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THE SABBATH RECORDER.

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A LETTER has been received at this office making inquiries for Mr. Frank Alfred Cottrell who is known to have been in Buffalo in 1881. It is of special interest to Mr. Cottrell to respond to this inquiry. Any one who can give information concerning his present location please write Mr. J. P. Mosher, Alfred, N. Y.

It is a matter of general satisfaction to American people that the Republic of Hawaii has been peacefully established and formally recognized. Friendly relations now exist between our government and that. After many months of uncertainty and fruitless attempts to thwart the efforts of its patriotic citizens, their wisdom, patience, and courage, have at last triumphed, and all lovers of humanity and good government will heartily congratulate them.

AGAIN the plague of cholera is spreading in Europe and our own health authorities are becoming anxious. "If cleanliness is next to godliness," it certainly becomes all people to be cleanly. Cholera and many other pestilential diseases feed on filth. There is no greater safeguard against epidemics than cleanliness of person and premises, together with purity and simplicity of food and drink. If these conditions prevailed in our seaport cities there would be little occasion to fear any great epidemic.

A GOOD example was set by a pastor near Boston this summer, who was in the country enjoying his vacation rest. In the vicinity where he was recreating he found a pastor of a small church who really needed rest, but was not accustomed to having any vacation in his labors. The Boston minister volunteered to supply the pulpit and give the country pastor a rest of two weeks. Seeing that the church needed repairs he appealed to the people for a collection for that purpose, and met a hearty response; so that when the pastor returned refreshed and blessed by his vacation, he found his church and people also brightened up. We have no doubt that the kind Boston pastor was equally blessed, for "it is more blessed to give than to receive."

SPECIAL attention of pastors and all friends of missions, is invited to the suggestion of Bro. D. H. Davis, as appears in the Missionary De-

partment of this issue. He proposes that Sabbath-day, Nov. 3d, be a special missionary day in all our churches, remembering the benighted multitudes in China. Also let there be united prayer for the Empress dowager, (widow of the previous Emperor), of China, on whose birth-day, Nov. 7th, Christian missionaries are to present her with a beautiful copy of the New Testament. Pray that this and other agencies under the directing power of the Holy Spirit may be the means of her conversion and acceptance of the Lord Jesus. "All things whatsoever ye shall ask in prayer, believing, ye shall receive." "Ye ask and receive not because ye ask amiss."

WHILE there may be some improvement in business circles, as the result of a temporary settlement of the tariff question, still there are grave apprehensions of widespread suffering among the poor and unfortunate the coming winter. It will tax city and country heavily to meet the demands for bread until the hundreds of thousands still unemployed can begin to earn their living. It is a heartless and unchristian way of disposing of our responsibility in these cases of distress to turn them off by saying "it is good enough for them; they brought it all upon themselves by their votes, or by their senseless strikes, or by extravagant living and dissolute habits." While a great many are blameworthy, think of the vast number of helpless and innocent women and children who must suffer, and let not these appeals to your better nature be overcome by selfishness or a spirit of retaliation toward those whom you may regard as having acted unwisely.

ONLY a few years ago the slaveholders of the South said, "If the preachers and editors of the North don't let us alone there will be trouble in this country." The Northern agitators did not desist; trouble came; slavery was abolished and its stain washed out in blood. Recently a wholesale liquor-dealer remarked, "If the preachers and religious editors don't let the liquor-dealers alone there will be trouble in this country." But trouble already exists, and that is why preachers, editors, and others, "cry aloud and spare not." Liquor-dealers threaten trouble. We very well know what that means. But we also believe that the trouble they threaten will be the signal for a mighty uprising of the people to suppress this nefarious traffic, and that the result of this proposed "trouble" will be the overthrow of the hosts of Satan now massing together for the final conflict. God can overthrow the traffic in rum as easily as he did the trade in human chattels.

SINCE the last issue of the RECORDER our long-looked for book, "Life and Sermons of Jonathan Allen, President of Alfred University," has come to hand. If any one is inclined to think that the words of commendation

spoken of this work by Judge Hubbard, Mrs. Fryer, Prof. Place, or Miss Stillman, are overdrawn, just secure a copy the first opportunity, and your impression will be speedily changed. You will feel like expressing your own admiration and appreciation of the book, and will only be restrained by the conviction that enough has already been said to induce all who possibly can to purchase it. It is a work of which any one may feel a just pride. In literary merit, in mechanical work, in artistic illustration, it will take no second place in our literature. Thirteen beautiful illustrations; twenty-three chapters of his life—"from the cradle to the grave,"—including many things of great interest in the history of the University; and twenty-one sermons of rare merit is only a faint outline. We sincerely hope that the first edition of this invaluable work will be speedily exhausted and another edition demanded. Every Alumnus, old student and friend of Alfred University should grace their libraries with this volume.

DOUBTLESS many of our views of the spirit world are very crude and far from the beautiful, and, at present incomprehensible reality. Still there are many hints in the Scriptures that ought to be sufficient to convince us that heaven is not a mere abstraction but a glorious, tangible reality. *The Christian Inquirer*, an exchange which we highly prize, says in its last issue, "The kingdom of God does not come with close watching, neither shall we be able to locate it, as being either here or there. It is not a kingdom which can be located. You cannot locate love, and repentance, and faith. They sit on no king's throne, and wear no king's diadem. The sphere of the kingdom of God is within the human heart. The King himself is enthroned in human affections."

We are not sure that we fully apprehend the meaning of the writer. But it seems to us that this language is not helpful to a clear and comforting apprehension of the heavenly kingdom. While it is well to guard against a degrading and materialistic view of heaven, there may be danger, on the other hand, of going to the opposite extreme and so etherialize the kingdom of God as to practically annihilate it. "It is not a kingdom which can be located." But how far did our Saviour come from locating it, when he said to his disciples (John 14: 2, 3), "In my Father's house are many mansions; if it were not so I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may be also." This is very deceptive language if there is nothing of location implied. When our Saviour finally ascended in the presence of his disciples, was he in their presence, and therefore located at one moment and then beyond their vision and therefore nowhere? Was he who was tangible and visible while with them, and occupying space, immediately thereafter so changed as to become a mere abstraction, like "love, repentance and faith?" When

Christ said to the thief on the cross, "To-day shalt thou be with me in Paradise," did he mean to say that they would be neither "here nor there?"

"You cannot locate love, and repentance, and faith." Well, why not? Neither of these can exist without an intelligent person to produce them. But if I love, is not that love somewhat local? I love here, where I am, in this particular state, township, home; not in Australia, or any other place. Love originates in my actual being and finds its object somewhere. Then can you not locate it?

I repent; where is that repenting done? Somewhere about my person; not outside of myself. I am located; so are my thoughts, my likes, and my dislikes. They are born in my mind, but my mind is somewhere, a real existence. Angels exist; they come and go; they are visible and invisible. But have they no location? Do not be deceived. Angels are just as certainly somewhere when they go away from this earth as they were while visiting it. They neither lose their personality, identity, nor location by stepping beyond the pale of our limited vision.

[From L. C. Randolph.]

SPEAKING of prejudice between denominations—and there is enough of it,—it does not approach in bitterness and intensity the prejudice between schools of medicine. I learned a good deal from our allopathic friend, the doctor, this afternoon. He explained the fallacy of the homœopathic principle (from the allopathic stand-point). He was quite fair about it, too; but the best thing he said was that there was an immense amount of bigotry on both sides.

This bigotry is fostered and built up in the schools. If one could only look at it from a purely philosophic standpoint it would be amusing to compare the stories brought from the rival institutions. From a practical view, however, one's sorrow must often get the better of his risibles. Being of an inquiring mind and having friends in different camps, we have opportunity to hear all sides.

Our professor in the "regular" school stands before his young men and selects stories *ad libitum ad eternitatem*, illustrating the inconsistency and incompetency of homœopathic doctors, and it may be said he has a rich field from which to draw his anecdotes. The homœopathic instructor keeps his class in a roar over the curious and absurd antics of the allopathic "quacks;" and here, too, the illustrations are abundant. The other "pathys" fire broadcast along the whole line. The wonder is that young men come out as tolerant and broad-minded as they are. "Doctor," said we, "the professors ought to begin and end every lecture with the important truth which you just stated: 'There is an immense amount of bigotry on both sides.'"

In the meanwhile the great public takes frequent refuge in patent medicines. As for ourselves, having family connection with several of the different schools, we discreetly try to avoid difficulty by keeping well. In strict confidence, though, we cannot help believing that each branch of the medical tree has had its mission in bringing some great truth prominently before the world. If we should become sick? Well, if we should, we may as well own to an unreasoning partiality for the doctor that cures his patients.

"You have grown very liberal since last week," says some one. "Then you were a stickler for a denomination. Why not for a school of medicine?" Well, in the first place, we have a pathological creed. Sometime, when

it is better formulated, it shall be written out. But (2) our province is not medicine, but morals; and (3) as important as is a sound body, vastly more important is a pure soul. And lastly, every man is commanded to confess Christ and join the church. It is of much moment that he adopt that creed and join that church which is the nearest the Bible and the heart of God.

ONE of the miracles of grace here in Chicago is the sudden conversion of the city administration to an anti-gambling policy. By strict process of law the Civic Federation secured the confiscation and destruction of the gambling outfits from several leading down town resorts. They were ready to institute criminal proceedings against the owners of buildings in which these were located. They had the preparation of weeks, they knew their ground, and when they announced that gambling would be "closed up" and kept closed, everybody knew they meant business. The mayor came flying home on the first train. His honor now says he has been opposed to gambling all along. What is more to the purpose, he has issued notices to the police to stop gambling, and gambling has stopped. So say the papers, and they usually seem to know, which reminds us of what we said a few weeks ago—there is many a fortress of evil supposed to be impregnable which will crumble before the advance of an army in the name of the Lord.

It was well said in the RECORDER of last week, that gambling is one of the awful curses of our national life. It can be rooted out only by war, continuous, determined, and unrelenting.

ONCE upon a time—no matter when nor who—a boy got into trouble. He was in bad company one night when private property was destroyed. Some of you boys may know how it was. The big fellows who were most to blame escaped. This boy stayed with the team and was caught. It was his father's team, entrusted to his care, and he would not run. The affair cost him \$50. An acquaintance loaned him the sum.

He went away to school. Outside of study hours he worked hard to earn money. When the time came to go back home the note was due. He had forty dollars.

Now the boy was close-mouthed. He had never told any one that he was saving money—except the parson. I don't know why he should have told him, unless it was because the parson was a young man and a good fellow, the kind of a man you never seem to feel afraid of. Some how it all came out one night as they sat together talking. The parson's heart warmed. His own boyhood came rushing back.

The boy did not say that he lacked ten dollars, but the parson found it out (it's a way parsons have). Ten-dollar bills did not grow plentifully in his garden. He happened to have one at this time, but he did not know just when he should see another. But he said: "I will cast my bread upon the waters and trust the Lord to bring it back."

The boy was seventeen and plucky, but the pent-up tide of tears nearly swept over the banks when the parson offered him the money. He had been terribly blue—no work for two weeks. It may appear trivial to you as you read, but it was no small matter to him. This debt had been the one cloud on his life all the year. He had prayed about it. There was a look in his eyes now that made the parson wink hard.

When they said good bye the parson put his arm round the boy and said: "The Lord be with you old fellow." That may not have been the proper form to use, but the boy understood. He advised him to tell father and mother as soon as he got home. Then, for a minute and a half he talked to him about "the glorious gospel of the blessed God." He told him that Christ was the hope of the world. He asked him to be a Christian and march under the banner. And the boy listened as one listens but a few times in a life time. Only the good Lord who knows on how small a turning point decision sometimes rests knows the result. But when the boy became a grand man, fighting the Lord's battles for suffering humanity and his friends pointed to him with pride, I think he remembered that night.

Talk about investments—city lots and California farms can never yield returns with an investment like that. The chances are all about us if we could but see them. Those of us who were boyish boys and have since felt most of the fires which sweep the hearts of men know something about the possibilities of the human heart for good or bad. There are few noble men who may not shudder at the thought of what they might have been. There are few criminals who do not get despairing glimpses of the honorable path they might have trod. To an extent we do not dream the future of the bright boys and girls round us is in our hands. The answer to Cain's sullen question is inscribed across human life as well as in holy writ, "I am my brother's keeper."

AMERICAN INSTITUTE OF SACRED LITERATURE.

The announcement of the American Institute of Sacred Literature for the current year, while including all the thorough work of correspondence courses as formerly, lays special emphasis this year on two popular lines of work, *viz.*, The Bible Students' Reading Guild, and the Bible Club Courses for Christian organizations.

The first of these, the Bible Students' Reading Guild, carries its members through a four years' course of reading in and about the Bible. The subjects for the four years are, The Life of Christ, The Foreshadowings of Christ (Old Testament History and Prophecy), The Founding of the Christian Church, and Old Testament Literature.

Each year is independent, and all members study the same subject at the same time. The work for the coming year, Oct. 1, 1894 to July 1, 1895, will be upon the Life of Christ. The reading is planned to occupy an average of thirty minutes a day. The Institute assigns the books, plans the work, and provides each member with a monthly postal bulletin giving specific instructions and suggestions for the reading of each book. A review question sheet is sent out in the latter part of the year.

The course is offered in response to an expressed demand for such definite and comprehensive reading under guidance. The books selected are standard works, acceptable to all. No effort will be made to introduce the special teaching of any class. This is shown in the following list for the coming year:

1. In the Time of Jesus—Seidel.
2. Sketches of Jewish Social Life—Edersheim.
3. Harmony of the Gospels—Stevens and Burton.
4. The Life of Christ—Hanna.
5. The Character of Jesus—Bushnell.
6. The Influence of Jesus—Phillips Brooks.
7. The *Biblical World*, July, 1894-5.

The Bible Club course for Christian organizations needs now no introduction. It has be-

come an assured success. Between three and four thousand students have been enrolled since Oct. 1, 1893. Among these are representatives of the Christian Endeavor, and other young people's societies, the Y. M. C. A., the Y. W. C. A., the King's Daughters and Sons, and several other organizations. Most enthusiastic reports of interest and profit are constantly received. The assignment of the work in daily portions is a most helpful feature of the plan. The subject for the coming year is one of exceptional interest, namely, the Foreshadowings of Christ as found in the Old Testament History and Prophecy. The course will aim to teach the gradual development and growth of the Messianic idea in the history of the Hebrew nation, from its earliest introduction in connection with the story of the fall in Genesis to the end of the Old Testament record. The work will be exceedingly simple, but very suggestive, and will require but fifteen minutes a day.

Circulars of these departments, as well as of other Institute work, may be obtained by addressing the American Institute of Sacred Literature, Hyde Park, Chicago, Ill.

WHAT IS A SABBATH?

"In the beginning God created the heavens and the earth." In six days he made all that was made; and God is represented as ceasing from work, and by this cessation ending his work of creation. This, we are told, is a Sabbath. Its purpose and relation to us, his creatures, are of heavenly import, the connecting of earth and man to God, his Creator. The work in each of its days is pronounced good. All the works of natural life are good, all perfect. The sun is ruler of this natural life, of this work of six days, and man, the crowning work of this creation, is under the laws of the natural life. Death and decay are written on the face of nature; life, although prolific, bringing forth of its own kind, is subject to death and decay.

Is Adam exempt from this perfect law of natural life? He is of a higher order of animal life, but, as his name implies, is allied to earth, subject to earthly environments. The ending of the natural man is by death. "In the image of God created he him." Within the man there is breathed a breath of heaven, and "he became a living soul." Not wholly born to die, but a breath of immortality is given. But how can the two natures, so distinctively different, be so united as to bring no inharmony in the laws of both? The six days' work was good, but the ending, the inspired writer tells us, is on the seventh day. This completes his work, and the day is sanctified, made holy. The day becomes as distinctively holy as the six days' work are distinctively natural and earthly. The one breathes of heaven, immortality, and holiness, the other is of earth and mortality, and all that is allied to earth. The number of the day seems to designate an element of light, a law of heaven, born of spirit, therefore nature is darkness. We cease from it, as God, who is Light, is Spirit, rested, or ceased from his works, he separated between (sanctified, which means to separate,) nature and spirit. We are, through faith in Christ, our Creator, separated from darkness and sin, and enter this rest, this light, born of heaven.

This rest, this Sabbath, becomes to man the authority of his divine nature in Christ, his Creator, and implies possession, an inheritance. As Christ is Creator, this heavenly inheritance is his, and when about to leave this world he told his disciples that he went to pre-

pare a place for them, a place of mansions. "The meek shall inherit the earth;" so this inheritance is built up with mansions.

The Sabbath was the law by which God proved the children of Israel before leading them into their promised inheritance, that he might know whether they would walk in his law or not. Their perfect obedience was the law that gave them a right to the promised Canaan. Manna, angel's food, was given them, and no preparation for the sustaining of nature was necessary, and all appearance of thus doing was an insult to God, after his provisions were made and commandment given. How perfect are heaven's laws, immutable, the least disobedience (willful disobedience,) and we have lost our title to that heavenly inheritance. Holiness alone insures us the privilege of that light that will enable us to see our Lord. And this seventh day was a sign between them and God that they had a right to the possessions promised to Abraham; and when they walked not after God's commandments and kept not his Sabbaths, they were dispossessed of their inheritance. How could the land flow with milk and honey when the Lord, creator and owner of it, had no connection by obedience to his divine law, of rest on the seventh day? But God did not forget his people, in restoring them to their native home.

The standard of righteousness was less of nationality, and the power of God was manifest in spirit, and did work out the plan of salvation, as we have it now. The still small voice is to be heard within, and obeyed, its requirements are as perfectly made known to us as law and commandment can make them. "Remember the Sabbath day to keep it holy," is still the command of God and a law of spiritual life, which makes those of the seed of promise heirs of this holy inheritance. The Sabbath kept on the seventh day was the sign and seal to the earthly Canaan. What is now the sign and seal of this spiritual Canaan? Is it not the gift of the Holy Ghost, which is the Comforter? Isaac was to Abraham the seed of promise, to whose posterity all the land of Canaan was given. But when Christ came he is the seed, and the disciples are commanded to remain at Jerusalem and "wait for the promise of the Father," which now is to be given as a baptism. This is given, not on the weekly Sabbath, but on the week of Sabbaths. Seven days does not now stand for our right to this spiritual inheritance, but is increased seven fold. Seven times seven describes its holy nature, and as it is given subsequent to Christ's life and death, so this gift of the Holy Spirit is given only subsequent to faith and repentance, and is typified by the baptism of water, with which John baptized, as the messenger to prepare the way for the baptism with which Christ should baptize us.

O beautiful light of God's holy word of truth, through the light of the gospel! On this day of Pentecost Peter commanded all to repent and be baptized for the remission of sins, and "ye shall receive the gift of the Holy Spirit." It is in fullness and completeness, seven fold that of faith and repentance. On entering the earthly Canaan the city of Jericho had to be taken, the gold of which was all the Lord's. Here we have the same truth, typically given. Jericho answers to the walled city of self, and all its powers and possessions God claims as his, before we can receive the blessing, typified by the week of Sabbaths, and now stands for our seal to the purchased possessions of Christ's redeeming blood, redeeming us from the power and dominion of sin. How the first

covenant under the Old Testament explains, by type and allegory, the New Testament, as explained in Galatians 4th chapter, 21st verse through the chapter. "O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out!" M. E. C.

LET US PETITION.

To the Editor of the SABBATH RECORDER.

A short time ago there was an article in the RECORDER about a change in the school laws of the State of New York, in the interest of Sabbath-keepers. I have, for some time, been thinking that we need something done in our State, and I believe the time for action is at hand. To-morrow morning (Sept. 17th,) the Seventh-day Adventist Conference meets at Emporia, and I have forwarded a letter there requesting that it be read to the Conference, and also a draught of an amendment. I have requested that they should appoint a committee of one for each county in the State, and give each committee a copy of the petition and amendment. I also stated that I would agitate the matter in the Seventh-day Baptist Church, and I will take this (Ford) county and canvass it, working in connection with whomsoever the Adventists may name. I know success awaits united action, for I have had a little experience in such work. I do not know of any better means of getting this matter before our people than to send it to you, and request that you kindly publish it. Perhaps others may take courage for action in other States. I would suggest that all petitions, when signed, be sent to the representative of each county, upon the second Monday after the Legislature next meets.

Respectfully yours,

J. C. WENTZ.

SPEARVILLE, Kans., Sept. 16, 1894.

A PETITION.

To the Honorable members of the House of Representatives of the State of Kansas, Greetings:

Whereas the Constitution of the United States guarantees to all its citizens equality before the law; and, whereas, the statutes of the State of Kansas fails in one instance to give that equality, by arbitrarily fixing the time of examinations, for certificates to teach school, to be upon the sixth and seventh days of the week commonly called Friday and Saturday; thereby discriminating against all who "keep the Sabbath according to the commandment," which is upon the seventh day of the week; Therefore, we, the undersigned citizens of—County, Kansas, do, hereby petition your honorable body to amend the school laws of our State as follows:

An act to amend the school laws of the State of Kansas. Be it enacted by the Legislature of the State of Kansas.

Sec. 1. That sec. 2, chapter 175, laws of 1885, shall be amended to read as follows: The Board, two of whom shall constitute a quorum, shall on the last Wednesday, of January, October and April, and at the close of the County Normal Institute, upon the last Wednesday and Thursday thereof, only at such places as may be designated by the Chairman (who shall give ten days notice of each examination), publicly examine all persons proposing to teach in the common schools of the county (cities of the first and second class excepted), as to their competency to teach the branches prescribed by law; and such Board of examiners shall issue certificates, as herein after provided, to all such applicants as shall pass the required examina-

tion and satisfy the Board as to their good moral character and ability to teach and govern schools successfully.

Sec. 2. The time to commence the County Normal Institute shall be at least four weeks prior to the Wednesday and Thursday upon which examinations are to be held; and attendance shall not be required upon the seventh day of the week commonly called Saturday.

Sec. 3. Be it further enacted, that it shall be unlawful for any school board, in the State of Kansas, to allow school to be held upon the seventh day of the week commonly called Saturday, in any city or district wherein there resides any who cannot permit their children to attend upon that day because of conscientious scruples; or where any member of the school board objects on the same grounds.

Sec. 4. This law shall apply to all cities and country districts school boards throughout the State of Kansas; and anything in the laws of the State contrary thereto is hereby repealed.

Sec. 5. This act shall be in force from, and after its passage by the Legislature of the State of Kansas.

KANSAS.

Well, I just lost a chance of writing up Kansas City for the RECORDER, because I let the 2 55 P. M. train leave without me, and am waiting for the evening train before leaving Topeka for West Hallock, Ill. As a compensation I might say more about Topeka and Nortonville. Mistakes will happen in the best of families, the saying is, and I fear that with all my efforts at accuracy I got the figures too high on the amount of electric railway in Topeka, as I find that some Topeka advertisers placed it at 30 miles instead of 46.

To-day the horse races are on in Topeka, and one would almost think it were a government holiday as even the letter carriers are not on their usual rounds this afternoon.

Dr. Brownfield's medicine show still continues its nightly street entertainment, and varied their programme somewhat the other night by giving way to a woman's suffrage lecture by Miss Yates.

Politics are warming up. The Independent and Republican press find occasion for belaboring the Populists for their sins of omission and commission, while they in turn are denouncing the old parties and their platforms. Mrs. Lease manages to keep before the public, and evidently enjoys notoriety, although she has little to say for Gov. Lewelling and the present administration.

The Woman Suffragists are not asleep in these days and probably never will be until their demands are granted. Dr. Embree, of the 1st M. E. Church here, in an interview in yesterday's *Journal* announces his gradual conversion to the suffrage idea.

The Santa Fe Railroad has been involved in a scandal in the matter of its finances, and there seems to be a strong sentiment in favor of calling the former Gen'l. Manager A. A. Robinson, now President of the Mexican Central Railway, to the Presidency of the Santa Fe. He is reported to have written that he would have nothing to do with it until it was thoroughly washed and dried.

More might be said about Nortonville. Property changes hands quite rapidly in this thriving busy town. The hotel has just changed managers, and one or two of our families have recently sold their homes in anticipation of moving to Hammond, La. Some families are moving

into town for the winter, from the burnt districts of the west. Our people have their share of the business of the town, viz: The mayor, the newspaper, a bank president, doctor, dentist, dry goods, drug and grocery store, grocery and notion store, farm implements and machinery, cold storage, etc.

The church and society responded finely to our canvass work, \$300 all told, in cash and pledges; \$75 for the RECORDER office, which includes 10 new subscribers, and \$225 for the two societies.

G. M. COTTRELL, *Field Sec.*

TOPEKA, Kan.

EDUCATION.

SMALL COLLEGES BEST.

THEIR ADVANTAGES OVER THE LARGE INSTITUTIONS.

(From a paper read by Rev. George W. Smith, D. D., before the Board of Trade of Hartford, Conn.)

It is claimed that certain special advantages belong to a small college on account of its numerical smallness. Let me instance a few in a general way.

1. In a small community every student is known, and his individual tastes, disposition and ability are considered as they cannot be considered in a great aggregation.

2. There is security against the influence of vicious students, who are more readily detected and eliminated than where they can be hidden in a crowd.

3. A man makes more friends among the students in a small college than in a large one. He may know them all. But in a great number this is impossible, and students divide up into cliques on the money line, on the social line, the lazy line, the line of boon companionship, etc., just as they drift together and associate in a great city.

4. In every department of instruction better work can be done. On this point I speak from gratifying intelligence from graduate and professional schools, into which I have followed our young men for some years past. There they sit side by side with the honored men of Harvard, Yale and Princeton, and they lower their flag to none. At first, they said, they were a little apprehensive because they were impressed by the cool assumption of superiority, especially on the part of those who proved to be indifferent scholars; but the greater accuracy and thoroughness in their training soon put them at their ease, and in some cases made them a little vain—perhaps pardonably so. They have a way of taking scholarships and fellowships at Johns Hopkins, Harvard and Columbia that I have not the heart to discourage. A few years ago I inquired at Harvard into the working of the elective system of studies. I was informed that at first the different professors were anxious to have their work chosen by a large number of students, and to make their departments popular. Soon, however, they began to prefer a small number, and discouraged many applicants, as they found that to do the best work the number must be limited. In other words, they wanted to establish the conditions which exist in small colleges.

A student in the neighboring university told me that the instruction in the lower classes had been of little value because there were so many in his sections that he was not called upon oftener than once in ten days and sometimes not once in three weeks; and that the instructors were mostly graduates of but few years' standing and but little experience. But the elective work of later years was better, because they were divided up into small groups under competent men. His may have been an exceptional case—let us hope it was—but it brings out certain possibilities of the instruction in a large college.

Returning, now, to the question before us, if education in its broad and comprehensive sense is the aim of a college, the institution should not be so large as to shut out the student from the personal influence of, and personal contact with, the permanent officers and professors, who hold their superior positions because of their personal character and attainments. In educa-

tion personal influence is the chief factor. President Garfield's idea of a college was, we are told, "a boy on one end of a log and Dr. Hopkins on the other." A gentleman, a graduate of a great university, who had just roared himself hoarse over a victory by the college football team, told me that his son was not enjoying the advantages at that college which he had in his day. It was too large. His son scarcely met the professors till he was far on in his course, and few of the instructors of the lower classes were skillful, or cared to do more than use their places as a stepping-stone to the various professions to which they looked forward.

Without disparagement to any of the races which are co-operating in the magnificent work of creating a nation of unprecedented greatness, we may claim preference in our public institutions for English models. Now, there are two great historical educational centres in England—Oxford and Cambridge. The University of Oxford does its educational work mostly through colleges which are confederated under its general administration. An Oxford man gets his degree from the university; the educational work is done under a severe system of discipline, in some college whence he goes up for an examination before the university. We find there the combined advantages of a large academic body and a small college.

The "Oxford Calendar" of 1893-4 shows the total number of undergraduates at Oxford to be 3,232, of whom 244 are non-collegiate, leaving 2,988 in 21 colleges and 5 halls. The average number in each college or hall is, then, 115. That is, the majority of colleges and halls named in the Oxford Calendar for 1893-4, many of them several centuries old, have fewer students than Trinity College, Hartford.

Is an Oxford scholar usually regarded as insufficiently educated? If so, let us look at the other great educational center, Cambridge. Here we find 2,912 undergraduates, of whom 107 are non-collegiate, leaving 2,805 to be divided among 17 colleges and 2 halls, making an average for each a fraction less than 148. But this does not tell the whole story. For the education of these young gentlemen, who altogether would hardly make, numerically, what we think to be a first-class college in the United States, the number of professors, fellows and tutors is outrageously extravagant according to our notions, and the large number of residents, or graduates, of lecturers, preachers, or what not, of private tutors and of world-renowned specialists, would make the hair of an economically inclined American stand on end. And yet the high-class Englishman does not think it too much, as he has a notion that to convert money into superior men is the best use you can make of it. If time permitted I think it could be shown that England's growth in power and dominion has coincided with her academic development.

In a university where the business is instruction, you may have 5,000 or 10,000 students, if you will; but in a college where the business is education, we are admonished by the law of nature, which gives to parents (who are the chief educators of the world) but a small number of children, that the members of an educational community should not be too large. One of our most famous educators has said in effect, "Students are at college not simply to learn this or that bit of knowledge, or this or that piece of scholarship, but to learn to recognize and appreciate the loving, large-hearted natures of great and influential men; to become loyal and true and high-minded, to gain high ideals of honor, truth and beauty; to gain life friendships; to gain character that will stand the test of trial and strengthen with prosperity." This can be done in a community large enough for interactions, and yet not large enough to absorb or extinguish the individual.—*Christian Cynosure*.

We cannot render benefits to those from whom we receive them, or only seldom. But the benefit we receive must be rendered again, line for line, deed for deed, to somebody. Beware of too much good staying in your hand!—*Emerson*.

MISSIONS.

MISSIONARY SOCIETY.

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

(Continued.)

EVANGELISTIC WORK.

D. H. Davis reports as follows,—The last year has brought us a large measure of care and anxiety, however, the Lord has graciously fulfilled his promise; the sunlight of his unchanging love and personal presence, has dispelled the gathering gloom of the darkest hour.

I regret that my work has been unavoidably interrupted, at the same time I am conscious of the fact, that the success of the work does not always depend upon our personal powers. "Not by might, nor by power, but by my spirit saith the Lord of hosts." While the flesh has been made to realize its weakness, we trust that faith in the Lord has been strengthened, in that we have been made to feel more forcibly than ever before that God alone can make our work really permanently and truly successful.

Previous to the last of December, I was able to continue my regular work; from which time to the first of May, on account of bronchial trouble, it was thought unwise for me to engage in public speaking. Since May I have been gradually taking up preaching again.

The regular weekly services have been supplied by various individuals. Dzau-Sing-Chung has rendered frequent assistance during the year, as has also the teacher of the Boy's Boarding School. The Rev. James Ware, a missionary friend, has supplied us a few Sabbaths.

The blind preacher, Zah-Tsing-San, has been in such poor health during the year, that he has been able to preach but very little. At one time he was dangerously ill and for several days it was very doubtful if he could recover; he is now somewhat improved but not able to meet with us very frequently. The religious privileges of the Wednesday afternoon prayer meeting have been more largely improved, of late, by the native Christians. We are glad to note this increase of interest and pray that it may develop yet more and more until every member is thoroughly awake to the service of Christ.

The Sabbath-school has continued throughout the year. One hundred and twenty-two names have been enrolled, divided into eight classes. The average attendance has been forty-three.

A missionary society, so called, composed of church members and others willing to aid in the spread of the gospel, has been recently organized. Monthly contributions are made by each member. Some of the very poor women have pledged ten cents per month. This money is to be used for the payment of Sabbath-school Leaves, Scriptures and for some additional evangelistic work. We have long wished to see the members of our little church doing something of this kind. The poorest of them have been accustomed to give presents to their friends, and some of them converted from idolatry have hitherto supported heathen worship, and why should they not make some sacrifice for the cause of Christ? We rejoice in the step now taken, and hope that it is only the beginning of more faithful devotion to the cause of Christ.

It has been my privilege to make, during the

year, but one country trip, in which I visited the town of Lien-oo and the city of Ta-Tsong. At the former place we engaged a room anticipating making frequent visits, but in consequence of continued illness it was impossible to carry out this plan.

In the revision work of the New Testament in the Shanghai Colloquial I have been able to go over the same ground as the other members of the committee. When unable to meet at the regular meetings my suggestions were presented by another member. The revision has now advanced as far as Romans. Last year the work was continued without intermission, this year the committee has decided to adjourn during the summer. This work involves a good deal of time and labor, and several of the committee are requiring rest.

The only printing done, during the year, has been four thousand calendars. For the past few months I have employed at my own expense, a colporteur, who has been engaged in selling calendars and gospels.

We are unable to report any additions to our membership. One or two would doubtless have been received but for illness. A larger number of names than usual have been entered on the list of enquirers.

Two of our members, Dzau-Tsung-Lan and Do-Me, have been removed by death. An obituary of the former has already appeared in the SABBATH RECORDER. Several of our number have been very ill, but God has graciously spared their lives. We pray that it may be for more faithful witness of his truth.

The foot-binding agitation seems to have had a good effect on some of our women. Two have entirely liberated their feet; others seem to be bound to this heathen custom with bands as strong as those that bind and deform their feet. We pray that the agitation of this reform may become so intense in its influence, that it shall be regarded not only unpopular, but a sin for any Christian woman to favor or practice it. It seems strange to us that a custom, which entails so much suffering and inconvenience, should be clung to with such tenacity. We trust that the regenerating power of the gospel that is now being everywhere preached in this land will soon set these captive souls free from the bondage of their ancient customs.

We desire to solicit your prayers for the blessings of God upon the Empress Dowager, to whom is to be presented by the Christian women of China, native and foreign, an appropriate edition of the New Testament on her sixtieth birthday, Nov. 7th. May we ask that at some convenient hour of your session special supplication be made, in behalf of this imperial lady, that God may influence her to graciously accept of this gift and open her heart to the light of the Gospel; and furthermore we suggest that in all of our churches Nov. 3d, be made a special missionary day, in which united prayer shall be offered for the spread of the gospel in China; and finally, brethren "pray for us that the Word of the Lord may have free course, and be glorified even as it is with you."

May "blessing and glory, and wisdom, and thanksgiving, and honor, and power, and might, be given unto our God for ever and ever."

D. H. DAVIS *Cor. Sec.*

HOLLAND.

Our mission work in this country has made progress the past year. Besides our interests at Haarlem which are in good condition, we have a church and a neat little chapel in Amsterdam.

Under date of Haarlem, July 26, 1894, Mr. Velthuysen writes:

"I wish I could give you memorable facts in my yearly report, as consequences of my labor in Holland; but, as far as I know, I cannot do so. I am conscious that I labored with all my heart in every direction that I might for the promotion of the knowledge of God's Word, the interests of temperance and morality, and so I feel free to give it all in the hands of our Master. I did my usual ministerial and pastoral work in the church, as well at Haarlem as at Amsterdam. You know in this last place we now have also a meeting-place, a neat little chapel. Every other Sabbath I was there. Because in the beginning of this same year illness kept me at home during some four weeks, I had only 48 weeks of labor in different lines. I visited several Kermissen (fairs—our yearly market days,) speaking amidst throngs of pleasure seeking people on temperance and religion. Often I gave public debates with Atheists, Social Democrats and Anarchists. As much as possible I am seeking to bring my countrymen among the influence of the pure testimony of God's word, leaving the consequences to the disposition of him who asks us to be faithful in our service.

The number of the members of our church was in the end of the former year thirty. One of them went to your country, one has withdrawn himself, one went to her heavenly home; six were accepted; so our number is now thirty-three. The church members brought together for China mission, mission in Holland, repairs of our chapel and pecuniary support of the pastor f 931 d 8½ = \$372 46. Perhaps we never are able to form a faithful idea of what the sowing of the truth is doing, and so it may be that our labors this year were more prosperous than our eyes could see. So many, many people who are convinced that truth is on our side, or rather that we are on the side of truth, but dare not go in God's ways. Because of their unbelief the Lord cannot do any token, that would manifest him to their hearts as the loving and faithful One.

The more I am rejoicing by the good tidings that come from our dear Bro. Van der Steur, at Magelang, and his noble sister. It seems to me as if the Lord gives us comfort and great consolation by the blessings by him bestowed on what this dear brother and sister are doing, amid so many sacrifices, for his name's sake. I cannot express my joy and gratitude that in that far off country these two beloved ones do so much good.

Last week one of the most honored members at Amsterdam, expressed in a religious paper his heavy displeasure against us because of the baptism in our chapel of one of his church-members, a young man of twenty-six, who himself had spoken with that clergyman about Sabbath and baptism, long and broad, as we Dutchmen say, and did not acquire from that gentleman any biblical testimony for baby-sprinkling and Sunday-keeping. Now in his discontentment the Reverend scorns at "Anabaptists," "Sectarians," "Saducees," etc., warning N B people against the "Midnight missionaries," for—so he says although he knows better—it was during the the labors in that mission, that this sheep were seduced. The accusation is as false as the doctrine that baby-sprinkling is from heaven, and I believe that this gentleman will do much harm to his own cause by such a course. Perhaps the news of Magelang made him somewhat uneasy, because our Brother Van der Steur did baptize there a soldier, who is now of course a Sabbath-keeper, too.

Dear Brother, I hope my poor report may be accepted in favor. May God bless the Conference. May his blessing rest on all who will attend it, and the power of the Holy Spirit be glorified in you more. With best regards and Christian salute to the dear friends, yours in Christ,
G. VELTHUYSEN, SR.

WOMAN'S WORK.

A FULLER CONSECRATION OF OURSELVES TO THE CAUSE OF MISSIONS*

BY MRS. O. U. WHITFORD.

It may seem to some that this is an old worn out theme ever coming to the front, treated may be, in the same stereotyped manner on important occasions, then consigned to the past, soon forgotten, however earnest and forcible the message, till another public opportunity brings it to the front again. Should any minister or teacher of the blessed gospel become discouraged because he sees so little resulting from his most earnest, ardent efforts, so few who really accept the great truths of the gospel, and abate one jot or tittle of his faithfulness or constancy in presenting them, we should say he lacked faith in his great Captain and his message to preach the gospel, which is "the power of God unto salvation to every one that believeth."

Line upon line is the Bible way. Oh! for power to speak burning words, so full of the truth of God, so freighted with the spirit of love that many should be convinced that here is truth for them, which perhaps has never seemed so clear, so imperative a command from the living Master to *consecrate themselves this day to the Lord.*

Let us turn to the Scriptures for instruction. Careful description is given of the consecration of the priests for the service of the sanctuary, with which you are familiar. Time will not permit the delineation. It must have been an impressive awe-inspiring service, fraught with deep meaning.

When David had made great preparations to build the house of the Lord, a solemn assembly was called, to whom he recounted God's mercies, and told them minutely of his plans and purposes, of the immense quantity of material, as well as the immense value of his collections; then appealed to the people, and asked: "Who then is willing to consecrate his service this day unto the Lord?" Then the people offered willingly to the Lord of their best, and rejoiced for that they with perfect heart offered willingly to the Lord. In a beautiful prayer, David praises and blesses the Lord, and acknowledges before him that all these things come of his hand—it is all thine own. Micah speaks of the glory, peace, kingdom and victory of the church, and says, "I will consecrate their gain unto the Lord, and their substance unto the Lord of the whole earth." Isaiah tells of the glory of the church, in the abundant access of the Gentiles, and says, "All they from Sheba shall come, they shall bring gold and incense, and they shall show forth the praises of the Lord. Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the Lord thy God, and to the Holy One of Israel because he hath glorified thee." Is not this being fulfilled?

Thus we learn that consecration means *giving*—ourselves, our time, our talents, our money, or rather his money.

Whoever is fully consecrated will certainly show it in their lives, and like the psalmist will "delight to do thy will, oh Lord!" How much this means! It means the giving up of the world and its pleasures as our first thought or care, and truly seeking first the kingdom of God

and his righteousness. Is this possible? Yes, or the command would never have been given. Is it ever attained by any? We must answer, Yes, by many; but often times by those whom God has taught a deep spiritual lesson through some severe trial or affliction, by a never-to-be-forgotten experience, when the very tendons of the soul and life have been through the testing.

Is such an experience necessary to a full consecration? Perhaps, who can answer? Yet reason would suggest, that with all the heart experiences that come into every life, with all the promises of his blessed word, with the Holy Spirit as guide and teacher, that all who sincerely desire a fuller consecration may certainly attain it. Then, what shall we be like? Christ-like, of course. The Son of man came to seek and save that which was lost. The *whole world* was lost in the darkness of sin, but Christ came that all might have life, and have it abundantly. He is the light of the world, the way of life. We must be *intensely* in earnest in bringing the world to Christ.

Probably more persons are to-day interested in the conversion of the world to Christ than at any previous time, and greater progress is being made than ever before. Let the number be multiplied many fold. One grand encouragement to effort in foreign missions is the statement that the idolatry of the world has diminished more during the last fifty years than in the thousand years preceding them. Let us take a single example. Dr. Thomas Gulick said, at a late meeting, "When the first missionaries went to Hawaii, in 1820, the people were naked savages, given to infanticide, drunkenness, gambling and theft. They were constantly engaged in bloody wars among themselves; they offered hundreds of human sacrifices upon their altars. Now, all are free men, and for many years have had the right to vote. All know how to read and write. The land is dotted with churches and school-houses, built by themselves. Life and property are safer than in the United States. They claim to be the most industrious and commercial nation of the earth."

What a transformation! and the same has taken place in many of the islands of the sea and in the dark places of the earth. Yet, how many millions still wait for this blessed news of salvation! How can we ray out this light? If ever there was obligation, if ever there was privilege, it is ours; born in a Christian land, and—imperfect though it is—under a Christian civilization. The equal is not to be found on the face of the earth. Let gratitude make busy lips, feet, hands, mind, will, heart, life, love, silver and gold, moments and days, and may all be truly consecrated to the Lord.

Rev. J. Hudson Taylor, says: "We need persons who will consecrate their lives to foreign mission service at home. It is for some to consecrate their lives, their thoughts, their prayers to just this service. I believe that some of the best missionary work that is done to-day is done by invalids who never leave their bedroom, or by old people, or by those who are very poor and have not much to give; but they give the Lord what is most precious—a true yearning heart a constant remembrance, a constant prayer."

Some one has truly said, "The colored sunsets and the stary heavens, the beautiful mountains and shining seas, the fragrant woods and the painted flowers, they are not half so beautiful as a soul that is serving Jesus out of love, in the wear and tear of a common-place life." Says Dr. Herrick Johnson, "The best example of self-denying liberality in the Bible is record-

ed of woman. The best example of loving service in the Bible is recorded of woman. The best example of conquering prayer in the Bible is recorded of women. The gift was the widow's mite; the service was the anointing of Jesus with a box of ointment; the prayer was a mother's prayer for a daughter possessed with a devil. Jesus never let fall such words of royal commendation as concerning these three women. Of the poor widow he said, 'She has cast in more than they all.' Of Mary he said, 'She hath done what she could.' And to the Canaanitish mother he said, 'Oh woman, great is thy faith, be it unto thee even as thou wilt.'

The children of Israel exulted in the privilege of giving, and rejoiced to have part in the work of the Lord. Can not we come in the same joyful manner and bring our gifts to him? If all were to give according to God's financial plan there would be more than enough. He says, Bring your tithes into the storehouse of the Lord. Jesus said, "It is more blessed to give than to receive." We nowhere have any account of a blessing coming to those who give *only* what they do not need themselves. It was long ago said we must give till we feel it, till it has cost some sacrifice if we desire a blessing. Who that beheld the beautiful service of Thursday afternoon can ever forget it? *There was a consecration which means sacrifice, how much we may imagine, but can never know.* Shall we not all say, Oh! Father, may the memory, the impressions, the influence, the lessons of that hour abide with us *always* and bring forth fruit in our lives.

A WORD ABOUT BOYS.

Treat your boys as though they were of some importance, if you would have them manly and self-reliant.

Be careful of the little courtesies. You cannot expect your boy to be respectful, and kind, unless you first set him the example.

If you would have your boy make you his confidant, take an active interest in all that he does. Don't be too critical, but ask for his views and opinions at all times.

Don't keep your boys in ignorance of things they should know. It is not the wholesome truth, but the unwholesome way in which it is acquired, that ruins many a young man.

Don't act as if you thought your boy amounted to nothing, nor be continually making comparisons between him and some neighbor's son, to his disadvantage; nothing will dishearten him quicker.

Don't think that anything is good enough for the boys, and that they don't care for nice things. Have their rooms fitted up as nicely as possible. Let them understand that their rooms are to be kept in order, and the result will justify your pains.

Furnish your boy with good, wholesome reading matter. Have him read to you and with you. Discuss with him what you read, and draw out his opinions and thoughts upon the subjects. Help him to think early for himself.

Make home a pleasant place; see to it that the boys don't have to go somewhere else to secure proper freedom and congenial companionship. Take time and pains to make them feel comfortable and contented, and they will not want to spend their evenings away from home.

Pick your son's associates. See to it that he has no friends that you do not know about. Take an interest in all his troubles and pleasures, and have him feel perfectly free to invite his friends to the house. Take a little pains to make him and his friends comfortable and happy in his own home. He will not be slow to appreciate your kindness.—*Mother's Companion.*

MORE mountains would be moved if there were more people with a grain of mustard seed faith.

*Read at Woman's evening of Conference, 1894, and requested for publication.

LIFTS ON A MOTHER'S ROAD.

Let the baby lie in its crib to rest instead of in your arms.

Sit in the coziest part of the room, where the sunlight strikes.

Have a comfortable chair for your own use, with head rest, and use as often as you can for rest only, with your hands dropped at your side, and your head thrown back.

Let the children do some work for you every day.

Economize your strength by sitting or lying down whenever you can.

Buy a new dress for yourself occasionally instead of the children, and make over your old one for them.

Aim to be something more than a drudge in your own household, for the sake of your family, when they shall stand in need of a companion instead of a housekeeper.—Sel.

WILT THOU LEAD ME?

BY MRS. J. T. RANDOLPH.

Lord the way is rough and dark;
And afflictions press me sore;
Wilt thou guide the restless bark,
For loud the tempests roar.

The angry waves in torrents roll
Until the evening tide;
Father calm my troubled soul,
And e'er with me abide.

Father, weary is thy child,
And throbs my aching breast,
But still, oh, still the tempest wild,
That I, in thee, may sweetly rest.

Tears of grief and pain I've shed,
And drank the bitter cup;
Thus thorns pierce my aching head,
And, Lord, I suffer much.

But when the drops are all consumed,
And my heart as gold refines;
Then, Lord, in sweetness I'll commune,
While thy glory o're me shines.

I ask not for wealth or fame,
But for thy sustaining grace;
For through thy all-prevailing name
Every evil I can face.

Father when my race is run,
Safely anchored to the shore,
May I dwell in that new home
Where sighing is no more.

PARKERS, W. Va.

ANOTHER TRIBUTE TO THE MEMORY OF ELIZA ORDWAY.

The RECORDER of August 9th gives a beautiful and touching "Memoriam" of Eliza Clark Ordway, from the pen of Bro. L. C. Randolph.

Bro. Randolph writes of her as he knew her in the relationship of pastor and personal friend; also testifying of her kindness and hospitality to himself and others while students of theology in the great city of Chicago. He truly stated that "the young people who came to Chicago to prepare for professional life found in her a friend." Not only was this so of theological students but equally true of medical students; and it is especially in behalf of this class that I take my pen to add one more word of testimony. I have waited for some one more competent than myself to pen some fitting words of tribute to her memory from this class of students, but as no one has yet assumed the responsibility I really feel that it would be doing her memory an injustice did I leave these words of tribute, feeble as they may be, unsaid. I am not one of those who think the least said in praise of the dead the better. No; whatever of good, ennobling and uplifting in one's life, let it be reflected, even though the "dust is returned to dust," "being dead yet speaking."

I want to emphasize Bro. Randolph's statement that Sister Ordway's "sweetness was shown in her hospitality." To this I am sure the entire class of medical students from old Hahnmann will say Amen. Still more; to this "generous hospitality and genuine welcome"

not only both these classes of students, who abode in Chicago for a time, but very many all over the denomination would willingly testify, could they do so. Truly the latch-string of her home was always out, notwithstanding it was in a large city, and many came to receive of her hospitality. Scores have come to her door weary from miles of travel, east and west, foot-sore from long tramps over the hard pavements of the "big city," hungry, the natural sequence of such travel and tramping, to be heartily welcomed, generously refreshed, and kindly entertained. I speak of these things from a personal knowledge. More than once in the condition just mentioned she has met us in the doorway of her home, invariably with the same kindly smile on her face, bidding us welcome. When we went to Chicago to begin our work as medical students she seemed to take almost, if not quite, as much interest in our welfare as if we were her own children. She, in company with her kind husband, has spent more than one hour helping us to plan for settling in our work. Their timely advice was a great help to us. How can we repay such kindness? By keeping still? That would be selfish, ungrateful. We can at least say that we appreciate such kindness and hospitality by these words of tribute to her memory.

We trust that for all these and similar services she is now reaping a reward far richer than can be bestowed by mortal hands, and that every kind and generous act thus bestowed will be so many diamonds in her crown of rejoicing.

Let me say in conclusion, that I have noticed time and again, in conversation with Sister Ordway, that she had the Chicago mission, the little Seventh-day Baptist Church in Chicago, and in fact, the interests of the whole denomination, at heart.

F. O. BURDICK.

NORTH LOUP, Neb.

ANNUAL MEETING.

The Iowa Annual Meeting of the Seventh-day Baptist churches of the State, with a delegate from the Semi-annual Meeting of Minnesota, and a few friends from Marion, met with the church at Welton, on Sixth-day, Aug. 31, 1894, at 10.30 A. M. Elder H. D. Clarke, delegate from Minnesota, preached the Introductory Sermon. There was preaching besides, as follows: Sixth-day night, by Eld. E. H. Socwell; night after the Sabbath, by A. M. VanHorn; First-day, at 10.30 A. M., by C. S. Sayre; and at 8.15 P. M. by Eld. H. D. Clarke. The time on Sabbath-day was taken up with Sabbath-school, covenant meeting, and the administration of the Lord's Supper.

There were in attendance from the church at Garwin, Mrs. Jacob Furrow, Mrs. Alfred Furrow and daughter Blanche, Mr. John Knight and Mr. Varnum Furrow, with the two sons of Eld. J. T. Davis. From Grand Junction, Mr. P. S. VanHorn and wife. From Marion, Mr. Paul Mitchell and wife, and Mr. B. S. VanHorn, of Shellsburg, a member of the Welton Church. There would doubtless have been quite a large delegation but for the hard times; as it was we had a good meeting, and we feel that we were made better by having enjoyed the privilege of meeting the few earnest workers.

The following resolutions were adopted:

Resolved, That inasmuch as the doctrine of the Bible Sabbath, which we hold to be fundamental, and in the economy of God essential with other divine precepts to holiness of life and Christian character, has kept us a distinct people or separate denomination all these years, we should regard it a high privilege and honor to keep and defend it; and in all our missionary and evangelistic work we should make the doctrine prominent, set

forth the obligation of all men everywhere to obey the command with respect to it, and declare it a sin to neglect it, as much as the violation of any other precept calling for repentance. That we urge our missionaries and evangelistic quartets to make the Sabbath doctrine one distinct feature of their work when proclaiming the gospel of Jesus Christ to dying men, and to declare as one necessary step in the return of Christian people to primitive holiness, and also as necessary in correcting the evils of the times as manifested in the loose and lawless customs of the age.

Resolved, That we re-affirm our protest against the traffic in intoxicating beverages, and declare it our conviction that this gigantic evil stands in the way of all moral reforms, business, social and political; that the continuance of this legalized iniquity is by sufferance of the professed Christian people of this nation, whose duty it is, in the fear of God, to stand opposed to all political organizations that do not demand and pledge the overthrow of the traffic; that we endorse the efforts made to give the young scientific temperance instruction in our schools, and declare our sympathy with all Christian effort to overcome the evils involved by the proclamation of gospel temperance.

J. O. BARCOCK, Sec.

WHO IS RESPONSIBLE?

A Christianity that fails to deliver its devotees from those parties that license the traffic in intoxicating liquors has in it the elements of its own destruction; because it encourages and stimulates the making of drunkards. And when men or women become drunkards (in most cases) they have fitted and prepared themselves to do the devil's work to its full extent. Witness in this country more than three thousand wife murders by drunken husbands in two years, accounts of the same in the papers of the day, and most of the abominations that are put before the reading public by the daily press. A legalized rum traffic is upheld by the members of the churches as far as those members support those parties that uphold the saloons. Is it putting on a false livery, or have capable and cultured men failed to consider the fruit of their acts?

T. M. CLARKE.

ASHAWAY, R. I., Sept. 16, 1894.

"LIFE AND SERMONS OF JONATHAN ALLEN."

To the Alumni of Alfred University, the name of President Allen brings pleasant memories. The history of his life by Mrs. Allen, is a very well written book, with thirteen pages of photographs, and is interesting not only to Alfred students, but to the general reader.

The book, printed on fine heavy paper, is seven by ten and a half inches, and contains more than four hundred pages, fully one-half of which are sermons and addresses of President Allen. It is in two styles of binding; one three and a half dollars and the other five dollars, and Mrs. Fryer well says "the sermons alone are worth the price of the book."

In the first chapters of the book, telling of his boyhood and youth and his struggles to get an education, one incidentally learns much of the early history of Alfred, and in the following chapters the history of Alfred University.

Dr. A. H. Lewis, of Plainfield, New Jersey, has one chapter on the "Vacation Tour in Europe," and in another chapter Mrs. Allen writes of the trip of Mr. Allen and herself west in 1891, as the guests of Judge and Mrs. Hubbard, and especially of their visit to Yellowstone Park.

If the personal friends of President Allen and other people too, will send at once to Mrs. Lizzie Nelson Fryer, 818 Sixteenth Street, Oakland, Cal., and get a book and read it, they will find that they have been doing a favor to themselves as well as Mrs. Allen.

MARY GRACE STILLMAN.

POTTER HILL, R. I., Sept. 10, 1894.

TEMPERANCE.

THE CONVERTED RUMSELLER.

BY IDA W. BALLENGER.

A dram of the best this morn did you say,
To tone up your nerves for the work of the day?
Well, Tom, perhaps you'll think I'm insane,
And wonder whate'er could have wrought such a change,
But you've bought the last drop that from me you can
buy,
For we are out, this dramshop and I,
Paid as you went? I know that is true;
It's many a dime I've taken from you,
That had better been flung to the waves of the sea
Than spent for the drink you've purchased of me.
Yes, it's many a nickel from the starving I've gleaned,
And many a father I've turned into fiend;
How many a tear o'er my work has been shed,
While I have been deaf to all that was said!
What makes you stare so wildly at me?
No wonder, though, you think it can't be
That I'm talking thus earnest and strange,
As easy almost as for the leopard to change.
Come, put up your dime and step over this way,
I'll tell you the whole if a moment you'll stay.
I feel just like talking this morning, you see,
So take that chair and sit down here by me.
Of late I've been troubled, worried, most crazed;
My deeds before me like mountains have raised.
On the streets I've seen children crying for bread
Whose fathers I knew from drinking were dead;
Women begging for work, too, have passed,
From whose husbands, for drink, I had taken the last;
Mothers weeping over dear fallen sons,
Whose hopes I knew had been ruined by rum.
Such sights as these haunt me each day,
But then last night, as tossing I lay,
There came to my mind—I can't picture the scene—
'Twas dreadful. Thank God it was only a dream.
Do you see that boy just outside the door,
Whose summers have numbered just two times four,
And my little girl, you've seen her no doubt,
As she playfully bounded in and then out?
You smile to see that great teardrop start;
I'm a rumseller, true, but then I've a heart.
Well, last night,—say, isn't it strange
How in a dream a person will change?
Such as I was then you seldom behold;
I was feeble, gray-headed, crippled, and old;
It seemed I had neither friends nor home,
Out on the street, forsaken, alone.
All around there seemed to be such a stir,
People hurrying by, I could not tell where.
I was unnoticed till up stepped a man
Who said, "Come along with me if you can."
I hobbled along as best that I could,
Till I came where hundreds of people stood,
Whose low whispered voices filled the air;
I could find nothing to bring them all there.
Till at last o'er their heads a scaffold I spied;
To see any more 'twas in vain that I tried.
A silence like death fell over the throng.
"What is it?" I said. "A man to be hung?"
Just then the voice of the judge sounded clear:
"The criminal speaks; let the audience hear."
All was so still I could hear every word;
It seemed not one in all that throng stirred.
"Oh, harken," he said, "hear the last words I speak!"
At the sound of his voice I began to grow weak.
"Could I shake the earth with one terrible word,
That all its inhabitants now might be stirred,
My crime was murder. To the gallows I've come,
The cause, oh, hear it, the cause was rum!
When a child at home I played where it flowed;
'Twas there I entered the downward road;
My father sold it, and I was his joy.
Oh, how would he feel could he see his boy,
And know it was now forever too late
To save him from meeting this terrible fate!
O fathers, take warning from what you here see,
And handle not, touch not, from strong drink be free!
Between heaven and earth I soon shall be swung;
When ye gaze on me there, remember 'twas rum."
He ceased, stepped back. In a few moments more
The rope was adjusted, the death scene was o'er.
A shriek, half-frenzied, pierced the still air;
'Twas the voice of a woman, grown wild in despair:
"My brother, dear brother, can it be he is dead?
Is all of life gone? You heard what he said,
Then how could you cruelly snatch from my side
My only brother, my joy and my pride.
'Twas not my brother that cruel deed done,
No, no, 'twas the ruthless hand of rum;
But my idol must die, while rum goes free,
Protected by law. O God, can it be
That justice has flown from this, our proud land,
And folded her wings on some far-away strand!"
'Twas then I caught the first glimpse of the scene,
So great was the crowd that swayed us between.
"Oh, oh!" I cried, "'tis my boy, my boy,
And my darling girl, bereft of her joy."
Yes, right out in my sleep I uttered those words;
It woke me, of course, but no one stirred.
From my couch I bounded like one that was shot,
To see if I had been dreaming or not.
Through the dark to the side of my darlings I crept;
When I found them asleep 'twas for joy that I wept;
And there, bending o'er them in the still hours of night,
I promised to try to lead them aright.
So, come what may, they shall never blame
Their father as being the cause of their shame.
Now, Tom, you've patiently heard me through,
And know just what I'm going to do.
You may call me silly, foolish, or weak,

To be scared by what I saw in my sleep.
I care not for that; there shall never a drop
Be sold or drank inside this shop,
For somewhere, I've read, it was not in my dreams,
"Like a serpent it bites; like an adder it stings."

"IS JAMIE HERE?"

The following is said to be a true story, related by a New York physician. We do not know where it was first published.

He was called to the help of a man who had been mortally wounded in one of the low dance halls, or dives, of that city. When he had attended to his patient, the doctor looked curiously around.

The wounded man lay before the bar, against which lounged some ragged old sots. In the next room a few young men, flushed and bright eyed, were playing cards, while the gaudily dressed bar-maids carried about the liquor. But neither the gamblers nor the drunkards paid any attention to the dying man on the floor. They squabbled and laughed, deaf to his groans. The proprietor of the dive, a burley fellow, who had been a prize fighter in his younger days, having seen the police secure the murderer, had gone quietly to his work of mixing drinks. Death apparently had no interest or terror for these people.

Suddenly a little old woman, with white hair, a thin shawl drawn about her, came to the street door. Her appearance produced a startling effect. The besotted old men at the bar put down their glasses, and looked at her uneasily. The card players hastily shut the door, to keep out of sight of her, and the bar-maids huddled together in silence. But the change in the brutal landlord was the most striking. He rose hastily and came up to her, an expression of something like terror on his face.

"Is Jamie here?" she asked gently.

"No, no, he is not here. I do not know where he is," he said hurriedly.

She looked about her bewildered. "I was sure he was here. If he comes, will you tell him his mother wants him sir?"

"Yes, yes."

The man urged her out of the door. The physician soon followed, and saw her going into another and another dive and grogshop along the street.

"Who is she?" he asked a policeman outside. "Is she in no danger?"

The man shook his head significantly. "They'll not harm her, sir. They've done their worst to her. She is the widow of a clergyman, and she had one son, a boy of sixteen. They lived happily and comfortably enough till he took to going to pool rooms, and then to the variety theaters, and at last to these dives here.

"He was killed in one of them, in a fight, three months ago—in that very one you was in just now—and was carried home to her, bloated with drink, and covered with blood, and dead.

"She's known nothing since. She only remembers that he came to these houses; and she goes about among them searching for him every day.

"They're afraid to see her. They think she brings a curse on them. But they won't harm her. They've done their worst to her."

How many sons of loving mothers are going down, like this boy, into these dark places to-day?—*Selected.*

THAT PIPE.

At a meeting in London the writer noticed, sitting near the platform, a man with an unusually wretched countenance. His hair looked uncombed, and his general untidiness was rendered all the more striking by a bright red necktie which he wore.

All through the address he sat looking straight in front of him and seemed like one stupefied. On speaking to him at the close of the meeting he gave a grunt, and then the writer was told "he was a hopeless case."

Immediately I thanked God that nothing was impossible with him, and so, leaving the man an invitation to another meeting the following Sunday evening, I went home to pray.

Sure enough, the next week he was there; but there was a restlessness about him which

encouraged me to believe that the deeps were breaking up.

At the close of the meeting, when seeking souls were being invited to come to Jesus, this man arose and made the following declaration:

"Look here," he said, "forty years ago I gave my heart to God, and then he wanted to cleanse me and fill me with his Holy Spirit, but I loved my pipe and my 'baccy, and I wouldn't give in. So I tried to smoke away the strivings of the Spirit, and I tell you just what it is, Satan has stupefied me so that I have only just found out I've been serving him these last thirty-nine years. But I smashed my pipe to-day, and I ain't going to be a walking chimney any more. I'll let God have his way to-night. It's that pipe that's been keeping me out of peace."

He got deliverance that night.

Friends, look at Ezek 36:25-27. Trust God, and let your idols go.—*Christian Repository.*

TOBACCO.

The French government, recognizing the deteriorating influence of tobacco upon the young, has prohibited its use by students in the public schools. The Swiss government will not tolerate that tobacco be sold to juniors. Boys found smoking in the streets are now promptly arrested and punished. Punishment is also meted out to those who sell them tobacco. Dr. Bremer, of St. Vincent's Institute for the Insane, at St. Louis, has called attention to the fact that tobacco-smoking by the young produces mental and moral deterioration, while in older persons it produces brain disease and insanity.—*Christian Statesman.*

DRAW THOU NEARER UNTO ME.

BY A. E. WENTZ.

When my heart groweth weary,
When the way seemeth dreary,
Where the toils of the Tempter thickest be,
There's a voice gently saying,
"Loved one, why still delaying?
Draw thou near, draw thou nearer, unto me."

When my friends are forsaking,
When my heart seemeth breaking,
When e'en hope of salvation seems to flee;
Still, the tones softly falling,
'Tis his voice gently calling,
"Draw thou near, draw thou nearer, unto me."

When life's shores all are fading,
When death's stream I am wading,
And when Him, in His glory, I can see;
Fain would I still be hearing,
In the tones so endearing,
"Draw thou near, draw thou nearer, unto me."

NEW MIZPAH MISSION.

CERES, N. Y. Sept., 18, 1894.

We are soon to leave the old farm where we have spent most of the time since the 3d of July. I intend visiting churches and Christian Endeavor Societies on my way back to the city. Charles Slade, of Little Genesee, a good Christian worker has offered himself as a worker in the New Mizpah. Our funds admit of acceptance for two months on a small salary. Whether he continues in the work remains with the friends of the New Mizpah to decide. Surely "the earth is the Lord's and the fullness thereof." Let us lay aside luxuries and turn the tide of fullness in this much needed channel.

It must be remembered that up to this time there have been no salaried persons connected with the work, and those who have had charge of the work during our absence have even furnished their own table. I trust they will have your prayers for God's blessing. The following is the report for last month:

Seamen present.....	281
Visitors.....	25
Helpers.....	7
Bibles given away.....	8
Testaments given away.....	3
Hymn books given away.....	1
Taken temperance pledge.....	3

DONATIONS TO THE MISSION.

Mrs. M. E. Rich, Lamona, Fla.....	\$ 1 75
Miss Curtis, Weetley, R. I.....	1 00
A box of magazines and papers from Y. P. S. C. E. Congregational Church, Plainfield, N. J.	
A crate of pears from Mrs. T. A. Platts, Alfred, N. Y.	
James Pronting, R. M. S. Tonic.....	20
A barrel of papers and magazines from Nile, N. Y.	
From Flower Mission, 241 W. 14th Street, two donations of flowers.	
From Fruit and Flower Mission, 101 East 20th St., two donations of beautiful flowers.	

M. ANTOINETTE BURDICK.

HOME NEWS.

New Jersey.

PLAINFIELD.—The vacation season ended, it is good to see again both pastor and people in their accustomed places. Our prayer and conference meeting on Sabbath eve was a precious season, and special interest was added by the presence and earnest words of our devoted sister, Dr. Palmborg.

On Thursday evening the Endeavor Society gave a Harvest Home Festival, in part for its social element, but more especially to raise funds to aid in the education of Miss Wilson, of Alabama, in both of which they were quite successful. The following is in part what *The Plainfield Courier* of the next day had to say of it:

"The lecture room in which the festival was held presented a very pretty sight, for the committee of arrangements, which consisted of Miss Bessie Titworth, Miss Ida Randolph, Mrs. J. G. Miller, Sidney Titworth and Robert Randolph, had spared no pains to make it attractive. They had erected a gypsy tent, with its attendant camp-fire, on one side of the room in which Miss Grace Lewis, assisted by Harry Maxson, told fortunes by the aid of palmistry. Near by, at a prettily decorated booth, Miss Mable Maxson and Sidney Titworth dispensed lemonade. The rest of the room was arranged with chairs, while in the alcove were dainty tables, at which peaches, cake and cream were served by Miss Eva Lewis, Miss Violet Truell, Miss Bessie Randolph, Miss Ida Spicer and Miss Lizzie Allis.

"Passing into an adjoining room a very prettily arranged dairy booth in charge of Miss Jessie Utter, who, in costume, was assisted by Frank Hubbard, was found. The booth was entirely constructed of corn husks, which had been woven in pleasing shapes, while within was seen a churn and other dairy implements. Close by Miss Mable Potter and Asa Randolph had candy for sale.

"During the evening an informal programme of music was rendered. It consisted of a piano solo, by Miss Lizzie Allis; a trio, in which Miss Mabel Potter, who sang, was accompanied on the violin by Miss Violet Truell, and on the piano by Miss Bessie Titworth; a piano solo by Miss Mable Maxson; and a piano duet by Miss Utter and Miss Potter concluded the programme."

Yesterday Dr. Lewis gave us an excellent rallying discourse from the text: "Seek ye first the kingdom of God." Placing especial emphasis upon the first two words. Theme: "Seeking the kingdom of God through the services of the church."

When our Sabbath-school numbers one hundred the superintendent calls it "at par." Yesterday it stood at par.

It is expected that the Missionary Secretary will be with us next Sabbath and will present the claims of that Society. We are always glad to see and hear Brother Whitford.

J. D. SPICER.

SEPT. 23, 1894.

Delaware.

SMYRNA.—The RECORDER is one of the first papers read in our family, and now, that Grandma Swinney is with us, she reads the RECORDER columns with great interest, especially the missionary news.

Last Monday, at 8 A. M., we received word from Shiloh, N. J., that Dr. Palmborg would

make us a visit. Two hours later she arrived, with her friend, Miss Cora Schaible. We were delighted to meet with our new medical missionary, who soon starts for the foreign fields. What words of good cheer Dr. Palmborg can carry to the far away daughter, in the foreign land, of her aged mother, who has passed her four-score years. I was greatly impressed with her earnest devotion and self-sacrificing spirit manifested while with us. The Master will bless the life and labors of such persons in any field, either in home or foreign missionary work. Beloved readers, would that the spirit that moves Dr. E. F. Swinney and Dr. Palmborg in their work of love, might enter more largely into our whole denomination; then would the ripening harvest be gathered, and souls be saved in His name. Our thoughts and prayers will follow Dr. Palmborg's journey to assist Dr. Ella Swinney in her noble work in the far-off land, and may their courage be strong, and their faith, the brightness of the Son of Righteousness to guide them in the medical missionary work. Then will the influence of the "A. E. Main Hospital," of Shanghai, China, be not only to relieve physical suffering, but to lead the darkened souls of the heathen into the light and liberty of eternal life.

"Alone! the Christ we love is on that shore,
Twill be as though we had been there before,
And find our rest like some returning dove,
And be at home in Shanghai with a devoted love."

C. O. SWINNEY

SEPT. 21, 1894.

THE MISSION OF THE HOLY SPIRIT.

Dr. A. J. Gordon, of Boston, has spoken on the Holy Spirit at every conference held during the last ten years, at Mr. Moody's Summer School in Northfield.

We are glad to give our readers the benefit of a portion of this very instructive and beneficial discourse concerning the personal relation of the Holy Spirit to each individual Christian, to the church and to the world.

Dr. Gordon's address on "The Holy Spirit" was substantially as follows:

I desire to-day to present an aspect of this subject which, so far as I know, has never hitherto been set forth at any of these conferences. First, the Holy Spirit in relation to the church; and, second, the Holy Spirit in relation to the world. That is a very remarkable expression found in the seventh chapter of John, 39th verse. Jesus had just said: "He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water." Then it is added: "But this he spake of the Spirit, which they that believe on him should receive, for the Holy Ghost was not yet given, because Jesus was not yet glorified." It reads exactly: "The Holy Ghost was not yet." Now, had not the Holy Spirit been in the world before this time? That is a question which, if we answer rightly, will lead us out into all I wish to say this morning. Turn just a moment to consider Jesus Christ. There have been scores of lives of Christ written, but so far as I know, with one or two exceptions, they all begin at Bethlehem and end at Olivet—yet was Jesus Christ in the world before he was born in Bethlehem? Yes, he was in the beginning with God; all things were made by him, and without him was not anything made that was made, and it is believed that he appeared also unto prophets and patriarchs in the Old Testament dispensation; and we believe, moreover, that after he ascended from Olivet he lived on and will continue to live. Why, therefore, do we shut up the life of Christ between these two points—Bethlehem and Olivet? Because these bound his earthly ministry, these represent the limits of His temporal mission.

Exactly so of the Holy Ghost. The Holy Ghost had been in the world before acting in

creation and in inspiring the prophets. Christ had been begotten by the Holy Ghost, and when he was baptized in the Jordan the Holy Spirit descended and rested upon him like a dove. How then could it be said that the Holy Ghost was not yet, because Jesus Christ had not been glorified? The answer is very simple. Just as Jesus Christ had an earthly ministry that began at Bethlehem and ended at Olivet, so the Holy Ghost, in his turn, has a definite temporal ministry, and that ministry begins at Pentecost, and I believe closes at the second advent of Christ. Just as the cradle in Bethlehem contained the infant Jesus, so the upper room was the cradle of the infant church. The one was the birthplace of the head, the other was the birthplace of the body, so that Augustine very rightly calls Pentecost the *dies natalis*, the birthday of the Holy Ghost.

Then he entered upon his temporal ministry. Now, what does he do after he comes down, just reminding you of the fact that when Christ ascended the Holy Ghost descended? "If I go away I will send him unto you." When Christ took his place on God's right hand, his seat in the heavens, then the Holy Ghost took his place in the church, the seat where henceforth he dwells; and as truly as Christ's abiding place is in heaven, through all this dispensation the Holy Ghost's abiding place is in the church. The first thing, therefore, that he does when he comes down is to begin to gather the church. Up to this time the church, the *ecclesia*, the body of Christ, did not exist.

And how is the church formed? I notice in a great many theological treatises the definition of the church is this: "A body of believers voluntarily associated together for the purpose of worship and edification." I could just as well say that my body is a voluntary association of hands and ears and eyes, associated together for the purpose of work and locomotion. For the fact is that just as my body was formed out of a germ, and all stands together in the head, so the church is formed out of Christ. As Eve was taken out of Adam, so the church, the bride of Christ, is taken out of Christ, and when he rises, ascends to the Father, then the Holy Ghost comes down, and as the Word is preached he begins to gather about himself those who constitute the Church of Christ.

It is very instructive to notice the "additions" named in the Acts of the Apostles at this point. As soon as Peter finished his sermon we read that "they gladly received his word and were baptized; and the same day there were added unto them three thousand souls." Now, those words "unto them" do not belong there. All it says is that they were "added." The translators could not conceive of addition without adding to something, so they put in "unto them." We go on to the end of the chapter and you read again: "And the Lord added to the church daily such as should be saved." But those words, "the church," do not belong there; so all that is said is simply that believers were "added." If we are very anxious to find out to what they were added, if we will read a little further we shall find out. Acts 5: 14, "And believers were the more added to the Lord, multitudes both of men and women." And then you read in Acts 11: 24, "And much people was added unto the Lord."

That is it exactly. If you put a slip down into the earth, then there will be an addition of branch after branch growing out of it; and Jesus Christ came down in the person of the Holy Ghost to constitute the center for the church, and as soon as believers were regenerated they became added to him. "Where two or three are gathered together in my name, there am I in the midst of them," said Jesus. We gather about him and grow out of him, and the church is simply the body of Christ. Not only that, but it takes the same name. Have you ever thought of that very significant remark of James in Acts 15: "Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name?" If the church is the bride of Christ, the bride must have the same name as her Bridegroom. If the church is the body of Christ, she must have the same name as her Head. It would be strange if my head and my body should bear different names.—*Church Union.*

YOUNG PEOPLE'S WORK.

A FEW MORE QUESTIONS.

EDWIN SHAW.

Dear Brother:—I was much interested in your questions and answers in the last RECORDER. After reading them I felt like sending a question to your department myself. I shall be twenty-one years of age by the time of the November elections, and shall then have the privilege of voting. My question is this: Ought not all Seventh-day Baptists to be Prohibitionists?

P. L.

It is not for me to say what Seventh-day Baptists ought to be, and ought not to be. I myself am not a third party Prohibitionist, as I do not believe that I am in duty bound as a Seventh-day Baptist to belong to that party. It is a question, however, concerning which I hold myself in readiness to change my mind whenever I come to believe that I can do more to put down the liquor traffic by joining that party. The first vote I ever cast was for the Presidential candidate for the Prohibition party. But the party took up other issues among which was the Sabbath question, and I changed my views. Some two or three years ago, the leading Prohibitionist of Wisconsin in a conversation with me on the train, said that he himself could hardly see how a Seventh-day Baptist could be a Prohibitionist. I do not go as far as that, for some of my best and dearest friends belong to that party, and they think that I ought to join with them. My advise to you is to settle the question for yourself, and avoid discussion, for nothing is ever gained thereby.

Dear Brother:—The agent for the Tract Society is trying to get as many people as possible to take the RECORDER. Now I am a poor girl, trying to earn my own living and gain an education by teaching school. Why should I take the RECORDER when I can get better reading for much less money?

L. C.

Your question is easily answered. In the first place you start on the false supposition that you can get better reading for less money. Herein you make a mistake, you cannot get better reading for less money. You may get more reading, but it is not better. You will look in vain, and for a long time, to find in any religious weekly published for two dollars or less a year, anything which equals in a literary way or in the character of the thought expressed, the letters of "Uncle Oliver" to the "Smiths." This is only one example. But even aside from this consideration you owe a duty to your denomination. Why, don't you know that if we do not keep up the SABBATH RECORDER the denomination is going to pieces? Its a fact; any denomination in order to maintain an existence must have a paper or magazine. Now if the denomination dies what is to become of you as far as church relations are concerned? So you owe an especial duty to the RECORDER, and you ought to take it the first of all papers or periodicals, and if you are not already a subscriber, when the agent comes around, just surprise him by giving him your name without his asking for it.

Dear Brother:—What do you think about that new organization we hear of so much lately called the American Protective Association? Do you think that a consistent Seventh-day Baptist can be an A. P. A.?

I am acquainted with a number of Seventh-day Baptists who belong to the organization you write about, and it is not for me to say that they are not consistent in their actions. I myself could not be an A. P. A. To refuse to vote

for a man on no other ground than that he belongs to the Roman Catholic Church is to make a religious distinction which is a decided step backwards and savors more of the dark ages than of the Christian liberty of this century. I am most heartily opposed to the organization from beginning to end, but that is no proof that my brother may not be as heartily in favor of it and yet be a consistent Seventh-day Baptist.

Dear Brother:—I am a lone Sabbath-keeper. My work as a teacher obliges me to live in a town where I cannot have the privilege of attending services of our own denomination. Now if I teach a class in a First-day Bible-school, do I show my approval of all that the school does?

C. P.

No, I think not. You ought to make it known however, before you take the class what your views are on the question of the Sabbath.

Dear Brother:—Is it wrong for a Seventh-day Baptist young man to go with a Sunday girl?

C. L.

Perhaps if I do not answer this question some one will be kind enough to answer it for me, as some one did the letter of a few weeks ago from "Jimmie," and by all his sisters in our denomination. The answer is given below, and should be carefully read by all the "Jimmies."

ANSWER TO JIMMIE.

Jimmie:—I feel interested in your case and wish to help you. I am in sympathy with you, but I was surprised to find that what you called "pestering" by your sister, turns out to be an effort to make her brother one of whom she can be proud.

I am glad that you have a sister who isn't so selfish nor so absorbed in her affairs that, like some sisters, she has "no time" for her brothers, nor cares if their heads look like "brush heaps," nor knows whether or not they have black or white hands. I hope, however, that your sister reminds you of your lapses in a delicate and affectionate way, for we all know that to admonish with success, one must use tact and love. It may demand self-control on your part to always respond to these admonitions in the right spirit, but it will aid you to bear in mind that your sisters are trying to help you and that if you act upon their suggestions, it will be a benefit. You will realize later that it is depressing to see one appearing unkempt and disorderly and you will then feel gratitude for the solicitude and love that took note of the appearance of the son and brother.

There you're wrong, Jimmie; a boy can be as neat as a girl, and neatness is just as necessary for the making of a manly man as for that of a womanly woman. An untidy boy makes a slack farmer, a careless book-keeper, a slatternly tradesman. "It is expected" that a boy as well as a girl shall make the very best of themselves in every way; is not a boy worth as much as a girl? If there ever were a time when personal disorder was immaterial to a man's success in life or influence in the world, such a time has gone by. It is so easy, later in life, to fall into negligence in one's appearance, that now is the time to establish habits of neatness and order, so that in manhood, when absorbed in care and thought, these affairs of the toilet will be performed involuntarily and as second nature.

And now, Jimmie, just put yourself in the place of mother or sisters, who wish their boy always to look his best, and I'm sure you will hereafter respond with alacrity and appreciation to their admonitions.

Faithfully,

J. B. D.

BRADFORD, Pa., Sept. 16, 1894.

CHURCH MUSIC.*

BY ALICE HITCHCOCK.

Of the many ways which are given to us to extol the name of our Lord and Master, there is not one as soul-stirring as the power of music. It can be safely said that more hearts are touched and more souls saved through the influence of this great power than in any other way. With all its awfulness how beautiful and touching is the story of those perishing souls on a ship-wrecked vessel, who, when all hope of life was past, lifted up their voices in that grand old hymn, "Jesus Lover of my Soul," and before it could be finished they were guided safe into the Haven of Rest. They did not pick out some great soloist on board to do their singing for them. They did not sing for applause. But with one accord and with their whole heart they sang unto their Lord.

Yet, while we realize this gift of music to be one of God's greatest gifts to man, and one which he expected us to use in the work of advancing his kingdom on earth, it is the one blessing above all others that is misused and subjected to the most shameful neglect. In our churches exist two kinds of music—the artistic and the inartistic. From listening to the first kind we are impressed by the skill of the organist, and the quality of the singers' voices. The following extract serves as a good illustration of the result of this kind.

IN THE ORGAN-LOFT.

The choir was singing a new arrangement of the beautiful anthem, "Consider the Lillies." The pure, sweet voice of the soprano rose clearly and distinctly in the solo:

They toi-oi-oil not,
They toil not,
They toil not,
Ny-y-y-ther do they spin.

She paused, and the tenor took up the strain:

Nee-ee-ee-ther do they spin.
They toi-oi-oil not,
They toil not,
They toil not,
Nee-ee-ee-ther do they spin.

The tenor ceased, and the basso, a solemn, red-haired young man with a somewhat worldly-looking eye and a voice like a fog-horn, broke in:

Nay-ay-ay-ther do they spin.
They toi-oi-oil not,
They toil not,
They toil not,
Nay-ay-ay-ther do they spin.

Then the voices of the three were lifted up in semi-chorus:

Ny-y-y-ther }
Nee-ee-ee-ther } do they spin.
Nay-ay-ay-ther }
They toi-oi-oil not,
They toil not,
They toil not,
Ny-y-y-ther }
Nee-ee-ee-ther } do they spin.
Nay-ay-ay-ther }

"Brethren," said the gray-haired, old-fashioned pastor, when the choir had finished, "we will begin the service of the morning by singing the familiar hymn: And am I yet alive?"

Perhaps on the next Sabbath we attend service at some other church. The organ proves to be a little out of tune. Some of the voices are feeble and uncertain. We, however, take little notice of those things. We know that each word comes from a heart full of praise. Their soul is in their song. And unconsciously, our own heart uplifts in praise to God through the influence of this impressive service. It may be possible to successfully conduct a religious meeting without a sermon, but does any one know of any great good ever accomplished in a meeting where there was no music?

In many churches the music acts as a sort of recess, during which times the tardy ones are seated, some little improvement is made on the

*Read at the Young People's Hour at the Eastern Association.

toilet, and the congregation take a general survey of all present. And I actually know of one church where it is no uncommon occurrence for flowers to be brought in and arranged during the singing of the first hymn. It would be considered an act of the greatest irreverence if any of these things were done during the prayer service. But can we not lift our hearts to God by our songs as well as by our prayers? And ought we not to approach him with as much reverence in the one as in the other? Then let those of us who are Christians, who would live lives consecrated to the service of our Master, and who are so anxious for others to be brought into the light of God's great love, earnestly endeavor to do our best to make the music in our service of such a nature as will reach the hearts of the people, and redeem souls for Christ. We, as Christian Endeavorers, cannot expect to be able to change, to any great extent, the music in the regular church service, but we can help in having good congregational singing. If the choir does our singing for us they will also receive the blessing for us. In that great Christian Endeavor Convention held at New York the thing that stirred the people the most, and made the most lasting impression, was their congregational singing, when 16,000 voices sang forth praises to the Most High God. What will be our feeling then when we shall hear the "ten thousand times ten thousand and thousands of thousands," all singing the one song of praise to "Him that sitteth upon the throne and unto the Lamb forever."

We can, by taking a little pains, have a great improvement in the music of our own Endeavor Society. To begin with, we need not be afraid of having too much music. Is it not one great thing that attracts so many to the various places of amusement? But we can have the music in our Society as attractive as it is at these places. We may need to bring in some of the instruments that have not been used in the church before, but let us remember they are God's instruments, and because they have sometimes been put to an unholy use it is no reason why they should not be used in service for Him. I do not believe that David was the only person who had the right to "praise the Lord with harp; sing unto him with the psaltery and instrument of ten strings, and play skillfully with a loud noise," but I believe that now, as in David's time, we will be blessed in a similar praise service.

Then let us give every one a chance to sing. Place the words before their eyes, and in this way enable them to sing intelligently if they wish to sing at all. Too many times the words which really make up the hymns become secondary in their importance. It is the words with the music which touch our hearts and do the good. One cannot be too careful in selecting the music. My idea would be to have every meeting opened by a praise service. I mean a short service of song where the hymns will be hymns of praise. Then as far as possible throughout the meetings have the music appropriate. Do not follow a tender prayer service by some song that will cause it to lose the effect it might have made. Let those "dreadful pauses" which frequently occur in testimony meeting be filled in by some song relating either to the topic or to the feelings of the moment. But above all, let us put our whole soul into our songs, "singing with grace in our hearts to the Lord," that his name may be glorified and our worship be acceptable in his sight.

OUR MIRROR.

PRESIDENT'S LETTER.

Dear Young People:—I have never written regarding the matter of Miss Palmberg's salary since we sent to each society a circular letter asking them to express their opinions on the matter. By the way, I learn of several societies which did not receive the letter; this was an oversight and not intentional. Most all of the societies answered the letters favorably to taking up the work, and more than thirty, if I remember correctly, were represented at Conference and there expressed their approval of this work. No society has made any objection to this throughout the denomination. Who ever heard of such a thing before! not that we are at all quarrelsome, but we do have very decided opinions usually. So it is settled that we are to raise for her support \$300, for 1895, and we hope for years to come. Any of you who are willing to start in at once, please do so; and many of the societies have already done this—some brought their money to Conference for this purpose.

You will see in the RECORDER that some of the officers of our Board have been changed. Our new Treasurer is W. H. Greenman, of Milton, Wis. It was thought best, for convenience, to locate all the Board at one place. And in the place of Miss Eda Crandall, who could not serve longer, Miss Reta I. Crouch, of Milton, has been appointed Secretary.

The work in DeRuyter is growing slowly, four have been baptized and some joining by letter. The church people are growing strong and are trying to make a success of this work. Of course this place, like all others, has people who call themselves Christians who make more noise in card parties and dances than in church and prayer-meeting. We never count them, but when the devil rounds up he counts them. One man here wishes there was a law to drive us out of town. We cannot blame him much for J. G. Burdick announced in one of our meetings that we were going to stay and "fight it out on this line," if it took all the fall and all the winter and all the potatoes.

Yours in Christian Endeavor,
E. B. SAUNDERS.

DERUYTER, N. Y.

JUNIORS.

The Junior Society of Christian Endeavor of the Pawcatuck Seventh-day Baptist Church has done good work the past winter and spring. During the meetings conducted by Bro. E. B. Saunders several of the members were baptized and united with the church. We conduct our meetings very similar to the Senior, having one of the members lead. In order to keep the children interested, after they have read their passages of Scripture referring to the topic, and have had sentence prayers in which most all of the voices are heard, we sometimes have a blackboard talk, different ones doing the work. The children have been much interested in our China Mission, especially in the kindergarten. The way to interest in this subject is to keep before them the work being done, by reading something bright about different missions, or tell them short stories concerning the children in other lands. They soon want to work and earn money in order to help maintain the missions. Last spring they gave a supper from which they made \$14. All of this amount was voted to help Dr. Swinney and Miss Burdick in kindergarten supplies. We have a prayer-meeting committee who look

out for a leader each week, a lookout committee working to bring others in, and to look out for those who are members, that they may be true to their pledge. The relief committee take flowers to the sick, young or old. The Society has taken a vacation for two months, but the work of the coming year we hope will be more helpful and encouraging. A.

THE services of the Young People's hour on Sunday afternoon during Quarterly Meeting at Walworth, Wis. were well attended. Excellent talks were given by the Revs. E. M. Dunn and E. A. Witter and Prof. Edwin Shaw. A goodly number of young people from the Milton Y. P. S. C. E. were in attendance.

THE Princeville local union of Christian Endeavor in which the society at West Hallock is included, met at Stark, in August. A male quartet from West Hallock furnished the music, also an interesting paper was read by Miss Maggie Hakes.

VISIT TO CALHAN, COLORADO.

Calhan is a little station on the Chicago, Rock Island & Pacific Railway, about 40 miles north-east of Colorado Springs. Our people are out from this hamlet three to six miles. Last year a church was organized by the Colorado missionary. Since then meetings have been kept up. Reading sermons and Sabbath-school have made the occasions profitable, and the weekly prayer-meeting has been maintained, with good interest. This little church is well located to do good, and is really a light to the surrounding community. On this occasion a week was used to make the visit. Five services were held,—three at night, one on Sabbath, and one on Sunday. On Sabbath eve, Sept. 7th, a good prayer and conference meeting was enjoyed by the goodly number present. At the service on Sunday afternoon a stranger at work in the neighborhood was present. He was much affected by the sermon, and took the first opportunity to tell us that he had been having a severe conflict; that the sermon had given him much strength, and that he thought God had directed the preacher in the selection of that text and that sermon to meet his particular case. He also showed his interest by contributing 50 cents. Thus we draw the bow at a venture, and sometimes the arrow takes immediate effect where we least expect. Bro. Williams is doing what he can to move the work forward, while he is contending with new country experiences. His nine years old son was run over with a loaded wagon about four weeks ago, and very badly hurt. It seems remarkable that his life was not crushed out.

Our people at Calhan did well last year, and have done well this year. There is a large acreage of potatoes, and they are fine in quality. The government land has been rapidly taken during the past twelve months. Still some remains. The prairie is high and dry, and destitute of trees. But there is an abundant supply of coal at hand, which is had for the digging and hauling. What the country will do as to fruits, trees, untried crops, and wells of water, remains to be seen. But surely these two years have given encouragement as to most of the limited variety of crops which have been tried.

We have now in Colorado these two churches, Calhan and Boulder, about 150 miles distant from each other by wagon road. No doubt Calhan will be the better place for some, while others will prefer Boulder. May the blessing of the Lord rest upon both, and enable each to do its work well. The Calhan Church voted to prepare for and take a missionary collection the first Sabbath in October. Boulder is to do the same on that day.

S. R. WHEELER
BOULDER, Colo., Sept. 16, 1894.

OUR YOUNG FOLKS.

DIDN'T THINK.

A little bird with doleful voice
Goes flying through the air,
No place is free from his approach—
We meet him everywhere;
His song is heard when boy or girl
Behind him tries to slink;
As an excuse for some mishap—
His name is "Didn't Think."

A ball is tossed through window pane,
There's some one in disgrace,
A horse is left alone unhitched.
A book is out of place,
A boy has fallen from a cliff—
He went to near the brink—
All questions why, are answered by
This doleful "Didn't Think."

No wide awake and thoughtful boy
Will listen to his song,
Nor seek him out, e'en though by chance
He happens to do wrong;
He'd rather bear the blame deserved,
Than always from it shrink,
And seek through thoughtfulness and care
To banish "Didn't Think."
—By H. L. Charles, in *The Outpost*.

THE SILVER LINING.

HELEN T. WILDER.

It was a cold, cheerless morning in November. Hetty Dow had left her mother ill in bed, when she went to her work. She was a brave little girl of eleven—a cash girl in one of the big stores down town, and the proprietors were very strict in their rules regarding cash girls. Little Hetty had risen at six this morning, and had kindled a meager fire to warm mother and the baby, and to cook breakfast for brother Ben, who must be off before seven. And when, after breakfast the dishes were done, she had put what little there was in the room to rights before leaving.

"You'll be better when I come back to-night, dear," she said cheerfully—brave little one—as she went. Mrs. Dow turned her head on the pillow as Hetty's pale face with its courageous smile vanished; and her tears fell fast. She knew she would be better soon. But meantime the fuel was getting low, and the little sum she was laying by for the winter was dwindling, and it was only November. She missed her husband's help, who had recently been taken away. Ben meant to be good, she thought, but he was to be married sometime, and was "saving up." So the scanty earnings of Hetty through the past three or four weeks had been their mainstay. Hetty's thin face haunted the weak mother as she lay, holding the little sleeping baby close to her for warmth.

Meanwhile Hetty had reached the store. She was not tardy, but so near it that she received a reproachful look from the superintendent, making her lip quiver. She thought if she could only tell him about mother, perhaps he wouldn't frown so. The store was warm—that was one comfort; but it grew close as the hours passed, and as it proved a clear, crisp day, the shoppers were numerous, and the cash-girls were kept very busy. Hetty grew very tired, and her head ached badly. She was worried about mother, too, and it seemed to her as if the day would never end. When a call came from a distant part of the long store, she felt as if it was an impossibility for her to go; but after being spoken to curtly once or twice she rallied her feeble strength and went uncomplainingly, wondering when six o'clock would come.

"Thirteen! where are you?" called a sharp voice. "Quick, now, over to the millinery department. Hurry up!" and Hetty started down the length of the store.

"Here, thirteen," called a short-haired, important clerk; "here, cash," she said; "don't look so stupid! Take the bonnet to that lady over there. Don't be all day about it! She's waiting." Hetty proceeded mechanically with the delicate handful. But how close and hot it was up here. How confused and far away everything seemed. She found herself leaning

against a show case. She tried to hurry, went on, but stumbling over a seat, she fell and knew no more.

Bessie Gerrish saw the cash-girl coming with her purchase; but had only time to notice the distress in the white face before Hetty fell. Another awkward cash girl, thought some of the customers, but Bessie saw more, and running to her, she knelt beside her. There was a slight commotion, and the floor-walker appeared. "She wants air," said the young lady.

When Hetty came to herself, she was in the cool dressing-room, and a pretty lady was chafing her hand. "She will be all right, now," she was saying; "I will look out for her. I presume she can be excused for the rest of the day."

"I suppose so," said the floor-walker, with an ungracious look at Hetty, but bowing deeply to her protector.

"Now, dear, can you sit up? I will send some one for your wraps, and will drive you home. She left her a moment, then shortly her hat and shabby jacket were brought her; but instead of walking, big Norris, the coachman, took the little figure in his arms and soon disposed of it on the soft cushion of the brougham. And the pretty lady and she were whirling away to regions unknown to the former.

"Two flights up, did you say, little girl? I will go first and tell your mother."

In a few moments Norris opened the door of the brougham. "She says you're to come now, miss," and again lifting his light burden, he went on and up.

They were met at the landing by Bessie, and Hetty was put on her feet. Then the door opened, and Mrs. Dow's eyes pierced the darkness for her little daughter.

"I am all right now, mother," she said as she lay on the bed beside baby; "I've had such a beautiful ride."

"I am coming back within an hour, Mrs. Dow," said Bessie Gerrish, as she rose a little later; "perhaps I can make Hetty real strong and well very soon—if you will let me. And I will see the superintendent at Bowdoin & Co's."

"Is she an angel?" whispered Hetty, as the door closed.

"I think so, dear," said her mother, with wet eyes.

"Just the work our Comfort Club had been looking for," thought Bessie Gerrish, as Norris drove her about, procuring what she thought needful in the case presented to her; "I will call a meeting to-morrow."

And better days dawned for brave little Hetty and mother and the baby. The Comfort Club came to the rescue nobly, being inspired by the enthusiasm of its president. Mrs. Dow, under the influence of warmth and proper food, regained her strength rapidly, and was soon at her work. Hetty took an enforced rest of a few weeks, which the doctor, whom Bessie called that first day, said was more than needed.

Should you ask for Hetty and the family now, you would find Mrs. Dow a laundress in the Gerrish household, and baby in a home just around the corner, where mother sees him each day. Ben is at last married. Hetty is in school mornings, but afternoons she is caretaking nurse maid to the roguish twins who live just opposite where mother works, and she goes to see her and the pretty lady every day, and she will tell you that she was never as happy as now.—*The Examiner*.

KEEP A CLEAN MOUTH.

A distinguished author says: "I resolved when I was a child, never to use a word which I could not pronounce before my mother." He kept his resolutions, and became a pure minded, noble, honored gentleman. His rule and example are worthy of imitation.

Boys readily learn a class of low, vulgar words and expressions, which are never heard in respectable circles. Of course, we cannot think of girls as being so much exposed to this peril. We cannot imagine a decent girl using words she would not utter before her father or mother.

Such vulgarity is thought by some boys to be

"smart," "next thing to swearing, and yet not so wicked;" but it is a habit which leads to profanity, and fills the mind with evil thoughts. It vulgarizes and degrades the soul, and prepares the way for many of the gross and fearful sins which now corrupt society.

Young readers, keep your mouths free from all impurity, and your "tongue from evil;" but in order to do this, ask Jesus to cleanse your heart and keep it clean, for "out of the abundance of the heart the mouth speaketh."—*Sel.*

ANOTHER COLONY SCHEME.

To the Editor of the SABBATH RECORDER.

How will this strike those who wish to colonize? A friend of mine says he has 160 acres of land which he proposes to divide into ten acre lots. Upon each lot he will put a well and windmill and pump to irrigate all of it. He will guarantee to furnish sufficient water in each well, and will make written guarantee to keep the mill in repair from ordinary wear and tear, for five years, for \$5. Each purchaser of a lot shall pay him \$100 cash, \$100 in three years, and \$100 in five years from date of purchase, without interest. Now we know the water is there, for it has been proven to exist. We know that anything in the line of fruit and vegetables can be grown by the use of water. We know this to be one of the healthiest parts of the United States. Why, then, would not this be worth inquiring into, for it will not cost as much to come here as to go to California, and it will not cost as much for your land, and you are nearer market? I have seen potatoes from one to two pounds in weight; turnips (purple top), two to six pounds; cabbage, five to fifteen pounds, and other garden stuff in proportion, and as fine plums and grapes as ever were grown outside of a hothouse, grown by this means, when we who had no means of irrigation.

Any who care to inquire further can get all the information desired by enclosing stamp to me, or to Wm. VanVoorhis, Spearville, Kansas. I want to say, though, that I have no ax to grind. I am in no way interested, except to see a colony of Sabbath-keepers near us.

J. C. WENTZ.

SPEARVILLE, KANSAS.

CORRESPONDENCE.

In Bro. G. M. Cottrell's article in the RECORDER of August 23, 1894, he said I had received but fifty cents cash for four months labor at seven appointments. That was true, but I had received other things, and have received money since. The seven appointments did not include the Portville Church. They pay a regular salary of \$160, to be paid quarterly. As yet I have not had to pay house rent. The house we occupy would rent for \$60 per year. It is owned by Bro. J. J. Kenyon, of Millport, Pa. Money has been short with the people. I write, not to criticise the article referred to, but to explain, so that justice may be done to all.

G. P. KENYON.

P. S.—The writer attended the funeral of Hiram Woodard at the Honeoye M. E. church, Sept. 13th. From the study of the Bible he had indorsed the seventh day of the week as the Sabbath. In his late sickness he made a profession of religion, and seemed happy in the love of the Saviour. Text, John 11:28, "The Master is come and calleth for thee." G. P. K.

THE YOUNG HOUSEWIFE—"And then I want you to send up a peck of Irish potatoes."

THE GROCER—"Yes, mum."

THE YOUNG HOUSEWIFE—"I, myself, prefer United State potatoes, but we're going to have some gentlemen from Dublin to dinner, and I want everything to be in keeping."

SABBATH SCHOOL.

INTERNATIONAL LESSONS, 1894.

LESSON I.—JESUS AT NAZARETH.

For Sabbath-day, Oct. 6, 1894.

LESSON TEXT—Luke 4: 16-30.

GOLDEN TEXT.—See that ye refuse not him that speaketh. Heb. 12: 25.

INTRODUCTORY.

GENERAL STATEMENT.—It is held by many that the rejection of Jesus here recorded is in the proper chronological position, and that another and much later similar occurrence, is narrated by Matthew (13: 54-58) and Mark (6: 1-6). It is supposed that this rejection was the reason of Christ's removal to Capernaum. Matt. 4: 13. In the first, Jesus is alone and performs no miracle; in the second his disciples are with him and he heals the sick. In the one he escapes with his life only through superhuman power; in the other he leaves the people astonished at their own lack of faith, and he goes to other villages teaching.

EXPLANATORY NOTES.

SABBATH WORSHIP. 16. "He came to Nazareth." After the temptation he went into Galilee and in various places and synagogues he taught until now he comes to the place, "Where he had been brought up." He had spent about twenty-eight years there. Matt. 2: 23. Teachers should proclaim Christ to those they know best; they should not be ashamed of him anywhere. "As his custom was." He gave an example of what is every man's duty, to attend public worship on the Sabbath of the fourth commandment. Paul sets the same example. Acts 17: 2; 16: 13; 13: 14; 18: 4. We find no such example for worship on the Sunday or First-day. "The synagogue." In the synagogue worship was conducted. The room's end pointed to Jerusalem. Men sat on one side, veiled women behind a lattice on the other. An ark of painted wood, shrouded by a curtain contained the Torah (Books of Moses) and rolls of the prophets. "Stood up for to read." It was customary to stand while reading. The rulers invited any one to read or speak who was found to be competent. 17. "Delivered unto him." Further handed to him after another had read the first lesson from the Pentateuch. "The book." Roll of parchment. "Opened." Unrolled. "Found the place." Probably no mere chance opening but with a purpose in mind. "Where was written." Isa. 61: 1, 2. He no doubt read in Hebrew and then translated in Greek or Aramaic.

THE TEXT. 18. "Spirit of the Lord." Thus claiming his abiding presence, and qualification for the work of saving men. "Anointed me." Christ in Greek means anointed. He was spiritually anointed and divinely appointed to work. "The gospel." Good tidings. "The poor." Those humble and feeling the need of his help. "Broken-hearted." Those who feel oppressed with a sense of sin. "Preach deliverance." Sinners are captives and need true liberty. "Recovering of sight." To the spiritually blind. Blindness results from living in the darkness of sin. "Them that are bruised." Release the oppressed, send them away free. 19. "The acceptable year." Every fiftieth year was a jubilee year when liberty was proclaimed to all, debts were canceled, and estates were restored. Christ proclaimed a spiritual jubilee which brought forgiveness, liberty, redemption to all who believed.

THE SERMON. 20. "Closed the book." Quietly rolled up the manuscript and returned it to the servant who had charge of the sacred rolls. "Sat down." The posture of teaching. "Eyes . . . fastened on him." His remarkable reading manner and tone aroused their expectations. 21. "Began to say." An impressive, solemn beginning. "This day." Now, at the present moment. "In your ears." This prophecy is now fulfilled in your hearing. As much as to say, I, now, am the fulfillment of your expectations, I am the promised Messiah. 22. "Bare him witness." Gave honorable testimony. "Wondered." Listened with admiration. No man ever talked as he did. "Gracious words." Words so attractive, with irresistible sweetness, persuasive power. "Joseph's son." Whom they had known as a common workman among them. Jews commonly gave expression to their thoughts and feelings in the synagogue. With admiration came unbelief because he was not a product of the rabbinical schools. 23. "He said." Because he knew their thoughts. "Physician, heal thyself." A moral senten-

tious saying among the Jews which meant, do here in your own country what you would require of another. Prove, miraculously your claims. "We have heard done." They had heard reports of his works at Capernaum. Reading their thoughts he sees that they demand, selfishly, out of curiosity, a miracle. 24. "Accepted in his own country." Finds favor, or approved at home. Familiarity lessens respect or reverence for one claiming attention. 25. "Of a truth." Strongly emphasizing that which follows. They were at fault and therefore received less attention than other and remote villages. His conduct was like that of other prophets concerning which he now speaks. "In Israel." Among the people of Israel. "Elias." Elijah. "Many widows." As needy as others. 26. "Save unto Serepta." A Phœnician town between Tyre and Sidon. 27. "Many lepers." Having a foul skin disease, considered incurable in its worst form. "Time of Eliseus." The Greek spelling of the Hebrew name, Elisha. "None . . . cleared." Freed from the disease—that is, Israelite. "Saving Naaman." God bestows his favors where he pleases. In these cases Israelites were passed over and special favors were granted the Gentiles. So now, Jesus acts upon the same principle. Such reference to Gentiles was offensive to Jews.

THE TRUTH REJECTED. 28. "All they in the synagogue." The indignation was general. Some, however, may have believed on him. "Filled with wrath." They saw the purpose of his discourse, namely, that the Gentiles would receive the blessings they despised. The doctrine of God's sovereignty is displeasing to the unconverted. Were Jews no better than Gentile lepers? That was intolerable! But it depends upon the condition of the heart. 29. "Brow of the hill." The cliff down which they would hurl him. "Cast him down headlong." An act contrary to the Jewish canon which forbade the infliction of punishment on the Sabbath. They had become a mere mob. 30. "He passing through . . . went his way." Exercising his divine power, he escapes. No man could take his life until he freely gave it. John 10: 18.

A LEADING THOUGHT. God bestows his unmerited favors upon men according to his infinite wisdom.

ADDED THOUGHTS. The gospel is for the common people, the poor, the broken-hearted, the enslaved, the suffering, and the blind. The preaching of Christ was popular, scriptural, affectionate, and practical, but it aroused anger as well as surprise and interest. The mission of Jesus should be fulfilled in our hearts and lives. Many admire the eloquence of the preacher while receiving no benefit from the truth. Pride or selfishness stands between us and the reception of the divine favor. God's people are invulnerable till their work is done. Jesus is the Lord of his own and our times.

CHRISTIAN ENDEAVOR TOPIC.

(For week beginning Sept. 30th.)

THE DUTY AND REWARDS OF CHURCH-GOING. Heb. 10: 25.

Meeting led by the pastor.

Paul was wont to organize churches where believers were found, and to appoint, or to have appointed, elders or pastors over them. These churches, as such, were charged with the duty of maintaining Christian doctrine and discipline. In the view of this great organizer of Christians, order should reign among them, and every member should fill his own place and do his own work.

The Church of Christ was to be a constant witness for him, teaching in his name the principles and doctrines which should govern the lives of regenerated men. The church was to perpetuate the ordinances of religion, and in every lawful way extend the knowledge of the truth and build up the kingdom of God. Thus commissioned, each member is personally responsible for the accomplishment of his own work that the body as a whole perform its functions, fulfil its mission. To do this each member must attend the appointments of the church for mutual edification and needed instruction. This divine service should be attended reverently. Eccl. 5: 1-7.

Among the blessed rewards for church going are temporal and spiritual prosperity. Psa. 122.

Whatever gives true knowledge and wisdom builds up the man in every respect. God is pleased to elevate and ennoble the person who delights in this service. The foremost men of thought, business, moral reforms, philanthropic and benevolent enterprise, are churchgoers who appreciate the value of the divine messages God delivers through his ministering servants. Surely no person can hope for life's best gifts, and more than all the heavenly gifts, who despises and neglects attendance upon Sabbath and other divine worships.

John 18: 20, Acts 13: 14, 27, 42, 41; 15: 21; 16: 13; 17: 2; 18: 4, 11; 11: 26; Heb. 10: 25.

—It might not be out of place for the Sabbath-school teacher to look out for some part of a lesson that suggests the thought of reverence for divine things and sacred places. Irreverence is not an uncommon thing in church and school.

—ONE'S reverence will have much to do with his ability to receive holy impressions. If the youth are taught to have pious regard for the sanctuary of God and to be reverent at divine service they will be much more apt to listen attentively to a sermon and to other exercises of worship.

—BUT let none make the mistake of supposing that tone of voice is of itself reverence, though it will show itself in the tone of voice. The attempt to manifest it by an unnatural voice is quickly detected by others and is a failure. One can always be natural and unaffected, though that does not mean that the tone will be the same when calling a friend across the street as when calling upon God. He who truly prays or speaks from his heart will have no trouble in using a natural tone of voice very appropriately.

WHAT TIME IS IT?

What time is it?
Time to do well—
Time to live better—
Give up that grudge—
Answer that letter—
Speak that kind word to sweeten a sorrow;
Do that good deed you would leave till to-morrow.
Time to try hard
In that new situation—
Time to build upon
A solid foundation.
Giving up needlessly changing and drifting;
Leaving the quicksands that ever are shifting.

What time is it?
Time to be earnest,
Laying up treasure;
Time to be thoughtful,
Choosing true pleasure.
Loving stern justice—of truth being fond,
Making your word just as good as your bond.
Time to be happy.
Doing your best—
Time to be trustful,
Leaving the rest,
Knowing; in whatever country or clime,
Ne'er can we call back one minute of time.
—Liverpool Mail.

BEING nobody in particular, he was placed last on the list of the speakers. The chairman introduced several speakers whose names were not on the list, and the audience were tired out, when he said:

"Mr. Bailey will now give you his address." "My address," said Mr. Bailey, rising, "is No. 45 Loughboro Park, Brixton Road, and I wish you all good night."—*Youth's Companion.*

SHE was eight years old and lived in the country; she had started one day rather late for school with another little girl of her own age. On their way they caught a glimpse of a clock-dial through an open door; it lacked five minutes of nine.

"Oh, dear!" exclaimed the pious little girl "its five minutes of nine, and we'll be late for school."

"I'm afraid we will." "Jennie," said the pious little girl, impressively, "I'll tell you what we must do; we'll kneel right down here and pray that we won't be late!"

"H'm!" said the other, "I guess we'd better skin right along and pray as we go." They "skuu" and got there.

THERE is nothing in the universe that I fear, except that I may not know all my duty, or may fail to do it.—*Mary Lyon.*

HALF-AND-HALF Christians are of no use either to God or to men or to themselves. You will never grow like Christ unless you are in earnest about it, any more than you could pierce a tunnel through the Alps with a straw. It needs an iron bar tipped with diamond to do it. Unless your whole being is engaged in the task and you gather your whole self together into a point, and drive the point with all your force, you will never get through the rock barrier that rises between you and the fair lands beyond.—*Maclaren.*

SPECIAL NOTICES.

☞ The next Semi-annual Meeting of the churches of Minnesota will be held with the church at Trenton, beginning Sixth-day, before the second Sabbath in October, at 2 P. M. Rev. H. D. Clarke is to preach the introductory sermon. Rev. W. H. Ernst, alternate. Mrs. W. W. Bigelow, New Auburn; Nathan Ernst, Alden; and Giles Ellis, Dodge Centre, to present essays.
R. H. BABCOCK, *Cor. Sec.*

☞ The seventh session of the South-Western Seventh-day Baptist Association will convene at the Providence Seventh-day Baptist church, Texas County, Mo., Thursday, October 11, 1894.

10 A. M. Order called by President. Devotional exercises. Reading letters from churches.

11 A. M. Introductory sermon by Eld. G. W. Lewis; Eld. J. L. Hull, alternate. Adjournment.

2.30 P. M. Devotional exercises led by the President. Address of welcome by Eld. S. W. Rutledge. Correspondence from Sister Associations and other bodies. Announcement of committees. Report of Executive Committee. Adjournment.

6.30 P. M. Preaching.

SIXTH-DAY.

9.30 A. M. Devotional exercises led by Eld. L. F. Skaggs. Reports of Treasurer, Corresponding Secretary, Tract Committee and Committee on Education.

11 A. M. Tract Society Hour, led by the representative of the American Sabbath Tract Society. Adjournment.

2.30 P. M. Devotional exercises led by Eld. G. Hurley. Missionary Hour, led by representative of Seventh-day Baptist Missionary Society.

4 P. M. Woman's Board Hour, led by representative of the Board. Adjourned.

6.30 P. M. Preaching by —

SABBATH MORNING.

10 A. M. Preaching by —

4 P. M. Sabbath-school, led by Superintendent, followed by preaching.

6.30 P. M. Preaching.

FIRST-DAY MORNING.

9.30 A. M. Hour for the South-Western Seventh-day Baptist Publishing Association. Miscellaneous business.

11 A. M. Preaching.

2.30. Essays and Exegesis. 1st. Essay on Missionary Work, by Eld. F. F. Johnson. 2d. What are the Marks of the Church of Christ? by Eld. J. B. Redwine. 3d. Exegesis: Keys of the Kingdom, by Eld. J. F. Shaw.

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

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☞ 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.

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

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

☞ The 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 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.

☞ REV. J. T. DAVIS desires his correspondents to address him, until further notice, at Perris, Riverside Co., California, near which place lands have been secured for the colony which has received prominent mention in the RECORDER.

☞ THE regular meetings of the Executive Board of the American Sabbath Tract Society are held at the session room of the Seventh-day Baptist Church in Plainfield, N. J., on the second Sunday of each month, at 2.15 P. M. All members are requested to keep this appointment in mind, and visiting friends are always welcome.

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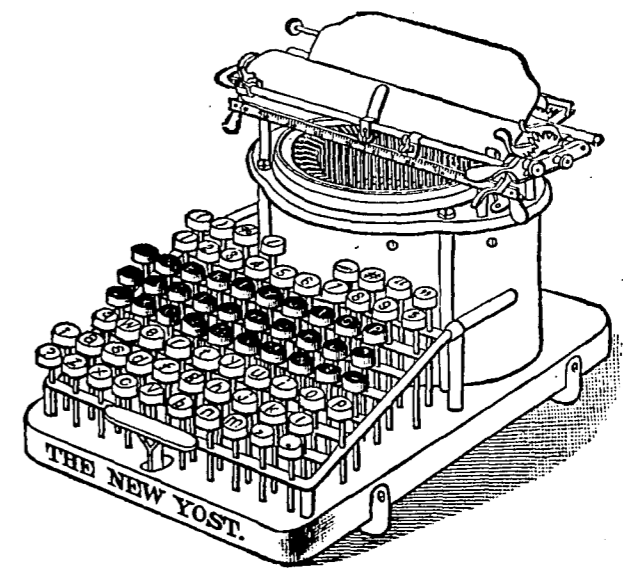
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☞ COUNCIL REPORTS.—Copies of the minutes and reports of the Seventh-day Baptist Council, held in Chicago, Oct. 22-29, 1890, bound in fine cloth, can be had, postage free, by sending 75 cts. to this office. They are on sale no where else. No Seventh-day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

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MARRIED

COLLINS—BROWN.—In the East Valley, in the town of Alfred, N. Y., Sept. 20, 1894, by the Rev. L. A. Platts, Mr. Melvin Collins and Miss Lena May Brown, both of Alfred.
ODELL—BURDICK.—In Almond, N. Y., Sept. 20, 1894 by Rev. L. C. Rogers, at the residence of the bride's parents, Mr. and Mrs. M. V. Burdick, Mr. William Clark Odell, of Alfred, N. Y., to Miss Alice Carrie Burdick, of Almond, N. Y.
NEAD—UPDYKE.—In Independence, N. Y., Sept. 18, 1894, by Eld. J. Kenyon, at his home, Judson Nead, of Genesee Forks, Pa., and Mrs. Betsey Updyke, of Andover, N. Y.
STEARNS—BURDICK.—At the residence of the bride's father, Mr. L. B. Burdick, in Hebron, Pa., Sept. 11, 1894, by L. E. Burdick, Justice of the Peace, Roscoe C. Stearns and Ella M. Burdick, all of Hebron, Pa.

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.
GOULD.—In DeRuyter, N. Y., Aug. 8, 1894, Clifford, son of Archie S. and Myra C. Gould, aged 25 days. L. B. S.
MAXSON.—At Leonardsville, N. Y., Sept. 18, 1894, Tirzah Kinney Maxson, wife of Alfred Maxson, aged 67 years. Mrs. Maxson was born in New Berlin, N. Y., but in her young womanhood removed to the West, was there married, and joined the Walworth Seventh-day Baptist Church, in which she held her membership until death. She leaves her husband and two sons to mourn their loss. J. A. P.
CLARKE.—In Scott, N. Y., Sept. 16, 1894, after a long and painful illness of dropsy, Mrs. Lois Clarke, relict of Peleg S. Clarke, aged 84 years. Sister Clarke joined the Scott Seventh-day Baptist Church thirty-seven years ago and remained a consistent member till called to her rest. Of the family there remains six children, four daughters and two sons. Her funeral was numerously attended at her late residence, Sept. 18th. Sermon by the writer, from Matt. 24: 44. B. F. R.
FOGG.—At Shiloh, N. J., Sept. 16, 1894, Joseph H. Fogg, 78 years old that day. Bro. Fogg was born in Stow Creek township, N. J., and has always lived in this vicinity. March 9, 1842, he was married to Rebecca White Davis, by Rev. John Davis. To them were born nine children, seven of whom are still living. Mr. Fogg was reared and instructed in the Society of Friends, and was in early life a member that church at Greenwich, but after his marriage he observed the Sabbath with his wife, and attended the Seventh-day Baptist Church of Shiloh, of which his widow and seven children are all members. He was a quiet, retiring man, a faithful husband, a kind father, an obliging neighbor and an esteemed citizen remarkable for his pure conversation and upright life. I. L. O.

Beware of Ointments for Catarrh That Contain Mercury, as mercury will surely destroy the sense of smell and completely derange the whole system when entering it through the mucous surfaces. Such articles should never be used except on prescriptions from reputable physicians, as the damage they will do is ten-fold to the good you can possibly derive from them. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, O., contains no mercury, and is taken internally, acting directly upon the blood and mucous surfaces of the system. In buying Hall's Catarrh Cure be sure you get the genuine. It is taken internally and is made in Toledo, O., by F. J. Cheney & Co. Testimonials free. Sold by Druggists, price 75 cents per bottle.

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Allegheny County Firemen's Association Excursion to Wellsville, Sept 26th and 27th.

Account of the Annual Convention and Parade of the Allegheny County Firemen's Association, which will be held at Wellsville Sept. 26th and 27th, the Erie will make a rate of fare and one-third, good on all regular trains. Tickets will be good for return passage on or before Sept. 28th.

We call attention to the advertisement of W. A. McHenry and Sears McHenry, respectively, President and Cashier of the First National Bank of Denison, Iowa, an institution with a capital of \$100,000 and a surplus of \$35,000. They are offering for sale a choice lot of first mortgages upon improved farms in Crawford County. These gentlemen are favorably known in this vicinity and those investing in the securities they offer take no chances. They make no suspicious inducements but simply offer a desirable investment at a good rate of interest.

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Table with columns: Amount, Acres, Value, When Due. Lists various mortgage amounts and due dates.

Literary Notes.

Harper's Magazine for October will contain an illustrated article the most popular of recent importations from Great Britain—the game of golf.

Three miles of galleries have been hewn out of solid rock at Gibraltar, and here are mounted the guns of the strongest fortress in the world. During the last siege of Gibraltar forty-six line-of-battle ships, three hundred gun and mortar-boats, and a great fleet of armored floating batteries daily hurled thousands of tons of iron against its defensive works without avail; and finally the siege was raised. In the current number of Harper's Young People these and many other things are told by Captain Howard Patterson.

Harper's Bazar for September 15th contains several notable fashion features, among them a very elegant evening gown from Worth in brocade, velvet and chiffon, the artistic excellence of Sandez's work is shown in the exquisite beauty of the girl who wears the gown, and in the care with which he has worked out the several accessories of her toilette, and set her against a background of flowers. A Par's toilette for "at homes" and receptions and an autumn cloth gown are interesting and timely. The story "Anna Malann," by Anna Trumbull Slosson, author of "Seven Dreamers," will delight every reader.

Harper's Weekly for September 15th is full of timely notes of current events and illustrations that record the happenings of the past few weeks. The great fires of Minnesota are represented by many views taken upon the spot especially for the Weekly; Julian Ralph contributes the first of his series of article to be written from the seat of war in the East, entitled "On the Road to Asia." The frontispiece, a drawing by de Thulstrup from a photograph of Chinese sailors on board a man-of-war at gun-drill, shows the immense strides the Celestials have made in the science of modern warfare.

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EAST. 10.42 a. m. No. 6, daily, accommodation for Hornellsville. No. 8, daily, solid Vestibule train, for Hornellsville, Corning, Elmira, Binghamton, New York and Boston, connections for Philadelphia and Washington, also connecting for points on Buffalo and Rochester Divisions. Stops at Wellsville 11.08 a. m. No. 14, daily, for Hornellsville, Corning, Elmira, Binghamton, Owego, Binghamton and New York. Stops at Wellsville 1.17 p. m. 3.27 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. No. 10, daily, New York special stopping at Hornellsville, Corning, Elmira, Binghamton, arrive at New York 8.07 a. m. Pullman Vestibule sleepers. Stops at Wellsville 9.55 p. m. Further information may be obtained from Erie agents or from

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