*The Voice*.

For the SABBATH RECORDER.

GOD OF THE MORNING LIGHT.

God of the morning light,
Thy radiant face we greet,
Thy heavenly beams are bright,
Thy smiles divinely sweet.

We laid us down in peace,
We nothing had to fear,
Thy care thou didst not cease,
We felt that thou wert near.

Awaked we're still with thee,
Else we had waked to weep,
Away thou didst not flee,
When we were fast asleep.

What grace, what wondrous love,
With us always to be,
Descending from above
To stay with such as we.

God of the morning light,
Thy radiant face we greet,
Thy heavenly beams are bright,
Thy smiles divinely sweet.

ALFRED, N. Y.

L. C. R.

REPORTS OF COMMITTEES AT THE LATE CONFERENCE.

ON SABBATH-SCHOOLS.

Your committee on Sabbath-school work would respectfully report:

That in their opinion the work of our Bible-schools is of vital interest to this denomination. In these the boys and girls that are to be our preachers and teachers, the managers of our Boards, our business men and women, the fathers and mothers of the future, are being instructed in the truths of God, or else they are growing up without these Sabbath-school influences and instructions.

Your committee believe it is necessary that we should put these interests abreast with our other lines of work, and to this end recommend,

1st. That the General Conference give the Sabbath-school Board hereafter an hour, in which to present a special programme, embodying their report and other matters pertaining to the work.

2d. The organization of home classes wherever it is practicable.

3d. That the Board hold Sabbath-school Conventions or Assemblies in the different Associations.

4th. We would urge upon the schools the necessity of working with the Board in obtaining full reports from all the schools of the denomination.

I. L. COTTRELL,
O. U. WHITFORD,
B. F. ROGERS, } Com.

ON DENOMINATIONAL HISTORY.

Your committee on Denominational History would respectfully submit the following report:

1. Real history is not only a record of human thoughts and deeds, but a revelation of the divine plan for the redemption of men and the development of the kingdom of heaven.

2. There is a philosophy of history; that is to say, great principles have determined the character and course of events. These principles can and ought to be discovered, classified, and set forth, as essential to a clear and profitable apprehension of the invaluable lessons of all history.

3. Unless our denominational place and work in the world are found to be indicated by the history of the past, and seen to be important factors in the making of history for the future, we cannot claim that they stand on any solid Scriptural or reasonable foundation.

4. We, therefore, earnestly recommend that our denominational, historical and biographical publications be owned and read in every family, and, so far as practicable, furnished to religious leaders and public libraries.

5. Inasmuch as there seems to be no special or important use for this Conference committee on Denominational History we suggest its discontinuance.

AURTHUR E. MAIN,
JOSHUA CLARKE,
J. M. TODD,
L. F. RANDOLPH, } Com.

ON PRESIDENT'S ADDRESS.

Your committee appointed to consider the proper disposition of the address of the President would respectfully report as follows:

We recommend that the address be printed in full in the SABBATH RECORDER, and that the editor of the Young People's page be requested to draw the attention of our young people to the thoughts therein expressed, by editorial comment, urging them all to peruse the address.

We desire, furthermore, in presenting this report to emphasize the position taken in the address that there is room in the world for young Seventh-day Baptists in all honorable callings. Three things, however, are needful. The first is Faith. A young Seventh-day Baptist who has faith in God, and who trusts him absolutely, will never be forsaken of him. The second is Fitness. A young Seventh-day Baptist ought not to expect a place to be made for him in social or business life simply because he is a Seventh-day Baptist. He must be able to do something for the world, and be willing to do that for which he is fit. The third is Firmness. If our young Sabbath-keepers are the stuff of which martyrs are made, and firmly resolve that they will keep the Sabbath, no matter what they do, they will get along; but, if they show a weakness and a disposition to give up the Sabbath if they cannot readily find a good Sabbath-keeping position, they will surely fail. With these three qualities all our young people may fearlessly go out into the world, and going, they will be to the world a blessing.

Respectfully submitted,
WILLIAM O. DALAND,
ARTHUR E. MAIN,
C. A. BURDICK, } Com.

ON STATE OF RELIGION.

Your committee on the State of Religion respectfully report that the present condition of the churches as appears from the report of the Corresponding Secretary of the Conference and the Secretary of the Missionary Society is encouraging and hopeful. Eighty-five churches have reported. Harmony, peace, and brotherly love very generally prevail. Many of the churches have received spiritual refreshing from the Lord. Eleven churches report especial revival seasons, and some of them a wonderful visitation of the Holy Spirit and a large ingathering into their membership. While two churches are reported disbanded, three have been organized. Some of the small churches have been greatly encouraged and strengthened. The net increase in the membership of the churches reporting to the Conference is quite large. The additions by baptism are 325; by letter 182; by testimony 44; making the total increase 551. The loss by death is 129; dismissed by letter 200; by exclusion 74; the total decrease being 403, and the net gain 148, but counting in the membership of the two churches admitted to this Conference the net gain is 208. There is a marked interest and success in evangelistic work in different portions of our beloved Zion, and not only have many souls been converted to Christ, but some 45 are reported as converts to the Sabbath, and we are satisfied there are many others not reported. It is very hopeful that so many earnest

appeals come from small and large churches alike for evangelistic work, and that they are not only praying for it but are ready for it. The Christian Endeavor Societies are proving very efficient factors in revival work, in building up the churches and in holding the things which remain. The interest of our churches in all lines of denominational work—missionary, evangelistic, tract, Sabbath Reform and educational—is very manifest and greatly brightens the prospects before us as a people. With greater consecration to Christ and his service and more earnest and faithful personal labor for the salvation of men we expect that the year to come will prove more fruitful in all lines of our work as a people.

O. U. WHITFORD,
E. B. SAUNDERS,
A. B. PRENTICE, } Com.

NORTONVILLE, KANSAS.

Last Sabbath it was the writer's pleasure to stand again before his old Nortonville parishioners, with whom he had served about seven years in hard work. There was a large audience present, especially considering the heat and suffocating dust. There was also present an Elder Graham, wife, son and daughter, recent converts to the Sabbath from Missouri, who were received by Pastor Todd into membership with our church. More fruit of the work of *The Outlook*. Sabbath-school had scarcely closed ere the threatening clouds caused a speedy scattering of the people, and since then several good rains have greatly improved the country and the comfort and feelings of the people. While this section has shared with the rest of the country in the drouth, it shows it as little as any portion. Though the corn will yield perhaps only about half of a crop, the price will be much better than usual; old corn now sells for fifty cents.

Nortonville is having a splendid building boom this year in brick business blocks. Two one-story brick rooms completed and occupied as harness store and restaurant, \$3,000. The bank of Nortonville, new two-story pressed brick block, with bank, post office and tonorial rooms on Main street, and one room on Railroad street, the second floor used for offices, cost \$5,500, will soon be ready to occupy.

Another one-story brick block on Main street, with four store fronts, to cost \$6,000, will be completed within one or two months. There is a new \$1,000 warehouse; also at least four new residences have been erected this season. I have already done three days canvassing for the Societies and the RECORDER and hope for satisfactory results, notwithstanding Bro. S. R. Wheeler recently carried about \$100 from the society for the Boulder Church.

G. M. COTTRELL, *Field Sec.*

SEPT. 6, 1894.

A GIRL'S COMPOSITION ON BOYS.

Boys are men that have not got as big as their papas, and girls are young women that will be young ladies by and by. Man was made before women. When God looked at Adam he said to himself, "Well I guess I can do better if I try again," and then he made Eve. God liked Eve so much better than Adam that there have been more women than men every since. Boys are a trouble. They are wearing on every thing but soap. If I had my way half the boys in the world would be little girls, and the rest would be dolls. My papa is so nice that I guess he must have been a little girl when he was a little boy.

SERMONS AT THE CONFERENCE.

BY S. R. WHEELER.

Item "E," under the third resolution adopted at the recent Conference, reads thus: "That larger provisions be made for carefully prepared addresses on great living questions, and for religious services." That item has my hearty approval. I wish, however, to speak particularly of the sermons. Our best men should be called to preach the sermons at Conference time, and they should do their very best work at that time. All ministers are sometimes obliged, yes, it is oftentimes their duty and privilege, to preach without full preparation. But at Conference—well, let us see:

1st. The sermons are heard by a large number of our own people. They should be such as to mold the thought, stir to action, and set on fire the soul of the hearer. They should be worthy of being re-echoed in all the churches.

2d. The sermons should be models for the young ministers and theological students, and a never-to-be-forgotten inspiration to all young people, and also to the older ones.

3d. At every Conference there are many outside of our own denomination who judge us as a people by the prominent ministers who preach the sermons. These, with other thoughtful ones, are not moved by words and rhetoric but by the deep-seated thought and holy zeal of the preacher.

The above considerations should have proper weight at our Associations. This applies particularly to the delegates from Sister Associations. The appointments for preaching should be made in ample time for preparation. Then the appointees should study to show themselves workmen who need not be ashamed. Sometimes it may be necessary to call for a sermon from one not expecting to preach. This will be understood at the time, and will be looked upon quite differently from the case where the preacher received his appointment months before. And, after all, an almost impromptu sermon touches some hearts which the prepared sermon failed to reach. Be it ever remembered that: Inspiration of God, filled with the Holy Spirit of God, at the time of preparation and delivery is essential to efficient preaching. Without this inspiration the preaching will be tame and of little worth. To whatever degree the preacher is inspired, in that degree will he be an inspiration to others. If the preacher himself is not inspired of God, how can he be the means of inspiring others?

BOULDER, Colorado, Sept. 3, 1894.

TRACT SOCIETY.

Receipts in August, 1894.

Table with columns for donor names and amounts. Includes entries like 'Church, Second Alfred, N. Y.', 'Greenmanville, Conn.', 'Nile, N. Y.', etc.

SPECIAL FUND.

Table with columns for donor names and amounts. Includes entries like 'A. E. Main, Alfred, N. Y.', 'L. C. Rogers', etc.

E. & O. E.

J. F. HUBBARD, Treasurer.

PLAINFIELD, N. J., Sept. 1, 1894.

WILL some one who knows tell if the almost universal habit of finding fault has any connection with the well established fact that this of all habits requires least brains?

DELEGATES TO THE SOUTH-WESTERN ASSOCIATION.

TYRONE, Texas Co., Mo., Aug. 27, 1894.

The undersigned desires to say through your columns for the benefit of all concerned, and in answer to inquiries, that persons visiting the South-Western Association of Seventh-day Baptists in October, 1894, will do well to heed the following: viz; all coming from the east and north-east come via. of St. Louis, thence on the Iron Mountain Road to Poplar Bluffs; thence on the Current River Branch of the gulf, or Memphis and Springfield Railroad to Cabool, your stopping point. Those coming from the west or north-west, via. Kansas City, and there take the Kansas City, Springfield and Memphis Railroad to Cabool. From west and south of west via. Springfield to Cabool from south, and south-east via. Memphis, (Tenn.); thence, on the Gulf railroad to Cabool. Let all be in Cabool on the morning of the 10th of October, 1894, by 8.30 o'clock. The Lord willing we will be there by that time with conveyance for the brethren, over seventeen and one-half miles of rough road. Those arriving at Cabool before, or even on the morning of the 10th of October, will please rendezvous at the James House.

Fraternally,

S. W. RUTLEDGE.

HOW SHALL IT BE DONE?

Mr. Editor.—The last clause of a paper read at Smythe, South Dakota, as seen in RECORDER of August 30th, says: "Let us do all in our power to rid our country of this great evil; and the surest way to do this is to educate the children in the cause of temperance."

I think the surest way would be to close the two hundred and forty thousand saloons that are luring our young men and boys to destruction.

The Christian Instructor, of Philadelphia, tells us how to do it, in the following language that we cannot misunderstand: "Now what is it that gives life to all this traffic? It is the license of it by the government? And why does the government license it? Because the two great political parties favor license. And why do the two great parties so act? Because Christian citizens vote with them and sustain them. The liquor traffic would not have legal existence in any part of this country for a single year if all the Christian citizens should decide by their votes that it should not."

A. P. SAUNDERS.

IT has been said that the hardest words to pronounce in the English language are, "I made a mistake." When Frederick the Great wrote to the Senate, "I have just lost a battle, and it's my own fault," Goldsmith says, "His confession shows more greatness than his victories." Such an acknowledgment is a sign of genuine nobility of character. It has, however, been a puzzle to us how people can be so ready in their prayers to confess their offenses and yet so reluctant to frankly admit their mistakes to their fellowmen.—Mid-Continent.

MR. MOODY is said to have once entered a gospel temperance meeting in a strange city with a blue ribbon in his buttonhole, whereupon he was asked: "Are you a reformed drunkard?" and answered, with his characteristic emphasis: No, I am not," upon which his questioner, nothing daunted, said: Well, don't you think you ought to be?"

THERE must be brain service, hand service, foot service, purse service, as well as lip service, if we would see the answer to our prayers.—Studley.

IMMIGRATION.

It is, indeed, difficult to see how any measure of restriction can be devised that would have the effect of excluding from our shores a large proportion of the immigration flowing in, and at the same time have the least chance of being adopted by Congress. A total suspension of immigration for a number of years, such as has been proposed, would be at once rejected by an overwhelming majority of the Senators and Representatives from the West and the South as incompatible with the interests of their States. And as soon as an attempt is made to exclude large categories of immigrants, upon the basis either of language or of possession of money, or whatever else, it will at once be found that such a measure would serve to exclude the desirable together with the undesirable; and for this reason the attempt will fail. It will inevitably turn out that no restrictive legislation can pass Congress that does not practically confine exclusion to individual cases, such as contract laborers, criminals, idiots, invalids, paupers, anarchists, and the like. Legislation of this kind may apparently be made much severer than it is at present, but the number of immigrants it will exclude will always remain very small in proportion to the whole volume of immigration. The effect may be ever so salutary as far as it goes, but it will be very limited in extent. In our circumstances, political and economic, it cannot but be so. If we are wise, we shall, instead of wasting our time with vain schemes and hopeless attempts, calmly look things in the face as they are, and make up our minds to the fact that we have to do the best we can with our immigration substantially as it comes, giving it the best possible opportunities for making itself useful, and bringing to bear upon it the best possible educational influences to keep it from doing harm. No well-informed man ignores the immense service immigration has rendered to this country in the past, and no unprejudiced man will fail to recognize that it still can do very valuable service in the future.—Harper's Weekly.

THE EARL AND THE CANNIBAL.

A story is told of an old Fijian chief and an English earl—an infidel—who visited the Fiji Islands. The Englishman said to the chief: "You are a great chief, and it is really a pity that you have been so foolish as to listen to the missionaries, who only want to get rich among you. No one nowadays would believe any more in the old book which is called the Bible; neither do men listen to that story about Jesus Christ; people know better now, and I am sorry for you that you are foolish." When he said that, the old chief's eyes flashed, and he answered: "Do you see that great stone over there? On that stone we smashed the heads of our victims to death. Do you see that native oven over yonder? In that oven we roasted the human bodies for our great feasts. Now, you! you! you!—if it had not been for these good missionaries, for that old book, and the great love of Jesus Christ, which has changed us into God's children, you! you would never leave this spot! You have to thank God for the gospel, as otherwise you would be killed and roasted in yonder oven, and we would feasts on your body in no time!"

The gospel will make even a cannibal peaceful and harmless; but without the gospel civilized men may become fierce and as brutal as the cannibals ever were. Think of the French infidels of a century ago, clad in human skins from their tannery at Meudon, and wearing for wigs the scalps of their decapitated victims. Think of the anarchists, nihilists and dynamiters of to-day; and then think what humanity is without God, and what the world would be if the gospel and the Bible were banished from it.—H. L. Hastings.

"WELL, Edith, how do you like going to school: is your teacher nice?" "No I don't like her one bit! She put me in a chair and told me to sit there for the present; and I sat and sat and sat and she never gave me a present."

YOUNG PEOPLE'S WORK.

FOR THE BIG BOYS.

EDWIN SHAW.

The following are not real letters from real persons; but the questions asked are such as often confront young men. If the questions are not such as are of interest to the readers of the RECORDER I should be only too glad to try to answer any other questions which may be sent me. In other words, I invite correspondence from our young people in reference to anything which may be of interest to them.

I am a young man of eighteen, living in Southern Dakota. My father is a poor farmer and cannot send me to school. I have only a district-school education. Father says that if I want to I may have my time to myself and work my way through school as far as I want to go. But father's health is not very good, I am the only boy in a family of four children, and there is a small mortgage on the farm. Would you advise me to go to school or stay at home?

My dear fellow: Stay at home, by all means. I am sorry for you in one way, and yet in another sense you are to be envied. An education is a good thing, and I sympathize with you in your eagerness and willingness to labor and sacrifice in order to secure it; but there are things which are better and higher than a college training. Stick to the farm my boy, and stand by your father till the mortgage is tucked into the kitchen stove. Better times may be near at hand. Who knows what even one or two years of good crops may do? In the mean time take every chance of gaining useful knowledge from books and papers, from people and from nature. Make the old farm your school-room and ask the cattle, the brick, the plants, the clouds to be your teachers; and may God bless you.

I am going to Chicago this fall to begin a three year's course of study in a medical college. Had I better take a letter from my home church and join the church in the city? You see I shall be away only about six or seven months of the year, and it really will not make any difference about my attendance at the Sabbath services, for I intend to go to them anyway. What would you advise me to do?

Take a letter without fail. If the Chicago church was a large one, it would not make so much difference; but the membership there is made up quite largely of just such persons as you are, and the thing for you to do is to take a letter with you and join the first Sabbath. Don't forget it.

Please do not publish my name or even my post-office address. I am a young man a little under twenty. Like most other boys I have a girl I like pretty well. Now my mother thinks it is not just the right thing for me to go home with the girl from prayer-meeting on Friday nights and stay awhile at her home. I don't see anything wrong about it, do you? We study the Sabbath-school lesson, part of the time anyway. The fellow that waits on the pastor's daughter does it, he told me so himself.

Well, my dear boy, you might be doing something a great deal worse than studying the Sabbath-school lesson on Friday night with a nice attractive young lady, that's a fact, and I know that when your mother hears you come tip-toeing softly up-stairs she does not lie awake and worry about you as she would do if she knew that you had come from a saloon or a pool-room. But as a rule you will find that mother's judgment in regard to such things is a very good standard to go by. She was a young girl once herself, and has had years of experience to teach her. You had better take mother's

advice. And then anyway, can you not just as well take some other evening for your study? Try it after choir-practice, or reserve some evening for it especially. At any rate follow the advice of your mother.

I live in a small city in Eastern Iowa. The local union of the Christian Endeavor societies has opened a reading-room here. I am on the committee which has charge of the subscription list. We want one or two Chicago daily newspapers. Which will be best for our purpose?

The two leading Republican papers are the *Inter-Ocean* and the *Tribune*; the two leading Democrat papers are the *Times* and the *Herald*. The leading Independent paper is the *Daily News and Record*. All these papers have their good points and a choice is perhaps a matter of personal opinion, but since you have asked me I would say, if you cannot possibly have but one, take the *News-Record*. If your means permit take also the *Tribune*, and then if possible add the *Herald*.

I am fifteen years old, and I have a sister two years older who just pesters the life out of me. I cannot come into a room where she is, or near her but she has something to say about how I look. It is "Jimmy, do go and brush your hair," or "Jimmy, why don't you black your shoes?" or "Jimmy, what makes you wear your coat-collar turned up?" or "your finger-nails are dirty," or "go change your collar," or "brush your clothes," or something all the time. Mother won't make her stop, in fact she is nagging me half the time herself. It just makes me hot. The idea! I calculate to keep respectably clean, but of course a boy cannot be so neat and nice as a girl is. It isn't expected of them it seems to me; sometimes I feel like crying, and then again I get so mad I don't try to be neat, just to bother them; but I know that that is not the right way to do. I have even thought of running away from home. What advice can you give me?

If any of my readers have any suggestions to give this boy in his trouble, I should be glad to hear from them. I would attempt an answer to his letter myself, but I have not the time this week.

THE WORK OF THE HOLY SPIRIT.*

BY MARTHA R. STILLMAN.

"And Jesus, when he was baptized, went up straightway out of the water; and lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him; and lo! a voice from heaven, saying, This is my beloved Son, in whom I am well pleased." Jesus Christ had spent thirty years of his life in seclusion, a quiet carpenter, unnoticed by the public. The precious incidents remaining to us give us just a few hints of the development of the babe to boyhood and manhood, the spiritual growth keeping pace with and outstripping the physical. Increasing "in wisdom and stature, and in favor with God and man," he has reached the time when his public ministry is to begin. Himself the Son of God, does he need a special preparation to fit him for his office? The witness and leadership of the Holy Spirit must be given by the Father to the Son as a final equipment for the work for which he was sent.

"And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost,

*Read at the Young People's Hour of the General Conference, August, 1894, and requested for publication in the SABBATH RECORDER.

and began to speak with other tongues as the Spirit gave them utterance." Christ's earthly life ended, the disciples, having spent three years hearing his words and learning rare lessons from his spotless life, are still unprepared to take up their work of carrying the truth to others. Jesus had bidden them to tarry in Jerusalem until they should be endued with power from on high, and not until they are filled with the Holy Spirit at Pentecost are they fitted to take up the great commission to be witnesses of him unto the uttermost part of the earth.

"Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you and to your children, and to all that are afar off, even as many as the Lord our God shall call. Are we not called? Has not God's voice come to you calling you to himself in love and willing service? I believe that most of you here have heard his call to accept salvation. Repentance has come to you and you have been baptized for the remission of sins. Then comes the question, Have you received the gift of the Holy Spirit? Has the promise of the Father been fulfilled in your experience? Have you known unmistakably the filling with the Holy Ghost? When he has full possession of you there will be no mistaking it. The baptism of the Spirit is no vague, indefinite thing that we shall not know whether we have received it or not. The apostles were commanded to wait for it as for something in regard to which they could not err. In them it was manifested by speaking with other tongues so that "every man heard them speak in his own language." We shall not all receive the Holy Spirit in the same way, nor will he give in each case the same manifestation. To one he gives the word of wisdom, to others the word of knowledge, faith, gifts of healing, miracles, prophecies, "but all these worketh that one and the self-same Spirit, dividing to every man severally as he will." "But the manifestation of the Spirit is given to every man to profit withal." Whatever the power of the Spirit may be to us individually it is for our profit, for our growth, for the more rapid coming of the kingdom of God.

Let us look for a moment to the office of this third person of the godhead, of whom Christ said, "It is expedient for you that I go away, for if I go not away the Comforter will not come unto you." "He shall not speak of himself, but whatsoever he shall hear that shall he speak, and he will show you things to come." "He shall glorify me; for he shall receive of mine and shall show it unto you." Christ, then, is revealed to us by him. If we do not know Christ as a personal friend, if he is not to us the living Christ, we need the Spirit to show him to us, for "no man can say that Jesus is the Lord but by the Holy Ghost." "Hereby know we that we dwell in him and he in us, because he hath given us of his Spirit."

He comes to us also as teacher, leading us into all truth, as deliverer from sin, as helper, comforter, and a guide in our work after he has prepared us for it.

I chose to bring to you this subject because I believe that the baptism of the Holy Spirit is a necessity for our richest experience in the things of God, and for our most efficient service in his cause. I believe there are depths of Christ's love and a nearness to him which we shall only learn from the enduement of the Spirit. While loving God and trying to do his will, is there not still a longing for something

beyond? Is your heart satisfied with what you have? I believe there are hungry hearts here to-day, hearts which reach out after more of the fullness of God, and I believe it because it has been my own experience. Having long felt a great lack in my spiritual life, but not knowing what it was, it was my privilege to attend a wonderful religious convention, and there the longing only increased until it was unbearable. I became convinced that I knew not the power of the Holy Spirit, and, the meetings over, determined that I would not sleep that night until I had the blessing which God was so willing to give when I was prepared to receive. O, the joy and peace that came after hours of prayer. I cannot express the delight of my heart when self was conquered and I saw my Saviour as I had never in my life done before, and felt that I could do all things through him. Pardon the personality, but my thankfulness to God for his patience and love, and my desire that some heart may be helped by another's experience, lead me to speak.

Why shall we not all know for ourselves the power of the Spirit? If you have never known it come and claim God's promise, giving yourselves up entirely to the leadings of the Spirit; if you have known it, seek it anew. We have the record of three times that Paul was filled. Through this endowment we shall have power with souls, we shall be bold in the Lord. Filled with the Spirit of God, the clay or wooden vessel shall become golden; the weakest child of God shall become strong for his service. What a power for Christ if we were all so filled, ready to be only instruments in his hand, anxious to go or do at his will!

If Pentecost came to each of us this afternoon, filling or refilling us, what could we not accomplish by the Spirit before another year! What strides we would take in Christian Endeavor work, and in the work of the Woman's Board! What help would come to our Tract, Missionary, and Education Societies! "Ye shall receive power after that the Holy Ghost is come upon you."

Let us be in earnest in this matter, and obtain, by faith, that which prepared Christ and the disciples, and which can alone prepare us for the work which God appoints to be done. "If ye, then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him!" "He saith unto them, Receive ye the Holy Ghost."

"GUILTY OR NOT GUILTY?"

Debs grasped the wand of power. He fastened upon it a banner whose one glaring word was strike. And his poor slaves struck!

And the laboring men laid down their tools at a man's feet whose name was Debs.

The last named gentleman did not, with his own hands, destroy life or property, but who shall say that he was not the cause of the untold misery resulting from his edict? Hence he was guilty.

"And Saul was consenting unto his (Stephen's) death." Saul seemed to be a leader in the persecution which resulted in Stephen's death.

"And the witnesses (stoners) laid down their clothes at a young man's feet whose name was Saul."

This young man did not cast one stone upon the first martyr of Christianity, but we all are of the opinion that Saul was blameworthy, hence guilty.

The saloon men of to-day are murdering men, women and children. And they lay their li-

cense fees (the "makes it all right") at the feet of our government. We must consequently assume that the United States is in the murderous business, and is therefore guilty!

We are the people at whose feet the saloon-keepers lay their license (the "you permit me to sell"). According to the above logic—if such it be—are "we the people" not in the same business, and therefore guilty?

A great many hops are raised by our church members. These hops are used largely in preparing that "devil in solution" which is the cause of so much misery and death, ruining manhood, souls and homes.

The brewers lay down their money (blood money) at the feet of the hop raiser, and we must look upon the entire company as guilty!

The hop raisers who cannot do all the work connected with their immense yards employ many of our church members and other people to assist them.

Hop pickers are thus partners in the nefarious business and, sad to say, must be guilty.

My dear friends, one and all, you seem to be desirous of building up the kingdom of Christ in the world. But it appears to me rather inconsistent to tear down with one hand what you have just erected with the other. The person who wishes to have "clean hands" must not be a partner in any business which is questionable. Not even in raising, handling, or selling tobacco. Many of our churches are in a state of luke-warmness, which is not pleasing unto God. There must be something the matter. Can the cause be laid at our feet?

When we pray "may thy kingdom come and thy will be done," let us be willing at that moment to give up any and all selfish interests that God may open the windows of heaven and pour us out a blessing, such as was received in the early days of the Christian era. "In his name."

MARTIN SINDALL

OUR MIRROR.

PRESIDENT'S LETTER.

Last week we continued the revival meetings in our church in DeRuyter. The attendance continued about the same, many new ones came and went, some attending who were not church-going people. On Sunday evening the three churches united in union service, at the M. E. Church. Bro. Platts spoke to over three hundred people, they responding in prayer service in the after meeting, using all the time until after nine o'clock. So far we have spoken in turn. Pastor Swinney, Rev. Hall, of the M. E. Church, and Eld. Richardson, of First Baptist Church, would but for sickness. All noble men and work well together. The Christian people are united and working well, yet they are far outnumbered. On Monday night we went to the Hall, centrally located. The attendance is growing, though not up to the Sunday night meeting. Last night we had a good choir which added much to the service. Before meeting they went out on the balcony over the street and sang, "Glory to his name." I should judge about one-third of our audience are not church going people. The weather is against large attendance; farmers are very busy and it is in the midst of hop-picking. Not many of our people raise hops here, yet some of them pick, and quite a few young people from town are out now at work. I don't think this is against the success of the work, for it must grow. Many people outside of the church admit that something ought to be done, that the gospel is all right, that other re-

forms do not work the much needed reformation. Continue to pray for the work here.

E. B. SAUNDERS.

TO THOSE INTERESTED IN JUNIOR WORK.

Many doubtless have read in the report of the meeting held for Junior workers at the General Conference, that I was appointed to do what I could in the way of developing the work of the Junior Societies, especially in getting reports from the various societies to be printed in the "Mirror" of the RECORDER, or in *Our Sabbath Visitor*. A careful consideration of the matter has convinced me that the better place for these reports and papers respecting Junior work is "Our Mirror," and I request those having this work in charge to report all items of news either to me or to the Editor of the SABBATH RECORDER.

If you have any special lines of work or have accomplished anything that you think will be interesting or helpful to any other Junior workers, tell us about it. How do you conduct your meetings? What special lines of work are you doing? What committees have you, and what do you find for them to do? What do you do to get the children interested and thus secure regular attendance and attention? What means have you employed for raising money among the Juniors? In fact tell us all about the workings of your society, it may be very helpful to some society that is just beginning the work. If you have any questions you would like to have answered send them in and some one will try to answer them. Junior Superintendents, let us do all we can to aid one another in our work by letting one another know what we are doing. If you have some good thing do not wrap it up in a napkin and hide it, but put it on interest in the "Mirror."

Yours in Junior work,

ORRA S. ROGERS.

BROOKFIELD, N. Y., Sept. 4, 1894.

OUR YOUNG FOLKS.

NOW I LAY ME DOWN TO SLEEP.

BY EUGENE FIELD.

The fire upon the hearth is low,
And there is stillness everywhere;
Like troubled spirits, here and there
The firelight shadows fluttering go,
And as the shadows round me creep,
A childish treble breaks the gloom,
And softly from a farther room
Comes: "Now I lay me down to sleep."

And, somehow, with that little prayer,
And that sweet treble in my ears,
My thought goes back to distant years;
And lingers with a dear one there;
And, as I hear the child's amen,
My mother's faith comes back to me,
Couched at her side I seem to be,
And Mother holds my hands again.

Oh, for an hour in that dear place!
Oh, for the peace of that dear time!
Oh, for that childish trust sublime!
Oh, for a glimpse of mother's face!
Yet, as the shadows round me creep,
I do not seem to be alone—
Sweet magic of that treble tone—
And "Now I lay me down to sleep."

—The Inland.

"HIS ROYAL HIGHNESS."

BY REV. C. H. MEAD.

"Black yer boots, mister? Shine 'm up—only a nickel. Such were the cries that greeted me from half a dozen bootblacks as I came through the ferry gates with my boots loaded down with New Jersey mud. Never did barnacles stick to the bottom of a vessel more tenaciously, or politician hold on to office with a tighter grip, than did that mud cling to my boots. And never did flies scent a barrel of sugar more quickly than that horde of bootblacks discovered my mud-laden extremities. They swooped down upon me with their piercing cries, until many of my fellow-passengers gazed on my boots with looks that seemed to rebuke me for my temerity in daring to bring such a large amount of soil to add to the already over-stocked supply of the city. My very boots seemed to plead with me to let one of those boys relieve them of the load that weighed them down. But hold, my dilemma—six persistent, lusty vociferous boys clamoring for one job, while I, as arbiter, must deal out elation to one boy, and dejection to the other five.

"Silence! Fall into line for inspection!"

Behold my brigade, standing in line, and no two of them alike in size, feature or dress.

All looked eager, and five of them looked at my boots and pointed their index fingers at the same objects. The sixth boy held up his head in a manly way and looked me in the eye. I looked him over and was affected in two ways. His clothes touched my funny bone and made me laugh before I knew it. If those pants had been made for that boy, then since that time had there been a great growth in that boy or a great shrinkage in the pants. But if the pants were several sizes too small and fit him too little, the coat was several sizes too large and fit him too much, so that his garments gave him the appearance of being a small child from his waist down and an old man from his waist up. The laugh that came as my sense of humor was touched, instantly ceased as I saw the flush that came to the boy's face. The other five boys wanted to get at my boots, but this one had got at my heart, and I made up my mind that he should get at my boots as well, and straightway made known my decision. This at once brought forth a volley of jibes and jeers and cutting remarks. "Oh, His Royal Highness gets the job, and he will be prouder and meaner than ever, he will. Say, mister, he's too proud to live, he is. He thinks he owns the earth, he does."

The flush deepened on the boy's face, and I drove his assailants away ere I let him begin his work.

"Now, my boy, take your time, and you shall have extra pay for the job; pardon me for laughing at you; don't mind those boys, but tell me why they call you 'His Royal Highness?'"

He gazed up in my face a moment with a hungry look, and I said, "You can trust me."

"Well, sir, they thinks I'm proud and stuck-up 'cause I won't pitch pennies and play 'craps' with 'm, and they says I'm stingy and trying to own the earth, 'cause I won't chew tobacco and drink beer, or buy the stuff for 'em. They says my father must be a king, for I wears such fashionable clothes, and puts on so many airs, but that I run away from home 'cause I wanted to boss my father and be king myself. So they calls me 'His Royal Highness.'"

There was a tremble in his voice as he paused a moment, and then he continued:

"If I ever had a father, I never seen him, and I ever had a mother, I wish some one would tell me who she was. How can a feller be proud and stuck-up who ain't got no father, and no mother, and no name only Joe? They calls me stingy 'cause I'm saving all the money I can, but I ain't saving it for myself—I'm saving it for Jessie."

"Is Jessie your sister?" I asked.

"No, sir; I ain't got no relatives."

"Perhaps, then, she is your sweetheart," I said.

Again he looked up in my face and said very earnestly, "Did you ever know a bootblack without any name to have an angel for a sweetheart?"

His eyes were full of tears, and I made no answer, though I might have told him I had found a boot-black who had a big warm heart even if he had no sweetheart. Very abruptly he said:

"You came over on the boat; what kind of a land is it over across the river?"

"It is very pleasant in the country," I replied.

"Is it a land of pure delight, where saints immortal reign?"

Having just come from New Jersey where the infamous race track, and the more infamous rum-traffic legalized by law, would sink the whole state in the Atlantic Ocean, if it were not that it had a life preserver in Ocean Grove, I was hardly prepared to vouch for it being that kind of a land.

"Why do you ask that?" I said.

"Because I hear Jessie sing about it so much, and when I asked her about it, she said it's a land where there's green fields, and flowers that don't wither, and rivers of delight, and where the sun always shines, and she wants to go there so much. I hasn't told anybody about it before, but I eats as little as I can and gets along with these clothes what made you laugh at me, and I'm saving up my money to take Jessie to that land of pure delight, just as soon

as I gets enough. Does yer know where that land is?"

"I think I do, my boy, but you haven't told me yet who Jessie is."

"Jessie's an angel and she's sick. She lives up in a room in the tenement, and I lives in the garret near by. She ain't got no father, and her mother don't get much work, for she can't go out to work and take care of Jessie, too. She cries a good deal when Jessie don't see her, 'cause she thinks she is going to lose Jessie, but over in that land of pure delight, Jessie says nobody is sick, and everybody who goes there gets well right away, and, oh, sir, I wants to take Jessie there just as soon as I can. I takes her a flower every night, and then I just sits and looks at her face, until my heart gets warmer and warmer and do yer think I could come out of such a place and then swear, and drink, and chew tobacco, and pitch pennies, and tell lies? I tells Jessie how the boys calls me 'His Royal Highness' and she tells me I musn't mind it, and I musn't get mad, but just attend to my work. And,—and,—oh sir, I wanted to tell somebody all this, for I always tries to look bright when I goes in to see Jessie, and not let her know I am fretting about anything; but I does want to take Jessie to the land where flowers always bloom and people are always well. That's so little for me to do after all the good that's come to me from knowing Jessie. But, I begs yer pardon for keeping yer so long, and I thanks yer for letting me tell yer about Jessie."

Ah, the boys named him better than they knew, for here was a prince in truth, and despite his rags, "His Royal Highness" was a more befitting name than Joe.

"Where does Jessie live, my boy?"

"Oh, sir, yer isn't going to take Jessie to that land of pure delight, and spoil all my pleasure. I does want to do it myself. Yer won't be as mean as that, after listening to what I've been telling yer, will yer?"

"Not I, my boy, not I. Just let me go and see Jessie and her mother, and whatever I can do for them, I'll do it through you."

A little persuasion, and then "His Royal Highness" and I made our way to the tenement and began climbing the stairs. We had gone up five flights and were mounting the sixth, when the boy stopped suddenly and motioned for me to listen. The voice of a woman reached my ear—a voice with deep grief in every tone—saying, "God is our refuge and strength, a very present help in time of trouble." A pause—then a sob—and the voice wailing rather than singing:

Other refuge have I none,
Hangs my helpless soul on thee;
Leave, Oh leave me, not alone,
Still support and comfort me.

All my trust on thee is stayed,
All my help from thee I bring;
Cover my defenceless head
With the shadow of thy wing.

The boy grasped my hand a moment—gasped out, "that's Jessie's mother, something's happened"—and then bounded up the stairs and into the room. I followed him and found sure enough something had happened, for Jessie had gone to the land of pure delight, and the mother stood weeping beside her dead. On the face of Jessie lingered a smile, for she was well at last. In her hand was a pure white rosebud, the last flower Joe had carried to her the evening before. Her last message to him was that she had gone to the land of pure delight, and for him to be sure and follow her there.

I draw the curtain over the boy's grief. His savings bought the coffin in which Jessie was laid under the green sod. Where "His Royal Highness" is, must for the present remain a secret between Joe and myself. His face and his feet are turned toward the land of pure delight. His heart is there already. You have his story, and it may help you to remember that some paupers wear fine linen and broad-cloth, while here and there a prince is to be found clothed in rags.—*Christian Herald.*

It is good to put a bother away over night. It all straightens out in the morning.—*Mrs. A. D. T. Whitney.*

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 Nicodemus | 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 XIII.—DANIEL'S ABSTINENCE.

For Sabbath-day, Sept. 20, 1894.

LESSON TEXT—Dan. 1: 8-20.

GOLDEN TEXT.—Daniel purposed in his heart that he would not defile himself. Daniel 1: 8.

GENERAL STATEMENT.—The syllabus of study marks this lesson for a modern "Temperance Lesson." But we may not for this noble purpose wrest the scriptures and interpret into them what is not literally intended. The real point in the lesson proper is defilement by eating and drinking that which had been offered to idols, and which came from the king's table. The king's food was first dedicated to his idols and then eaten as such. Daniel could not thus recognize the heathen deities and dishonor Israel's God. Loyalty to God is the true lesson from this chapter. But this loyalty to God and his honor will lay the foundations for temperance, self-control, abstinence from intoxicants, and all virtues.

EXPLANATORY NOTES.

UNDER TEMPTATION. It matters not whether these circumstances were for the development of Daniel's character and ordered for that purpose, or whether the king intended to wean him from the true religion and corrupt him with his three companions. All men have tests of character in one way and another, and a God-given opportunity to form and strengthen a holy purpose. That the young may be prepared for this test it is essential that they early receive right instruction at home and in school. If they shall learn to protest against wrong and refuse to compromise their religious principles, every occasion to develop a strong and holy character should be improved. Children should early be taught to witness for temperance and all truth. Youth is easily led by those under whose influence it is brought. Protect, then, the youth from the temptations of designing saloon-keepers, gamblers, impure and unlawful tricksters. Show to the young the importance, too, of overcoming the first temptation to do evil; to shun the first cup of intoxicants, the first cigar, the first tendency to think and do evil. One great danger to the young is absence from the restraints of home, and in going to a strange village or city to do business, visit, or attend school. Courage and faith are then especially needed. Many a boy has commenced his intemperate career under such circumstances. Then, too, young people often excuse themselves by saying that they are working for others and must do their bidding. How important to early learn that "we ought to obey God rather than men." Temptation is strong where flattery and promise of high position are given. The gateway of vanity is a sure approach to moral evils. Consider, then, the favor of God worth more than the flattery of the rich and influential. Loyalty to God is often threatened by the wicked with physical danger. But it is better to do right and suffer death than live and be in favor with men.

THE CHRISTIAN'S TRUE PURPOSE. The secret of strength and firmness in doing right is the intelligent formation of a holy purpose. To be carefully trained in this is of the utmost importance. This is one object of juvenile temperance societies, Christian Endeavor societies, Loyal Legions, etc. If young people expect to live temperate and pure lives they must know the essence and power of religion, must be rooted and grounded in the truth in all things possible to know. They must form a purpose not to be defiled with the world's drinks and its sinful customs and pleasures. Loyalty to an enlightened conscience will stand them in every hour of trial. Home influence will not always last only in memory, but a sensitive, well-trained conscience will guide aright. A right understanding of God's Word, God's holy law, is a safeguard against evil. How im-

portant to early impress upon the youthful mind the fact and solemn truth that God's judgments will rest upon the doers of evil, upon drunkards and drunkard makers, upon defilers of mankind. We must take heed to the work of the Lord. Again, "we are our brother's keeper," and must be true for his sake. Our business is not only to keep ourselves free from evil habits, but we must exert an influence untainted. Here is where the moderate drinker becomes the most dangerous of men, and especially where he happens to live to old age, thus making his exceptional case appear to the young to prove the harmlessness of drinking.

THE CHRISTIAN'S REWARD. A holy purpose carried out cannot but win the favor and love of men whose favor is worth having. Even this world, after seeking to ruin a soul, honors his steadfastness and trusts him with honors and positions of responsibility. A church true to God and temperance will win the favor of the people. Morality and temperance tend to lengthen life and strengthen the physical man. If men are not believers in God and are not temperate because of principle, they should and will learn of the physical effects of using harmful things. Again, not only the physical, but the intellectual life of true Christians is far in advance, as a rule, of those who reject the religion of God and his counsel in spiritual things. Things offered to the idols of selfishness, sacrificed on the altar of passion and appetite, are defiling and should be refused. Intoxicants, tobacco, gluttony, and all forms of dissipation are ruinous to body and soul. *Abstain.*

CHRISTIAN ENDEAVOR TOPIC.

(For week beginning Sept. 16th.)

HOW BODIES AFFECT SOULS.—Dan. 1: 8-13.

A temperance topic.

As physical beings we are governed by certain fixed laws or rules of action in relation to health, which is so intimately connected with our happiness and usefulness, and with the development and tone of our minds. Living in harmony with the divine physical laws we stand the best chance of being mentally and even spiritually well endowed. To live in accordance with these laws of health is a duty, an obligation we owe to our fellow-men, our posterity, and to God himself. It is now well known that the moral tone of character, vigor of thought, soundness of judgment, power of memory, force of character, control of passions, degree and purity of our social pleasures, depend, to a great extent, on the state of health and condition of our bodies.

What then of the soul housed in a polluted body that hinders clearness of thought, soundness of reason and judgment, adds fuel to passions, calls for impurity in social pleasures? What of the cigarette, or cigar, or pipe smoker, who daily stimulates and excites the nervous system, and then in the re-action stupefies and depresses the mind and whole nervous system, loses power of will and firmness of character? What of him who is forging a chain which will never be broken—a chain binding him to sin and sinful habits, by the occasional moderate use of intoxicating drinks? All despairing drunkards were once the conceited, self-assuring moderate drinker who was never going to let the narcotics get the upper hand of him. Does the condition of the body affect the soul? Is not, then, temperance in all things needful, and total abstinence, or total abstaining from all things injurious, a necessity to him who would be saved?

REFERENCES.—The Bible, physiology, science, common sense. Quote from these in the Endeavor meeting when considering this topic.

—At the late session of the North-Western Association, during the Sabbath-school hour, questions were asked concerning the so-called "Normal Methods." But very little seemed to be known upon the subject. Let us notice it briefly at this time.

—ONE has observed that the *object* of a normal class is to give its members a knowledge of three things: "(1) The *seed*—the Bible; (2) the *soil*—child-nature; (3) the *sowing*—the principles and methods of teaching."

—THE teacher must know that which he is to put in, or draw out of, his pupil. The normal class studies the Bible systematically (yet with a devotional frame of mind), to become thoroughly acquainted with the history and revelation. It is a book and a collection of books. Among important topics are authors, places, structure of books, contents, purpose of each. All this is necessary to thorough teaching of God's Word, but does not forbid undertaking to teach. One may while teaching be acquiring a broader and deeper knowledge of that which he is trying to teach. Many a successful teacher of Greek and other branches, studies ahead of

his pupil, and perhaps only a little ways ahead. So must the successful Sabbath-school teacher do, and normal work is his help. More anon.

WORK.

Solomon says, "All things are full of labor." Paul says, "This we commanded you, that if any would not work, neither should he eat." Immediately after the fall of our first parents, God said to Adam, "In the sweat of thy face shalt thou eat bread." Horace Greeley has said that "when a man undertakes to get a dollar in any other way than by fairly earning it, he is on the broad road to ruin." Ruskin says, "The law of nature is, that a certain quantity of work is necessary to produce a certain quantity of good of any kind whatever. If you want knowledge you must toil for it; if food, you must toil for it; and if pleasure, you must toil for it."

The pyramid of Cheops is a prodigious structure, but 100,000 men worked for twenty years in building it. We have great railroads stretching across the continent, but who can calculate the amount of labor expended in their construction!

Luther, under God, the greatest builder of the Church of the Reformation, was a persistent toiler; so were Calvin and Cromwell and Knox. Spurgeon, the greatest preacher of this century, was one of its hardest workers. Gladstone, the most powerful statesman of the day, has been a worker from his youth.

Every Christian must work. He cannot render the service the Master requires at his hands without work. He cannot grow in grace, he cannot attain to "the stature of a perfect man in Christ Jesus" without hard, exacting effort. "Work out your own salvation with fear and trembling, for it is God which worketh in you both to will and to do of his good pleasure."

Let no one think that he can meet the claims of his Master upon him without severe, self-denying work. The command is, "Go work today in my vineyard." The Christian is a traveler, a pilgrim, a racer, a soldier; metaphors which imply that he is a severe toiler.

The Christian minister, above almost any other, if he would be "a good and faithful servant," must work. He must work hard in preparing himself for the ministry. He must work as well as pray, "in season, out of season." He must work in the study, in the pulpit, and in going "from house to house." He may be a man of genius; he may have the fluency in speech of Aaron himself; he may be a man of imposing presence and noble address; he may even possess that rarest of all gifts, common sense; but if he does not work, work till he is wearied and worn; work with his might, and work in God-given strength, he will not attain to the best possibilities of a consecrated minister of the Lord Jesus.

But does some one say that if a minister should thus work he would soon work himself to death? We do not think so. Beecher was right when he said, "It is not work that kills men; it is worry." And we would add, worry that would not have been had there been more work.

There would not be a tithe of the ignorance in the world that there is, if the young people would strive as they might do to gain knowledge. Our highways would not be thronged with idle tramps if all were willing to work. Our churches would all be more prosperous, as well as more peaceful, if they had more earnest workers. We are now entering upon the church year; what is more needed than anything else to make it a good year to the church, so far as it can be supplied by ourselves, is work—hard, earnest, faithful work. And not altogether work in the line of those who say, "Go," but rather in the line of those who say, "Come." We want men who will put their own shoulders to the wheel; men who will encourage by their example rather than by their words; men who will work in the spirit of this injunction, which the whole Church might take up as her watchword: "In the morning sow that seed, and in the evening withhold not thine hand"—*United Presbyterian*

THE USE OF SLANG.

Nothing is more unpleasant to a refined nature than the use of slang, and yet many young people addict themselves to this very bad habit, because they erroneously believe it to be smart. Perhaps if they could realize the vulgarity of such language they would feel mortified to think that they ever polluted their lips by uttering every by-word that comes in vogue, and is used by people of most uncouth and rude classes. That this habit is continually becoming more popular is undeniable, for of late years it has penetrated to even the most remote villages and places of habitation. We hear young girls who consider themselves ladies, and who would feel highly offended if told they were otherwise—speaking in this free, easy, slangy fashion, and never does the truth occur to them that the moment they condescend to make use of slang they cease to be ladies. Boys who use it become so habituated to it that when in the presence of ladies, and people of true refinement, they are apt to forget themselves, and, speaking in their usual manner, leave upon their friends the impression that they are rude and unaccustomed to genteel associates. So, boys, refrain from using slang, even if you hear it among your school-mates, and fellow-creatures, for if you begin to use it, in time your habits and actions will correspond with your speech, and you'll be far from being true gentlemen.

When this habit is so despicable in boys, surely it is unpardonable in girls.—*Catholic Mirror.*

HOW SOCIAL reforms are to be brought about is a problem that is perplexing many minds. The political economist has his solution of the problem, the philosopher and the moralist their panaceas for the evils of mankind. It may be said that at no time in the history of the human race have so many questions arisen about the relation of man to man, labor to capital, work and wages, as now confront us. We have studied the various ways of meeting these problems, and the only way that seems at all likely to succeed is to preach and practice the teachings of Jesus Christ. He has laid down certain great principles, the practice of which will solve every human problem. We therefore advise a return to the principles taught in the Sermon on the Mount. Christ is the hope of humanity, and the cure for all ills.—*Christian Secretary.*

A SALOON keeper should not be allowed to sit on a jury or vote. A man who is so morally degraded as to engage in selling, for his own selfish gain, that which, he knows robs men of their reason, injures their bodies and destroys their souls, is not to be trusted with the affairs and fortunes, either of individuals or of this great nation.—*Judge Randolph.*

"TAKE cheerful views of things and see them in the light of Christian hope. The cloud has a silver lining; the raindrops make grass and flowers grow; storm and tempest purify the air, and night fades in the light of the evening. After the battle, peace; after this brief life, life eternal!"—*Christian Advocate.*

BE certain of this, that no misery can be equal to that which a man feels who is conscious that he has proved unequal to his part, who has deserted the post his captain set him, and who, when men said, "Such and such a one is there on guard, there is no need to take further heed," has left his watch, or quailed before the foeman, to the loss, perhaps the total ruin, of the cause he had made his choice.—*J. H. Shorthouse.*

LIFE is the time for doing. The world is a great workshop, in which there is no room for drones. God himself worketh as the great master-builder. All creatures fulfill their needed functions, from the angel that hymns God's praise to the insect that floats in the air. There is plenty to do, evil to put down, good to build up, doubters to be directed; prodigals to be won back; sinners to be sought. "What doest thou here?" Up, Christians, leave your cares and do. Do not do in order to be saved; but, being saved, do.—*Meyer.*

TROUBLES THAT NEVER CAME.

Some one has said, "I have been surrounded by troubles all my life long, but there is a curious thing about them—nine-tenths of them never happened!" quotes Mrs. Van Koert Schuyler in an earnest plea to women on "Living Beyond Their Strength" in the September *Ladies' Home Journal*.

I once heard of a lady who wrote down in order the particular fears and anxieties which were harassing her, inclosed the paper and sealed it, hoping by this kind of mechanical contrivance to be enabled in some sort to dismiss the subject from her mind. The paper was put away and forgotten. Several months later it came to light, when she found that not one of the fears therein set down had been realized, and the difficulties had all been smoothed away before she came to the time for their solution.

It is not work that kills a man, it is worry. Work is healthy; you can hardly put more on a man than he can bear. Worry is the rust of the blade. It is not the revolution that destroys the machinery, but the friction.—*Beecher*.

A LIFE spent in brushing clothes, and washing crockery, and sweeping floors—a life which the proud of the earth would have treated as the dust under their feet, a life spent at the clerk's desk, a life spent in the narrow shop, a life spent in the laborer's hut, may yet be a life so ennobled by God's loving mercy that for the sake of it a king might gladly yield his crown.—*Farrar*.

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 First Seventh-day Baptist Church of New York City will be closed until September 15th, 1894. Pastor's address, Rev. J. G. Burdick, New Mizpah, 86 Barrow St.

☞ The Treasurer of the General Conference requests attention to the following apportionments:

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|----------------------------|-----------|
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| Walworth..... | 5 20 |
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| Berlin..... | 1 55 |
| Southampton..... | 3 95 |
| Rock River..... | 4 25 |
| Welton..... | 3 45 |
| Carlton..... | 4 65 |
| Dodge Centre..... | 7 10 |
| New Auburn..... | 2 45 |
| Nortonville..... | 11 75 |
| Grand Junction..... | 95 |
| Farina..... | 8 05 |
| Long Branch..... | 1 50 |
| Wood Lake..... | 50 |
| Stone Fort..... | 1 40 |
| North Loup..... | 12 90 |
| Milton Junction..... | 9 75 |
| Shepherdsville..... | 30 |
| Chicago..... | 2 35 |
| Coloma..... | 95 |
| Marion..... | 85 |
| Isanti..... | 60 |
| Pleasant Grove..... | 2 40 |
| Bethel..... | 65 |
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| Grantsburg..... | 20 |
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| Marquette..... | 55 |
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| Ritchie..... | 4 60 |
| Roanoke..... | 1 70 |
| Greenbrier..... | 5 80 |
| Conings..... | 70 |
| 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 |
| Providence..... | 1 15 |
| | \$ 8 05 |

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| | |
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| Shiloh..... | 19 30 |
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| 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 |
| New York..... | 1 85 |
| Greenmanville..... | 1 40 |
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| | |
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| 1st Verona..... | 3 85 |
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| 2d Brookfield..... | 10 85 |
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| 2d Verona..... | 1 35 |
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| Wellsville..... | 2 50 |
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☞ 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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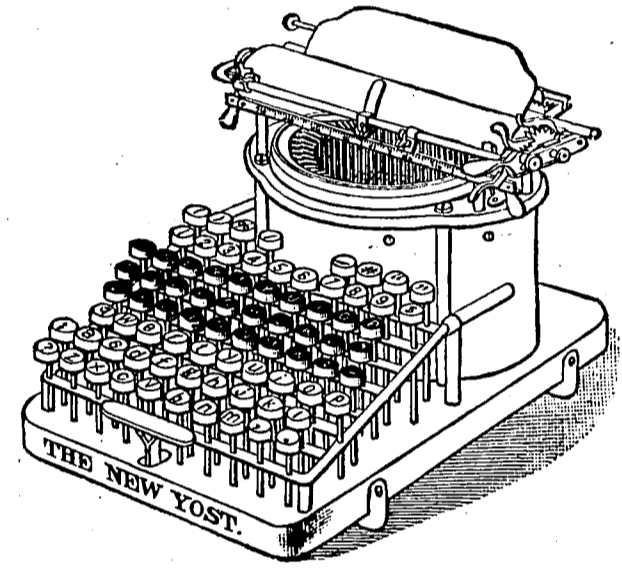
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☞ COUNCIL REPORTS.—Copies of the minutes and reports of the Seventh-day Baptist Council, held in Chicago, Oct. 22-23, 1890, bound in fine cloth, can be had, postage free, by sending 75 cts. to this office. They are on sale no where else. No Seventh-day 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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CONDENSED NEWS.

At the request of Archbishop Ireland all the Catholic churches in Minneapolis donated their entire collections Sept. 9th, to the fire sufferers.

The Count of Paris died at the Stowe House London, at 7.30 o'clock, Sept. 8th. He began to sink visibly at midnight, but at intervals was clearly conscious, recognizing the Countess and his children.

A telegram from Copenhagen says: "A private dispatch, which was dated at Shanghai on September 7th, states that the Chinese and Japanese generals are negotiating an armistice." Confirmation of this report has not been obtained.

The city authorities of St. Louis, Mo., have adopted a plan of conveying patients from the dispensary to the city hospital by means of an electric railway ambulance. A street-car, with electric motor attachments, has been fitted up as an ambulance. It is intended to run the car to all parts of the city in response to ambulance calls.

City of Mexico.—The magistrates of the Superior Tribunal on Sept. 8th, signed the death sentence of Edward T. Adams, an American photographer, who was convicted of the murder of a Mexican waiter about four years ago. The defendant's attorneys will plead before President Diaz for a commutation of the sentence.

MARRIED.

LEIDECCKER—FRUEH.—In New Market, N. J., Aug. 29, 1894, by the Rev. F. E. Peterson, Mr. Joseph C. Leidecker and Miss Rosa Frueh, all of New Market.

DIED.

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

PETTIBONE.—Fred Pettibone, oldest son of Jonathan and Harriet Pettibone, was born in Hartsville, N. Y., June 4, 1859. Died very suddenly, of erysipelas, in Greenwood, July 19, 1894.

He leaves a devoted wife, one son, an only brother—Frank Pettibone, station agent on the railroad at Alfred Station, N. Y., fond parents, a large circle of relatives and many friends to mourn their loss. Funeral services and interment in Hartsville. The undertaker and many others claim that it was the largest funeral they ever saw in a country place. H. P. B.

MERRITT.—In Ashaway, R. I. Aug. 12, 1894, Russell W. Merritt, in the 78th year of his age.

Bro. Merritt became a member of the First Hopkinton Seventh-day Baptist Church, by letter, Dec. 6, 1878, and continued in good standing till removed by death. He was a conscientious man, and especially so regarding the Sabbath. In early life he was a ship carpenter, and frequently worked for men who kept Sunday, but he would not work on the Sabbath, and so they allowed him to work Sundays. In this way he proved the truth that God does not forsake.

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

Royal Baking Powder ABSOLUTELY PURE

SHELDON — Madeline Adeline Sheldon, daughter of Henry M. and Mary A. Sheldon, was born in the town of Alfred, N. Y., Jan. 19, 1851, and died Sept. 4, 1894.

She was converted at the age of 19, and united with the Albion Church during the pastorate of Rev. Joshua Clarke, and continued a faithful member till released from the earthly to join the heavenly. Sister Madeline, since the death of her mother eight years ago, has been a mother in the family, and especially so to the invalid sister. Burial Sept. 6th; sermon by the pastor, text, Mark 14: 8. E. A. W.

ARMSTRONG — Of heart disease, at Boscobel, Wis., Mrs. L. G. Armstrong, wife of Dr. Armstrong aged 60 years.

The deceased was the daughter of Peacon Jonathan and Mary Bond, now deceased, formerly of Milton. She was one of a family of eleven children, eight of whom are still living, among whom is Mrs. Jane Morton, the widow of our beloved Elder Morton. Mrs. Armstrong became a member of the Congregational Church in 1868, seven years after her marriage. In this relation she made herself very helpful as a Sunday-school teacher and an active worker in the church. In the relation of wife and mother she was unexcelled. Besides the brothers and sisters who survive her she leaves a husband and two sons to mourn their loss. The funeral services were held from her late residence at Boscobel, the attendance being unusually large, expressive of the high esteem with which she was regarded by the entire community. Her pastor, Rev. Mr. Jenney, assisted by her former pastor, Rev. Dr. Stoddard, conducted these exercises. E. M. D.

STATE OF OHIO, CITY OF TOLEDO, } ss. LUCAS COUNTY.

FRANK J. CHENEY makes oath that he is the senior partner of the firm of F. J. Cheney & Co., doing business in Toledo, County and State aforesaid, and that said firm will pay the sum of One Hundred Dollars for each and every case of Catarrh that cannot be cured by the use of Hall's Catarrh Cure.

FRANK J. CHENEY.

Sworn to before me and subscribed in my presence, this 6th day of Dec., 1886.

A. W. GLEASON, Notary Public.

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Literary Notes.

EDWARD BOK says that the hard times have driven thousands of women into writing, and that the "readers" who have to read the manuscripts sent to magazines are taxed to their utmost capacity.

THE famous musical composers have taken a hint from their literary brethren, and are securing an advance magazine publication for their compositions just as the authors publish their novels in serial form. The Ladies' Home Journal, which was practically the first magazine to offer this outlet to composers of repute, finds all the musical men rallying to it, Sir Arthur Sullivan announcing that the new song which he has just finished will be published in that magazine. Patti's veteran conductor, Arditi, has given his new waltz to the Journal, while Reginald de Koven's new song goes also to the same periodical. Strauss has sent his new waltz to the editor, Sousa a new march, and Mascagni, of "Cavalleria Rusticana" fame, is writing a piano score.

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Account of the Annual Reunion of 107th Regiment, N. Y. Volunteers, held at Elmira, September 17th, the Erie Railroad will make reduced rates from Olean and all stations to Hornellsville. Tickets will be good returning on or before September 18th, and good on all regular trains going and coming.

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12.59 p. m. No. 29, daily accommodation for Dunkirk, connecting at Carrollton for Bradford. 8.13 p. m. No. 1, daily, stopping at all stations to Salamanca, connecting for Bradford.

EAST.

10.42 a. m. No. 6, daily, accommodation for Hornellsville.

No. 8, daily, solid vestibule train, for Hornellsville, Corning, Elmira, Owego, Binghamton, New York and Boston, connections for Philadelphia and Washington, also connecting for points on Buffalo and Rochester Divisions. Stops at Wellsville 11.06 a. m.

No. 14, daily, for Hornellsville, Corning, Elmira, Binghamton, Owego, Binghamton and New York. Stops at Wellsville 1.17 p. m.

6.27 p. m. No. 18, daily, accommodation for Hornellsville, connecting for points on Buffalo and Rochester Divisions.

No. 12, daily, for Hornellsville, Corning, Elmira, Binghamton, Boston and New York, through Pullman sleepers. Stops at Wellsville 7.02 p. m.

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