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THE SABBATH RECORDER.

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ABIDE WITH ME.

BY IDA FA'RFIELD.

"Abide with us for the day waneth."

Abide with me, oh! Christ, amid life's conflicts,
Its days of toil, and nights of weariness,
Amid the hurry of its ceaseless striving,
Abide with me to bless.

Abide with me, in every hour of trial—
My lips must press the bitter cup of pain,
By anguish wrung, the tears of human weakness,
My pillow oft will stain.

Abide with me, in hours of deepest sorrow.
My loved are passing, one by one, before,
The young and fair, the strong and true, still hasten
On, to the other shore.

Abide with me, my day of life is waning,
The years are few, between me and the grave,
Soon I shall meet the future vast eternal,
And thou alone canst save.

Abide with me, in that dread hour of terror,
When soul and body sundered are, for aye,
Abide with me and guide my helpless spirit,
To realms beyond the sky.

Abide with me, oh! blessed Christ, when trembling
Before the Judge of all the earth, I stand,
When I would sink beneath sin's dreadful burden,
Uphold me by thy hand.

And wheresoe'er my place, by him appointed,
To spend a long eternity shall be,
I know a heaven of happiness awaits me
If thou abide with me.

THE general business outlook, according to the *Congregationalist*, is about ten per cent better than at this time in 1893.

REPORTS say that seventy Japanese churches have invited Mr. Moody to go to Japan. It is devoutly to be hoped that the pure light of the gospel may so shine in upon that benighted land as to drive out every vestige of the war spirit.

WENDELL PHILLIPS once said, "The one argument against the religion of India is India itself." But this is almost precisely what the representatives from India to the World's Fair and its Religious Congress said of America. By many foreigners, who saw the corruption and wickedness of our great Chicago, and judged our whole nation and its religion by such exhibits, the term, "Darkest Africa," was at once changed to "Darkest America."

THE findings of the famous Lexow Committee in New York City while delving in the debris of municipal rottenness, are a perpetual astonishment to those who have hitherto regarded the charges of Dr. Parkhurst as extravagant. This committee continues to unearth shameless frauds, unbridled greediness and downright

meanness beyond all that had been suspected. Let the work go on. Throw open these pestilential caverns and let in floods of purifying light.

WE are always glad to see evidences of thrift among our churches. The following item clipped from the *Dodge County Record*, Dodge Centre, Minn., is a pointer:

"It is rare that a church building in this country becomes too small for the general congregation, but that is the case with the Seventh-day Baptist church, and they are now commencing an addition 22x26, which will be used as a conference room, and when needed, thrown into the general audience room. The steeple will be placed in the angle of the building and a modern finish put on the entire exterior."

COLLEGES are of inestimable help in disciplining the mind and fitting young men and young women for their life work. But these aids to usefulness are not omnipotent. They cannot do impossible things. A college can develop the mind but it cannot furnish the brains. All who seek higher education should have some conception of the power and value of higher studies as found in the college curriculum. Dr. Witherspoon, of Princeton, used to say to his students, "Gentlemen, if you have not learning this college is the fountain; if you lack piety, you know where it may be attained; but if you are wanting in common sense, may heaven have mercy on you."

AMONG the things done in the New York Constitutional Convention in its sittings since last June is the following action in relation to giving money for the support of sectarian institutions:

"Neither the State nor any subdivision thereof shall use its property or credit or any public money, or authorize or permit either to be used, directly or indirectly, in aid or maintenance, other than for examination or inspection, of any school or institution of learning wholly or in part under the control or direction of any religious denomination, or in which any denominational tenet or doctrine is taught."

AT this distance from the seat of war it is extremely difficult to form correct opinions respecting all probabilities. Judging from the vast difference in the areas covered by the Chinese and Japanese, and also in their respective population, 400,000,000 against 40,000,000, we would naturally predict the ultimate victory of the Chinese. But there are many other facts to be considered besides the mere questions of extent of territory or multitudes of people. We can only wait and see. We deeply deplore this and all other warlike contentions; but thus far the prowess seems to abide with the Japs.

NEVER in our entire history have there been as many open doors for evangelistic and Sab-

bath Reform labor before our people as are now plainly presented. Old prejudices are giving way; old arguments in favor of false positions and practices are being abandoned. Christian people are becoming dissatisfied with tradition and mere church authority, as set against the plain teachings of scripture, and are looking for something that can be regarded as supreme authority. Investigation is going on and the world is rapidly ripening for a reformation not unlike that of the sixteenth century. While these conditions exist all who would be loyal to the Bible as the ultimate authority, in matters of religious faith and duty, should be increasingly faithful, self-sacrificing and generous. Remember that the pioneer work of the Tract Society, which you have assigned it, can be done only as you contribute the funds to enable it to go forward. Earnest appeals are coming up from the South and the West for light and encouragement. The Tract and Missionary Societies should have double our usual contributions to enable them to meet these increasing demands.

ON Sabbath morning almost the entire congregation of the First Alfred Church were greatly surprised, and all were deeply saddened, by the announcement of the death of Ahva F. Randolph, a son of Rev. and Mrs. L. F. Randolph, of Hopkington City, R. I. This young brother had come to be well known and greatly loved by many connected with the University, the Young People's Society of Christian Endeavor, the church and the Sabbath-school. He was chorister of the Sabbath-school and a most faithful and active Christian. He had worked his way through a business course and had taught short-hand, type writing, penmanship and book-keeping in the University. He had entered school this year as a student and had but just commenced his years' work when he was taken ill with what seemed to be *la grippe*. His case was not deemed serious until a little time before death came to his relief. Services were held in the Boarding Hall at 4 P. M., Sabbath afternoon, and were attended by the Faculty, students and many citizens. Pastor Davis and President Main gave beautiful tributes to his excellent Christian character, uniform gentlemanly deportment and promise of future usefulness. Prof. Whitford read the Scriptures and Rev. S. D. Davis, father of the pastor, offered a very tender and impressive prayer. The singing was very impressive and almost transported those who heard it to the pearly gates. How beautiful is the Christian's death, when like our brother one can gently fall asleep in Jesus. All hearts were affected and many eyes were red with weeping as our venerable brother remembered, in tender pleadings for divine comfort, the deeply afflicted parents and relatives of our beloved friend. A younger brother of Ahva, who had been with him less than two days, and President Main, accompanied the remains to his former home in Rhode Island, leaving on the evening train soon after the close of the services.

HOW MANY people, living within the sound of the church bell, neglect the opportunity to hear the glad tidings of the gospel and die impenitent. How many hear and are impressed with the truthfulness and importance of the message and say to themselves, "Sometime I will confess my sins, forsake my evil ways and accept of this offer of salvation." But they continue in sin and are overtaken by the death messenger without repentance and reformation of life; salvation within reach but not obtained. "How shall they escape if they neglect so great salvation?" The evangelist, B. Fay Mills, tells of a prospecting party of three in the West, all of whom died of thirst, one falling a trifle ahead of another on the plain, and just beyond a few steps was the cooling spring. He also relates of one who traveling from foreign parts, tossed recklessly a costly diamond in his hand on the deck of the vessel. "Be careful," they said. "O, I've done it many a time. See," and he tossed it again, and caught it. Again, and caught it. Again; the ship lurched. The gem dropped on the sloping deck. The man sprang for it. It was gone into the depths of the sea. Christ came back again to Nazareth, but their day of peace was gone. He could not do many mighty works there because of their unbelief. Are you sinning away your day of grace? "To-day the Saviour calls."

[From L. C. Randolph.]

Rev. William G. Clarke, the Moses of the movement for civic reform in Chicago, is a young man, comparatively fresh from the Seminary, his present pastorate at the Campbell Avenue Presbyterian Church being his first one. He led the successful crusade against gambling and leaped at once into public favor. He is to-day the most popular man in Chicago—and the most unpopular. Mr. Clarke seems to be a happy combination of shrewdness, common sense, determination and clear grit. By nature and instinct he is a scholar. He is not an orator, except as his deeds speak, but when he stood before the mass meetings last Sunday afternoon to outline the future policy of the Civic Federation, the enthusiastic multitudes cheered his words again and again. The record which he just made, together with his straightforward, energetic manner, invested his words with a rare power; as when he spoke of the Mayor's promise to allow no more public gambling in Chicago so long as he sat in the executive chair. "I believe," said Mr. Clarke, "that the Mayor will keep his promise; first because he has committed himself to it publicly; second, because the Civic Federation will see that he does."

Your Western editor has a great admiration for such men as Clarke in Chicago and Parkhurst in New York; not because theirs is the highest Christian work, but because it is among the hardest. Elisha-like, they stand with the cruise of salt at the impure fountain head of political life. Their work is one of the highest importance and it has been neglected too long.

"But preachers have no business meddling in politics." Turn back to Kings and Chronicles, Isaiah and Jeremiah and read the sermons of the prophets who had their message from the throne of God. They concerned themselves with such matters as the declaration of war, the anointing of kings, the oppression of the poor, corruption in high places, the manumission of slaves. They did not read polished essays on the "Beauty of Holiness," but they said, "Thou art the man." These rugged, blunt old heroes feared no one but the Lord. They made every-

thing their business which concerned the religious life of the people, and with clear vision they saw state craft, business, social life, education—all in solid relation to the kingdom of God.

Brethren in the pulpit and pew, let us preach fearlessly. If there are wrongs to be righted, if dry rot is creeping into the heart of national life, if there are hypocrites in the "uppermost seats," and the devil is chairman of the central committee, let us not be afraid to say so. Let it be understood that these things concern humanity. They concern religion. They concern us. What are we sent for if not to apply the gospel to the needs and problems of mankind?

WE are very much interested in Bro. Shaw's Questions and Answers department on Young People's page; but we could not help feeling disappointed last week when, with characteristic modesty, he left the last question for "some one" to answer. We hope that the natural delicacy of an unmarried man will not prevent the Professor from expressing his ideas next week.

Here is the question: "Dear Brother, is it wrong for a Seventh-day Baptist young man to go with a Sunday girl?" Well, it depends. The pleasant murmur of a woman putting a little girl to sleep comes to our ears and somehow that seems to have some bearing upon the question. No, it isn't wrong, and some of us are very glad we did it.

And it isn't wrong for a Seventh-day Baptist young woman to go with a "Sunday boy," although that depends too. Perhaps we might be pardoned for citing the example of the good sister who tried it, and the "Sunday boy" is now helping to edit the *Evangel*. Of course he might have been *Evangel* editor anyway,—and then again he *might* have been a "Sunday boy" still. At any rate we do not think she is sorry.

On the other hand, it must be said that the rule sometimes works the other way. It depends upon the people and the circumstances, which a wise young man will take into account in deciding what is best, as he approaches one of the deepest and tenderest questions of human life.

THE PRESENT DAY THEATER.

BY NEWMAN HALL, D.D., LONDON.

The first essential qualification of an actor is that for the time being he should become as far as possible the person he represents. He must forget his own identity, and in his words, tones, features appear to the audience the very individual he personates. It is reported that a certain Tom Davis, in Dr. Johnson's day, an actor famed for his power of mimicry, was proceeding to the stage bedizened and got up with effect, when the Doctor called to him "Hullo, Tom, and what art thou to-night?" He was every day some one other than himself. Dr. Johnson felt such disapproval of this, that at length he gave up theater-going. Garrick boasted that he so completely entered into an assumed vile character as to feel it was actually himself, and not an impersonation. Johnson replied "If you really believe yourself to be such a monster, you ought to be hanged every time you represent it."

This feature of all good acting was illustrated in the following case well known to myself: An actress of great ability, in constant demand, highly applauded and well paid, happened to spend a Sunday with a family of my congrega-

tion, and was invited to accompany them to church. She was a Roman Catholic, but she was so interested that she repeated her visit, and became convinced of the gospel of Christ as taught in the New Testament. After a long struggle and enduring much from her family, she became a member of my church. (She continued her profession as an actress for some months, but then relinquished it at a great sacrifice of fame and income, restricting herself to concert and oratorio singing and giving music lessons. I had not alluded in the pulpit to the subject of theaters, nor had I spoken to her personally, leaving the truth itself to direct her own conscience. After her decision I asked her reasons. She replied in substance, "I could not any longer assume other characters than my own. Before God I was a lost sinner, praying for pardon and imploring grace to lead a holy life. And then on the stage I was another person altogether. If I was an actress at all I must of necessity try to appear to be the person represented—frivolous, or selfish, or deceitful, or a flirt. I was applauded for so well representing a character I despised, and I felt disgusted that friends who knew me as I really was, should see me pretend to be what was contrary to all my opinions and tastes; and so I felt I could not live a double life, and must give up either my Christian or my feigned characters. Therefore because my life as actress was a contradiction to my life as a disciple of Christ, I have renounced it." This was not the result of submission to any church authority or pastoral counsel, but solely from conscience. She has relinquished a good position, brilliant prospects, and a large income, that she may cultivate the reality of a godly life. In a letter I hold in my hand she writes, "The theatrical life is calculated to develop all the evil in one's nature. It is so unreal that actors, and especially actresses, lose their own identity even in their private lives, and are artificial and not true. Vanity is fed in the ugliest form. The once lovely home with its simple duties becomes irksome. I do not say that no actors can lead a good life, but only what the actor's life is calculated to do, and I cannot see any good that it can develop in the character. So pernicious does such a life seem to me now, that nothing can induce me to enter a theater even as a spectator. But even when I was not a Christian at all I acknowledged that the stage life was most unhealthy in every sense, both for man and woman." I have known this lady for several years as a devout Christian, using her musical talent to support herself, and help poor relatives and the cause of Christ, and often singing at the bedside of the sick poor. I have a pair of water color drawings of great merit given me by a friend who purchased them of the artist Montague Stanley. He had been an actor of great ability. He became converted to God, and soon felt he must renounce the stage if he was to persevere in godliness. So he devoted himself to art, and supported his family by the sale of his pictures, at a great sacrifice of income.

A member of my brother's church relinquished a good position on the stage, and gave the following reasons: Reading the New Testament convinced him that he could not continue a stage life without serving two masters, and he found no peace till he gave it up. His experience of the evil of it on an artist's character arises," he said, "from various causes: late hours, temptations when theater closes, indecent dresses, great familiarity of actors and actresses during rehearsals, etc.; in all sorts of costumes, highly

seductive; disgusting stage dancing. I saw a dear little girl three years old standing at the side of the wings on the stage watching its mother nearly naked walking on her toes in the ballet. Could a converted man tolerate it? Girls in men's clothes, or with scarcely any clothes, appearing as almost nude, will soon fall, or if not, seldom succeed in getting any position unless possessed of money, which obtains costly dresses, attracts admirers and makes theaters pay better."

An American lady with a beautiful voice and dramatic talent came to London with her husband to cultivate singing and qualify herself for the stage. Like some other Christian people she suspected no evil. She was handsome in appearance, and soon obtained a subordinate position in one of our largest and best theaters. After a short time she gave it up and came to me, to whom she had brought an introduction from a very eminent American clergyman. She and her husband told me that she was utterly disappointed and shocked. They said that without purchasing a position, whether by *purse* to the manager or by *person* to his patrons, there was very little chance of any advancement, so she gave up the stage in indignation, and returned to America to see an honest living in retail trade.

The author of "Obiter Dicta" asks, "Would any of us wish our daughters to go on the stage? Can her mother always be with her to rehearsals and dressing-rooms? As a beginner your daughter cannot select her theatre. She is lucky to get in as an 'extra lady' if showy, perhaps as a page in boy's clothes meeting with other girl pages in the dressing-room; if with such surroundings a girl remains pure in heart it is a miracle of grace. She will hear every one 'dearing' each other. Warming to their work the veneer of politeness wears off. The stage manager comes out strongly. There is sure to be forcible language. Your daughter's ideas of propriety will be rudely shocked at every turn. When she ceases to be even astonished she will be unconsciously deteriorating. Chance or ill-luck, madam, may bring your daughter to the stage, but you would not choose it for her."

A magistrate at the Central Police Court, Glasgow, on retiring from office recently, referring to the efforts of the Purity Society, said, "I need not repeat what is well known to you, how many of these poor girls are cast on the streets after the pantomime season, undoing the work of Christian benevolence, and feeding the source of this great evil." A writer in the *British Weekly* describes a scene he witnessed in a London theater. "The curtain rising disclosed a nymph at a fountain practically nude, who slowly rose and advanced to the footlights. What cruel torture to any modest girl before she could condescend to this! What heartlessness in an assemblage of merely moral men and women to find pleasure in such degradation! It seems as if the public will applaud and pay for whatever gives them pleasure. It has truly been said that 'actresses have won rapturous applause from whole generations of men who consider that where their pleasure is involved no risks of life or honor are too great for a woman to run.'"

Dumas, the novelist, in reply to one who criticised a play of his, wrote, "You are right not to take your daughter to see my play, but you should not take her to a theater, which being a picture or satire of social manners, must ever be immoral, the social manners themselves being immoral." I remember a similar reply of a French defender of the theater to one who

said his plays were not proper for young people. "Certainly not—we have to represent the world as it is, and not as it ought to be—and the world as it is is fit only for men and women to witness, and not for children, youths and maidens." How certainly injurious must be the habitual representation of immoral scenes and characters on those who are habitually familiarized with them in their reproduction and exhibition.

Many of the plays in constant performance more or less put vulgar, impure, and profane language into the mouths of the actors. A few weeks ago a gentleman told me he was not a strong opponent of theaters, and went recently to see and hear a very famous actress, but was shocked to hear some very objectionable utterances from the lips of a lady. It was a play of Shakespeare's. He spoke of it to a friend of his, a theater manager in a great city, and his reply was, "This can't be helped; no play will run unless it has some spice in it." A writer in the *Chicago Standard* says, "Reform is needed, but salacious performances pay best, while humble virtue sits abashed in the shade. The rot and rubbish for the delectation of Chicago theater goers is simply appalling. The fact remains that the pabulum offered to-day at most of our theaters, nay more, at all of them—from London to Hong-kong—around the world, is little better than trash." A visitor from Canada has lately stated that in England the most popular plays are those where women are on exhibition, and society songs of questionable character are sung. Professor Henry Morley says of London, "In regard to the plays now being represented in London, almost all are translations from the French. That this ought not to be, is obvious."

The question of this paper is not whether all plays are bad, but whether regarding the theater of the present day as a whole, Christians should give it their sanction. Occasional and exceptional attendants support it by their money, their presence, and their example to others. This paper has referred chiefly to the injurious influence of the stage on actors and actresses. Must not the characters often portrayed and simulated, the scenes represented, the immodesties of dress and gesture, the language often uttered, tend to familiarize with what is represented—to lessen reverence towards God, towards virtue and modesty and womanhood? Is it right that Christians should take pleasure in that which injures the givers of it? There are many things which may not be generally regarded as sinful, but which because tending to evil and injurious to many, are shunned by Christians as inexpedient. Thus the public ball-room, the race-course, gambling, and games of chance are relinquished as inconsistent with the example of him who pleased not himself. Millions of people renounce all intoxicating drinks, not as sinful, or as injurious to themselves, but as perilous and ruinous to others. Is not the theater equally injurious?

The present argument is addressed not to the world but to the church, to those who profess obedience to such divine teachings as these: "Be not conformed to this world, Come out from among them and be separate, Have no fellowship with the unfruitful works of darkness. Whether ye eat or drink do all to the glory of God. Do all things in the name of the Lord Jesus Christ, Ye are the temples of the Holy Ghost, I will not do anything whereby my brother stumbleth or is made weak. Happy is he who condemneth not himself in that which he alloweth. Whosoever taketh not up his cross

and followeth me he cannot be my disciple." If we do not deny ourselves in reference to a gratification so injurious, at least so doubtful, how can we consistently profess to renounce "the world, the flesh and the devil," and pray each day to do always those things that are well pleasing in the sight of God?

VINE HOUSE, HAMPSTEAD HEATH, ENGLAND.

THEORY AND PRACTICE.

BY JACOB BRINKERHOFF.

Thank God for a religion that is practical as well as theoretical; that is demonstrated by what it does as well as by the spirit it infuses into its possessors. Not that we would have our religion consist of forms and ceremonies, but our faith should be shown by our works; should have fruits. Its possessor should manifest the spirit of Christ in his life, and let its influence radiate and act upon others around him. Thus his works will be the result of his profession of religion. He will manifest the spirit of Christ in his life because he has put on Christ. The service given to God is a service of love. As John says, "This is the love of God that we keep his commandments." And in this service of love "his commandments are not grievous." David also says, "I delight to do thy will, O God."

Religion, to be practical, must have something to practice, doctrines, precepts, and a standard after which to strive, both as to moral character and spiritual life. The apostle James offers a rebuke to those who would say they had faith but do not show it by their works, or make no manifestation of their faith. Jesus does the same when he says, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven." Here we see the importance of keeping God's commandments, or doing his will. It is not enough to profess to know the Lord, or to love him; it must be proven by our obedience to his commandments. This, added to the law of the spirit of life in Christ Jesus make us free from the condemnation of the law of God, and abounds in that peace which passeth understanding and which only they who feel it know.

Indifference is a great sin of the present day. Right under the sound of the gospel where the love of God to sinners is continually proclaimed and the merciful invitation constantly extended, people go on neglecting their salvation. They are indifferent to the claims of God upon them, and also to the promises of future blessing, and the present blessing of spiritual communion with him. And that special mark of allegiance to God, the keeping of the Sabbath, there are many who know its claim upon them, and understand the obligation of the true Sabbath in opposition to the popular keeping of the First-day of the week but they are so confirmed in their indifference to God and religion that they fail to put in practice the better knowledge they possess. Then there are some who have professed a saving faith in Christ who acknowledge the claim of God's holy day upon them, but try to excuse themselves from obedience by the plea that God wont be particular about it while other professed Christians are disregarding it, and are blessed of God. But what about the testimony of Christ in Matt. 7: 21, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father in heaven." This testimony of the Saviour shows that God is not indifferent about the doing of his will or the keeping of his law. And as Jesus "came not

to destroy the law," and Paul writes that faith does not make void the law, but establishes the law (Rom. 3: 31), therefore we would not think of offering "acceptable service" without a careful regard of the commandments of God, including the observance of the Sabbath as originally given for all time.

Well do I remember that when I had heard the Sabbath truth and its claim for our observance, and hesitated in my obedience, Elder Moses Hull asked me what I thought of the Sabbath evidence, and I replied that I could not any longer believe in Sunday sacredness, and that the seventh-day must be the true Sabbath. "But are you going to keep it? that is the question." Yes, that was the important question. God wants us to be convicted of truth and duty, but he cannot accept our theory of truth and our knowledge of our obligations to his righteous law unless we put that knowledge of truth and duty into practice; and we certainly cannot claim the promises of God in our behalf if we are indifferent to his righteous laws.

Theory and practice must go together, as faith and works must also go together to be effectual. For practical religion there must be theoretical religion to determine what must be practiced. These, with the love of God in the heart, will make us true disciples of Jesus, and faithful servants of God. We will love every doctrine and feature of God's Word; we will love it for truth's sake, and to be in harmony with our Divine Head; we will love it that it may make us wise unto salvation, and we will delight to "keep the commandments of God and the faith of Jesus."

INSPIRATION.

I.

The word inspiration occurs but twice in our Authorized Version of the Bible, (2 Tim. 3: 16, and Job 32: 8;) and but once in the Revised Version, for the latter has "breath" instead of inspiration in Job 32: 8. Yet the word and that for which it stands fills a larger place in theological literature. The question of the nature and extent of inspiration is a very old one, but theologians have of late made it, not only a live, but a very lively question, as it is involved in the question of the inerrancy of Scripture which the Higher Criticism has brought into prominence. It is not only a current question but is also one of intrinsic interest and importance, and so is worthy of an examination.

Inspiration has been variously defined, according to the different views which are held concerning it. The following definition from Knapp's Theology may be sufficiently general in its scope to afford us a starting point in our examination of the subject, namely: "An extraordinary divine influence by which the teachers of religion were instructed what and how they should write or speak while discharging the duties of their office." According to its etymology inspiration means a breathing into, or an inbreathing. The phrase "given by inspiration of God," in 2 Tim. 3: 16, is a translation of a single Greek compound word which literally means, God breathed. The general idea of inspiration, as an act, seems to be that of God breathing into the mind of a human agent the thoughts, truths, facts, which he wishes to have communicated to man.

By way of indicating the scope which the question of inspiration covers, and as an introduction of an examination of Scripture testi-

mony on the subject, let us look at some of the

VARIOUS VIEWS OF INSPIRATION

which have been held and taught. Two general theories of the nature and extent of inspiration of Scripture have been held, known as plenary inspiration and partial inspiration. And there are several shades of view under each of these general theories. By plenary inspiration is meant that degree of the spirit's influence that extends to every book, and to every part of every book of our Bible, so that every statement, whether doctrinal, historical, geographical or scientific is infallible truth.

What is called *verbal* inspiration comes under the head of plenary inspiration, and signifies that the *words* of the sacred writers were inspired by the Spirit, as well as the thoughts. "Inspiration extends to all the contents of the several books, whether religious, scientific, historical, or geographical."—*Charles Hodge*. "In the seventeenth century this view was held in such a way that inspiration became synonymous with dictation, and the writers were compared to pens, or to a flute."—*Schaff-Herzog Encyclopedia*. Modern teachers of verbal inspiration, as Hodge, Shedd, Patton, Warfield, and others, while denying this mechanical view of inspiration, still hold that the very words are the words of the Spirit, because "the thoughts are in the words, and the two are inseparable."—*Hodge*. They, however, do not claim infallibility for the words of our present copies of the Scriptures, since they have come down to us by repeated copying and through different translations; but only the original manuscripts as they left the hands of the writers.

The second general theory of inspiration is that "the writers of Scripture enjoyed the influence of the Spirit to such an extent that it is the Word, and contains the will of God." "It admits mistakes (or at least the possibility of mistakes,) in historical and geographical statements, but denies any error in matters of faith and morals." "This view lays stress upon the sense of Scripture as a revelation of God's will, and leaves room for the full play of human agency in composition."

It is claimed for this theory (1) that "it admits of the highest respect for the Scriptures as the Word of God." (2) "It helps us to understand the divergencies in the accounts of our Lord's life, and the inconsistencies in historical statement of different parts of the Bible." (3) It preserves the spiritual marrow, and does not imperil the whole by an appeal to our ignorance to explain unessential variations." It is said that this is the theory held by Luther, Calvin, Neander, Lange, and others.

Let us next see what the Scriptures testify on this subject.

THE AMENDMENT AGAIN.

Under date of Sept. 13th I published in the SABBATH RECORDER an article entitled: "The Sovereignty of the States; or Religious Liberty not Guaranteed by the United States Constitution." In that article I argued that the provision of the United States Constitution which says that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof," simply prohibits the National Legislature from interfering in matters of religion without in any way limiting the power of a State Legislature from enacting oppressive laws relating to the freedom of worship and conscience within the borders of the State in which its enactments are binding. Having proved, as I believed, the soundness of

my proposition, I reasoned that the only manner in which religious liberty could be secured in this nation under all circumstances was to so amend the United States Constitution as to place it beyond the power of any State in the Union to interfere by legislative enactments with the rights of conscience. No doubt the position taken was new and even startling to some. Doubtless, also, many queried whether there might not be some flaw in the argument which would readily be detected if it were subjected to the scrutiny of some one thoroughly versed in Constitutional questions. It is for the benefit of such that what follows is presented at this time.

As intimated above, the central question of my article hinged upon the correctness of the interpretation which I gave to the first amendment of the United States Constitution by which Congress is prevented from making any "law respecting an establishment of religion or prohibiting the free exercise thereof." If I was correct in what I said on that point, then it necessarily follows that the citizen must look to the Constitution of his own State, in the existing order of things, for protection in the matter of his religious rights, and not to the first amendment to the United States Constitution. For the purpose of fortifying my views in the premises, I sent a copy of the SABBATH RECORDER to a distinguished judge residing in Chicago requesting him to criticise my article freely. Here is what he said in reply, respecting my view of the first amendment mentioned above:

"W. H. Littlejohn, My Dear Sir:—The inclosed article on the Sovereignty of the States and Religious Liberty, I have read with much care. The main point is completely covered by your article, and your argument is sound and unassailable, so far as it relates to the respective jurisdictions of the State and Federal Governments." . . .

On a previous occasion I had submitted the main point of my RECORDER article to one of the most eminent jurists in the State of Michigan; a gentleman whose ability as a writer on Constitutional questions, is recognized throughout the nation. From him I received the following note:

"W. H. Littlejohn, Dear Sir:—I have before me yours of the 5th inst. You are quite right in what you say about the Constitutional protection to religious liberty. The Federal Constitution undertakes to protect the citizen against violations thereof by Congress, but not against the action of the States. For protection against legislation of the States that disregard it, the State Constitutions must be looked to. And I am very sorry to say that some of them are not to be commended in this regard. When I have said this, it seems to me I need say no more, and that it is not important that I see your paper. The leading thought you express is right beyond all question."

In closing this article it might be added that neither of the judges whose communications are given above, is a Sabbatarian. This being true their opinions have additional weight since they can have no personal interest in the question at issue. W. H. LITTLEJOHN.

BATTLE CREEK, Mich.

CULTIVATE a loving manner. How much harm is done by a disagreeable Christian! O, it is a sad thing to fold up in a napkin the talent of manner, to lose the key of the casket, to forget the *sesame* to the hearts of men.—*Anon.*

MISSIONS.

MISSIONARY SOCIETY.

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

EASTERN ASSOCIATION

The Rev. Horace Stillman, Ashaway, R. I., Missionary Pastor.

Mr. Stillman reports a year's work with the First and Second Westerly churches; 110 sermons and addresses; average congregations from 10 to 35; prayer-meetings many; visits several; pages of tracts distributed 6,000; 10 Seventh-day Baptist families at Niantic, R. I., and 16 resident church members; 2 Bible-schools.

Mr. Stillman has preached during the year at the First Westerly church Sabbath mornings, and at the Second Westerly in the afternoon. He has also preached monthly for the Baptist Church of Niantic, R. I. He has been faithful in preaching the Word and in directing men to the Lamb of God in whose atoning blood there is salvation. Having had the privilege of attending the gospel meetings at Ashaway, R. I., enjoying their spiritual refreshing and witnessing the wonderful power of the Holy Spirit, he greatly desired a like blessing for the people of his charge.

CENTRAL ASSOCIATION.

The Rev. O. S. Mills, Lincklean Centre, N. Y., Missionary Pastor.

Mr. Mills reports 51 weeks of labor with the Lincklean and Otselic churches, and occasional visits to Norwich, Preston and Cuyler Hill, N. Y.; sermons and addresses 82; average congregations 21; prayer-meetings 14; visits 280; 2,911 pages of tracts and 482 papers distributed; additions, 2 by baptism; 40 Seventh-day Baptist families; 26 resident members at Lincklean, 20 at Otselic, 6 at Norwich; and 2 Bible-schools.

These churches are in a fair spiritual condition. The attendance to the Sabbath service is good. Most of the members are making commendable sacrifice to maintain and continue the preached Word among them. Mr. Mills has visited every family containing one or more Seventh-day Baptists in Chenango county, requiring much of his time. The services he holds in these churches are among the very few regularly maintained in the county outside of the villages. There is great need of an extensive revival among them, and they are anxious to have an evangelist sent to them.

The Rev. H. B. Lewis, Watson, N. Y., Missionary Pastor.

Mr. Lewis labored only 13 weeks of this year with the Watson Church, and on account of declining health resigned his pastorate, Sept. 30, 1893. In this quarter's labor he reports 16 sermons; average congregations from 30 to 50; prayer-meetings 12; visits 40; additions, 3 by baptism. Mr. Lewis was an earnest worker, and we regret that poor health and the infirmities of age compel him to leave the field.

The Rev. U. M. Babcock, Watson, N. Y., Missionary Pastor.

Mr. Babcock commenced his labors as missionary pastor of the Watson Church, Oct. 1, 1893, and has been with them during the year, also preaching frequently at Shaw Hill. He reports 39 weeks of labor; 51 sermons and addresses; average congregations about 45; visits 100; 400 pages of tracts distributed; 20 Seventh-day Baptist families, and 8 families part Seventh-day Baptists; resident members 44; and 1 Bible-school. There are some faithful brethren

and sisters left on that field who are striving to keep up and advance Christ's cause. The pastor is faithful and active. There is quite a number of young people who need to be encouraged and led along in lines of Christian work. An earnest appeal is made for an evangelist to be sent to this field.

WESTERN ASSOCIATION.

The Rev. J. T. Davis, Alfred, N. Y., Missionary Pastor.

Mr. Davis resigned his pastorate during the first quarter of the year to pursue some studies at the Chicago University. He reports 9 weeks of labor with the Hornellsville Church also preaching as a supply for the Hartsville Church, 16 sermons; 36 visits and 3 prayer meetings. Mr. Davis was a faithful and successful laborer on this field for more than two years.

The Rev. Geo. B. Shaw, Alfred, N. Y., Missionary Pastor.

Mr. Shaw succeeded Mr. Davis as the Missionary pastor of the Hornellsville Church and also as regular supply for the Hartsville Church. He has preached also at the following places, assisting in evangelistic work; Five Corners, East Valley, McHenry Valley, Alfred, Nile, Richburg, Little Genesee, N. Y., Westerly, R. I., and Rock River, Wis. He reports 39 weeks of labor; 85 sermons; average congregations 45; prayer meeting 28; visits 150; 400 pages of tracts and 12 papers distributed; 9 additions,—5 by baptism. The churches under his charge are in a good spiritual condition, the attendance to the Sabbath services steadily increasing and the Christian Endeavor Society is awake doing good work for the Master.

NORTH WESTERN ASSOCIATION.

The Rev. J. M. Todd, Berlin, Wis., Missionary Pastor.

Mr. Todd labored six months on the Berlin, Wis., field and gave up his work Dec. 31, 1893. He reports 26 weeks of labor with the Berlin, Coloma and Marquette, Wis., churches, also occasionally preaching at Dakota, Deerfield and Kingston, Wis.; sermons and addresses 53; average congregations 25; prayer-meetings 26; visits 90; a good number of papers distributed; 7 additions, 5 by baptism; 2 Bible-schools. In regard to leaving this field he writes:

"It is well known to the Board that I leave the Berlin field for the reason that at my time of life, and my companion gone, I cannot reasonably continue the labor on it. I leave it with regret and sorrow. I wish to express to you, my dear brethren of the Board, my sincere thanks for the uniform kindness, forbearance and brotherly love which it has been my great privilege to share at your hands, and also to the dear children of God on that interesting field, the love I bear to you in my heart for the many tokens of love and acts of kindness of which I have been the recipient while I was among you."

Mr. Todd was greatly beloved on this field and left it in good condition and expressed the earnest hope that it would soon be supplied with a missionary. No one could be secured for it during the remainder of the year. Arrangements have been made with Bro. D. B. Coon, late of Chicago University, to occupy the field and will commence his labors on it August 1st, of this year, located at Berlin, Wis.

The Rev. W. C. Whitford, Milton, Wis., Missionary Pastor.

The Rock River Church, Wis., called at the beginning of the year President Whitford, of Milton College, to serve them as their pastor, and applied to the Board for an appropriation

of \$100 toward paying him for his services, they raising a like amount. The Board granted their request. Mr. Whitford reports 26 weeks of labor; 45 sermons and addresses; average congregations 35; prayer-meetings every week with an average attendance of 25; visits made 69; Seventh-day Baptist families 19; resident church members 34; non-resident 49; and one Bible-school.

The regular meetings upon the Sabbath, consisting of the Sabbath-school, preaching service, prayer and conference meetings of the Christian Endeavor Society, have been well sustained. Beside these, extra meetings have been held on week day evenings. There is here a noble band of young people who are earnest workers for the Master. Much of the success in maintaining the cause at Rock River is due to them. The pastor expresses the hope of soon leading some converts into the baptismal waters.

The Rev. A. G. Crofoot, New Auburn, Minn., Missionary Pastor.

Mr. Crofoot reports a year's work with the New Auburn Church and at other preaching stations; 72 sermons and addresses; average congregations of 40; prayer-meetings 44; assisted in 52 Christian Endeavor meetings; visits 114; 1,273 pages of tracts and 125 papers distributed; 1 addition by baptism; 14 Seventh-day Baptist families; 38 resident church members; 1 Bible-school.

Mr. Crofoot reports that our interests at New Auburn remain about the same. The appointments of the church are quite well sustained. Good interest on the part of the young people in the Bible-school and in the Christian Endeavor work. The struggle to maintain the cause of the Master there comes on a few families and they need our prayers and financial help. The light there should be held up and kept burning.

The Rev. E. H. Socwell, Welton, Iowa, Pastor and Missionary.

Mr. Socwell has given a full year's work with the churches at Welton, Garwin, Grand Junction and at other points in Iowa; 84 sermons and addresses; average congregations from 25 to 150; prayer-meetings 59; visits 247; pages of tracts distributed 2,554; additions 14,—6 by baptism; 23 Seventh-day Baptist families at Welton, 11 at Grand Junction; 66 resident church members at Welton, 24 at Grand Junction, and three Bibles-schools.

Mr. Socwell reports that there has been some spiritual advancement made on this field since his last annual report. At the beginning of the year he was still located at Garwin where he continued till Nov. 1, 1893, making five and a fourth years of service at that place. Since Nov. 1st his home has been at Welton, where he devotes one-half of his time in pastoral labor and the other half as missionary on the Iowa field. Since leaving Garwin that church has been supplied with preaching and pastoral labor part of the time by the Rev. H. H. Hinman and the Rev. Mr. Bancroft, the latter being their pastor at the present time. He has visited the society at Garwin three times since he closed his labors there, and just before he moved to Welton he baptized two of the young people into church membership and there has been one addition since then by baptism.

He has labored regularly during the year at Grand Junction, in which time the church has received six additions to its membership. All the appointments at this place are well attended by all of our people and by very many of the First-day friends. His work at Grand Junction is extending more and more among the First-

day people, and the most friendly relations exist between the people of this community. At Welton the interest is good and all appointments are well attended. Since he began his work at Welton there have been six additions to the membership,—three by baptism. The outlook here is certainly hopeful. During the year he has visited isolated Sabbath-keepers at Gowrie, Perry, Rippy, Des Moines and Knoxville, whom he has tried to encourage and help. During the winter he gave a series of free lectures at Welton and Grand Junction, upon "Egypt as a Bible land." These lectures were well attended by the whole communities and a deep interest taken which increased up to the close of the course. Mr. Socwell is planning to enlarge his work during the coming year that he may be of greater service to our cause in Iowa.

(To be continued.)

COME.

BY A. E. WENTZ.

Come!

I do not fear the burning tempest,
The awful beating of the mighty hail,
The lake with fire and brimstone burning,
For Christ, my refuge, will never fail.
In thee, in thee alone, I'm trusting.
Not in the good that I have done;
And, this one cry, my soul is making
From early dawn till set of sun:
"Come, Lord Jesus, come!"

Come!

For in thy wings is found the healing
For all the soul's stains that sin has made.
Oh, pierced feet, I pray thee hasten!—
So great the burden on me is laid.
I pray for those who, now in darkness,
See not the cross, light through the gloom—
Send light! and in the many mansions,
Lord, may we early find us room—
Come, Lord Jesus, come!

FROM THE SUNNY SOUTH.

SEVENTH-DAY BAPTIST GOSPEL TENT.

We have many things for which to be thankful, among them are the following:

1. That so many in the North are so thoroughly interested in the Southern Field and work. We have many letters of inquiry, and many full of encouraging thoughts, and expressions of deep interest and sympathy, which do us a great deal of good.

I want to answer a large number of our correspondents in a few statements in this article for our duties in the Lord's work will not permit me to reply to you all separately. We are glad you write to us, friends. Continue to write, I will do my best in answering by letter or through the RECORDER.

Yes, the work is very encouraging, indeed, but we need more workers. There is all the present force can do in Alabama and Georgia; and another tent, well manned, is greatly needed in North Carolina. Opportunities for work are all about us. We received an invitation this morning from a newspaper editor to go to his village, of about 1,400 population, and put up our tent. I think we could find work in the South for five or six tents, well manned. Many admit the claims of the Bible Sabbath, but only a few will do as well as they know. Old ruts, old customs, early training, prejudice, tradition, etc., block the wheels. It takes "line upon line, precept upon precept, here a little and there a little," and a great amount of hard, patient, prayerful work; and sometimes we think we have things just where we think the Lord would have them, and in some way plans are defeated and we must patiently and with faith begin again. It will take years to bring it about, but the time will come, I believe, when the South will be aroused so thoroughly that she will accept the Sabbath. In our short sea-

son of work in the South thousands have been brought to admit it all. We are trying to appeal to the conscience, hoping to arouse them to live up to their best knowledge and highest convictions. I believe the Lord will not allow our work to be lost. I have faith to believe he will at some time, in some way, glorify his own name by it. There are a few who have accepted the Sabbath, and live out their knowledge of the divine will. We hope this number will be greatly increased at no distant day.

2. We are truly thankful to all who have so cheerfully and generously made it possible to have a tent on this field. It is really impossible for me to tell you what an advantage it is in the work here. In time we hope all the skepticism that has been expressed with reference to tent work will fade away. By those who know the field there is no doubt. I hope all will come to know it better, and become deeply interested in it.

3. I am also thankful that the Board sent Brother T. B. Burdick, of Little Genesee, to be my co-laborer and fellow traveler, and to share with me the burdens, cares and joys of the work.

We had not met since college days at Alfred until August 24th, when we met in the pine forests of North Carolina, ten miles out from Aberdeen. It did your correspondent a great amount of good to see the face of one so familiar in other days, and extend to him the "right hand of fellowship" as he came into the gospel work on this field. He is just the man for the place. When he first came his throat was not yet fully recovered from an attack of the quinsy, but now it troubles him but little.

There are many other things we are thankful for, but will not mention more at this time.

We stayed at Gillisville, where the tent was first put up, twenty-five days. Nearly every person in that community was a church member. Yet several of them were converted during our stay. Among them one of the most profane, drinking men of the community. Four old toppers "swore off," several young men who drank occasionally promised us they would never again touch liquor.

We met great opposition there by the pastor of the church and a few others, but the more they opposed the "Yankee meetings" the more popular they became. Some came out from Aberdeen (ten miles) on Sundays. Many came on foot five, six and eight miles quite regularly; quite a large number of ladies in the number. Some there have decided to observe the Lord's Sabbath. One discourse on baptism and two on the Sabbath were given there, and instead of frightening people away our meetings were larger after that than before. I think there are no less than thirty who admit all we can ask them to, yet are not fully ready to follow as God would lead in regard to the Sabbath.

We held our first meeting here at Hope Mills, last night. This is a cotton mills place of about one thousand population, and we had over three hundred at services. We are told that we will have five hundred to-night, which is our seating capacity; and on Sunday, they say if the weather is fine, there will be one thousand. There are other villages near by. Bro. Burdick has organized the singers of town into a fine choir, we have an organ, and things are on a "boom" in favor of the meetings. May God direct them to his glory and bring souls into his kingdom.

GEO. W. HILLS.

HOPE MILLS, N. C., Sept. 21, 1894.

LATER:—Our meetings are deepening in interest. The Holy Spirit is moving upon this community. But little is talked about on the streets beside the meetings. Brother Burdick carries everything before him in music. He has a fine choir of helpers. Nearly all the men and boys here have been using liquor, but several have already emphatically declared for total abstinence. About 150 have expressed a desire to walk in higher paths of life. A whisky distiller was in attendance on Sunday. He carried away something to think about I assure you.

G. W. HILLS.

HOPE MILLS, N. C., Sept. 25, 1894.

THE WORTH OF OUR CROSS.

The heavier Cross, the stronger faith;
The loaded palm strikes deeper root;
The vine-juice sweetly issueth
When men have pressed the clustered fruit;
And courage grows where dangers come,
Like pearls beneath the salt sea-foam.

The heavier Cross, the heartier prayer;
The bruised herbs most fragrant are;
If wind and sky were always fair,
The sailor would not watch the star;
And David's Psalms had ne'er been sung;
If grief his heart had never wrung.

The heavier Cross, the more aspiring;
From vales we climb to mountain crest;
The pilgrim of the desert tiring,
Longs for the Canaan of his rest;
The dove has here no rest in sight;
And to the ark she wings her flight.

—R. (From the German).

FROM NEW BRITAIN, CONN.

The people of New Britain are nearing the close of an intense campaign. It was a happy surprise one year ago, having come from a village where a liquor license never existed, to find one's self in a city of over 20,000 inhabitants, that had just voted no-license with 900 majority. On Monday next the second vote will be taken. Mr. Murphy has spoken three evenings at the Russian Lyceum, to crowded audiences. It would be impossible, with him on the platform, not to have an enthusiastic meeting.

But the great secret of success has been the union of hearts and hands against the saloon. Party and church affiliations have been utterly ignored, and Republican and Democrat, Protestant and Catholic, have clasped hands against the great enemy of the home. The clergymen are heart to heart in the work, as are the lawyers, bankers, and manufacturers. Dr. Young, of the Methodist Church, has been lecturing on no-license throughout the State, and made an excellent speech at the Russian last night. Dr. Stidham affirmed himself ready to set fire to all the tar barrels the boys would bring him after election. Lawyer Hungerford produces such unanswerable facts that the whiskey forces stand aghast. Mr. Charles Landors, a noble business man, graces the meetings with unusual eloquence and logic. Others, both men and women, are working in dead earnest.

New Britain, with its manufacturing interests and large proportion of foreign population, has been called a typical New England city. She now aspires to add a greater glory to her name, and to set an example which it would do well for Hartford and New Haven to follow. Said Rev. Dr. Kelsey, of Hartford, last night, "We are watching the contest here, and if you succeed it will be the means of arousing our apathetic Christians, and we also may shake off the shackles that bind us!" The question before the city, the State, and the Nation, to-day, is, "Saloon or no Saloon?"

EVA ST. CLAIR CHAMPLIN

NEW BRITAIN, CT., Sept. 27, 1894.

WOMAN'S WORK.

ONLY.

Only a tiny candle
Lit by Him,
Not lost though He has many
Lamps to trim.

Only an earthen vessel
Used to-day,
Although in the Master's pathway
Gold ones lay.

Only a cup of water
Given in love,
But the Saviour saw and owned it
From above.

Only the world's derision
Meekly borne,
Yet He notes the word, the action,
Done in scorn.

Only a little service
By the way,
He'll reward the smallest effort
"In that day."

Only following Jesus
To the end;
And then his promised glory
He will send.

—The Christian.

MORE THOROUGH ORGANIZATION.

BY REV. O. U. WHITFORD.

Our Woman's Board has done a good work since its organization, and is increasing each year in power and influence, and in doing for the cause of the Master. It has enlisted the attention of the women of the denomination in our work as a people so that they know a great deal more about it than they ever did before. It has led them also to take a deeper and broader interest in the work so that they are now very important factors in all our denominational efforts. It has inspired and is inspiring them to do and give as they never did before for all lines of Christian labor. It has brought them to see and feel that there is something for them to do and they can do it; that they have pocket books of their own, and that they can raise money to materially increase the funds for denominational work. It has begotten in them a warm and earnest denominational spirit that is having a powerful effect upon our young people. We are glad to note this good work of the Woman's Board and are more than gratified with what it has done and is accomplishing, but we believe it would have greater power and efficiency, and would accomplish more if our women were more thoroughly and uniformly organized for denominational work. We all know that *organized* effort is the most powerful and successful in accomplishing any purpose or enterprise. This is seen in social life, in education, in business, in government, in reforms, in every undertaking. No where is it more eminently true than in Christian work—and denominational effort. For the Woman's Board to accomplish what it desires to and should accomplish, all of our Ladies' Benevolent Societies in our churches of whatever name should be brought into closer sympathy and touch and a hearty co-operation with it in all its lines of denominational effort. Such a touch and co-operation would enlarge these societies in denominational spirit and give greater efficiency to the Board. To this end we have a few suggestions to offer for the thoughtful consideration of our women.

(1.) There should be a Woman's Benevolent Society organized in every church of our denomination of some name, and even among our isolated Sabbath-keepers if there are enough to organize one. It will give them something to think about, to work for, and to enlarge them in benevolence. It will strengthen them in

their home work for Christ and the church, and make them a great help to the denomination.

(2.) These societies thus organized should be *auxiliaries* to the Woman's Board. They should come into such close relation to it in spirit and work as to be a factor of it. That will give uniformity of thought, purpose, sentiment and effort. I do not know but it would be a good thing to have a sort of uniformity of name for each society showing its close relation to the Board, just as we have it in the young people's work. It is the Y. P. S. C. E. of the Milton Church, or the Christian Endeavor Society of the First Alfred Church. Why not have it in our woman's work? The Ladies' Auxiliary Society of the Woman's Board of this church or that church, or some such name, shorter if it can be made so, showing *unity and uniformity in organization and object*. However, if these societies which have been organized for many years and have a name which is dear to them by association and history, and they do not wish to change it, let them retain the name, but by all means these societies should make themselves, whatever may be their names, *auxiliaries* to the Woman's Board. That I believe to be necessary to give the Woman's Board the power, means, and success it should have in its work. There should be no pulling apart, no separate interests, but unity of effort and compactness of organization.

(3) We would suggest an Associational organization which shall be an *arm* of the denominational Board. Let the Ladies' Societies in each Association form an Associational organization having for officers a President, Vice-President, Recording and Corresponding Secretary (only one person for that work), and a Treasurer. The Associational organization can look after the denominational interest within that Association better than the Board can being so remote. The Recording and Corresponding Secretary can ex-officio be the Associational Secretary of the Woman's Board. The Associational Treasurer can look after all the apportionments made to the societies in the Association, receive and gather in all the contributions, collections, and donations for the Board and remit the same to the Treasurer of the Board. The Associational organization can prepare and arrange all programmes or exercises for the Woman's Hour, or whatever time may be allotted it by the Association in its annual session. Such a sub-organization to the Woman's Board in each Association would, we believe, bring the work and spirit of the Board in closer touch with the women of the denomination, give greater interest for their work, greater uniformity and unity, greater compactness and strength, greater means and efficiency in the work.

We give these suggestions for what they are worth. Give them a candid and thoughtful consideration. If better suggestions and plans shall be the outcome of such a consideration for a more uniform and thorough organization of our women for denominational work, we shall be well satisfied for this effort. There are great possibilities before our women, grand open doors before them to enter for noble effort and generous giving in a world-wide evangelization. May they rise up grandly to the opportunity and unitedly win glorious victories for Christ and the truth as it is in him.

THE man who makes a heaven for himself always puts his own mansion right in the center of it.—*Ram's Horn*.

SIN is like stinging insects. It is not likely to harm you if you let it alone. If you dally with it, it will be sure to sting you.

IT DOES NOT LOOK LIKE A CONVERTED WORLD.

Anthony Comstock, president of the Society for Suppression of Vice, has the following to say on the fathers of the land, and what promise this gives to manhood of the future:—

"I must make the startling statement that we are at present developing a race of drunkards. Statistics show that, leaving out the children, there is one drunkard to every forty-two persons. This means that nearly one-half the adult people in the United States drink something else than water.

"As there are 22,000,000 children in the United States, and they are all under the care of this Society, I have sufficient evidence to encourage me in my belief that any man that tipples cannot be a good father; nor that the greatest wrong is to himself, but because of the wrong done his children. I find that nine out of every ten men who drink had drinking fathers or a drinking family before them. The father says, 'Oh, I only drink a little, you know; it never affects me!' But the father never knows what terrible effects just drinking 'a little' may reveal in his offspring; what awful influence it may have upon the mind and habits of his child.

"You cannot enervate the mind and body and have strength and intellect remain. If you are a father, as you show strength and intellect in yourself, so you shall reap strength and intellect in your children. If drunkenness and licentiousness go hand in hand, if we are generating a drunken race, then we are producing at the same time an unclean race. There is room here, I regret to say, only for the cruel, hard facts. Let thinking men and women consider them."

Christ's coming is the only thing which will regenerate the world by sweeping the curse of sin (of which drunkenness is one of the greatest factors), and all those who have identified themselves with sin, with the besom of destruction from the earth.

THE MARRIED MEN LISTEN TO ELI.

A sunshiny husband, said Eli Perkins to the married man's club, makes a merry, beautiful home—worth having, worth working in and for. If the man is cheery, considerate and sympathetic, his wife sings in her heart over puddings and house cleaning, and counts the hours till he returns at night and renews her youth and admiration. You may think it weak or childish if you please, but a husband's admiration makes a weak woman strong. Smiles and commendation makes a wife heroic and capable. I have seen a timid, meek, self-distrustful little body fairly bloom into strong, self-reliant womanhood under the tonic and the cordial companionship with a husband who really went out of his way to find occasion for showing her how fully he trusted her judgment and how tenderly he deferred to her opinion.

Give your wife an occasional vacation. The humdrum routine of daily cares and duties of home at last wear into heart and soul, and weary with the monotony, she becomes, despite her efforts and prayers, dull, petulant, and sometimes even cross.

You husbands should remember that you have been out all day. You have been favored with the variety of the street. Do not come home and wonder why your wife is not always care-free and smiling. Bring sunshine with you. Walk up to her and kiss her as you did when you were a lover, and think how she left father, mother and all the world to make you happy. You were a beggar then, and she gave you a woman's heart.—*Sel*.

GEMS OF THOUGHT.

As a permanent investment nothing pays like doing.

Sin in its own clothes would never find a place to stay all night.

When we are patient with some people it is only a successful pretense.

Character is something that other people's lives have brought out in us.

Human nature on the throne is no better than human nature in the gutter.

People sometimes think they need more grace, when all they need is more rest.

TEMPERANCE.

THE DRINK PROBLEM IN FRANCE.

A leading French journal, *Le Temps*, in a recent thoughtful article on the increasing consumption of alcohol in France, says:

The question of the consumption of alcohol has become for every country a grave political question, and from two points of view—from a moral and hygienic point of view, and from a financial point of view. Does any one know that, one year with another, the duty on alcohol brings nearly 300,000,000 francs to the Treasury? and if the Chamber votes the increase of that duty, as proposed by the government, it will produce nearly 500,000,000 francs to compensate for a corresponding relief on hygienic drinks. This is a sufficiently fine present, and it can be understood that financiers of all countries are the present moment reflecting on the extremely complicated problems raised in this connection. At the same time the hygienic and moral point of view should no less occupy statesmen. They find here facing them one of those numerous contradictions which arise in political and social economy. On the one hand, the Treasury can but congratulate itself on seeing the consumption of alcohol increase. The more there is drunk the more there is paid, and the more the State receipts rise. But this wealth of duty should not lead to an illusion. This apparent richness of the State is due to the misery of the citizens; and it is not a question only of a want of money to which every confirmed drinker in the class of workmen fatally condemns himself and his; it is a question specially of physiological and moral misery, of the ruin of soul and body; of the exhaustion, within a short period, by the effects of alcoholism, of the vital forces of the nation and of its power of reproduction and progress. There are workmen who, under the pretext of giving themselves strength, drink half a litre or a litre of more or less harmful *eau de vie* daily. Can one represent to himself without sadness what becomes of the homes and children of these workmen? The father, as has been said, does not make old bones; the wife becomes corrupted in her turn; the children are rickety, sometimes idiots, incapable of living, without speaking of the terrible law of heredity, which, in the race, multiplies the consequences of heredity with the progressive speed of the falling stone. It is known that there are in Australia, America, and in Africa whole races which are becoming extinct under this action of "fire-water," which is also death water. Do you not believe that it would be the same in Europe for those people which had not the energy and reason to stop themselves on the same declivity? Which of us could not cite families, or even groups of individuals, whom this abuse of strong liquors has caused to disappear, or reduced to almost nothing?

In 1885 we drank 1,400,000 hectolitres of alcohol per year; in 1892 that quantity had risen to 1,735,369. It must be noted that in this quantity is not included that which does not pay duty, etc. In the same period the drinkshops have increased from 390,000 to more than 450,000, that is to say, there is nearly one liquor retailer per twenty electors on an average throughout the whole of France. Formerly, twenty or thirty years ago, France, thanks to its cider and wine, passed for the most sober country in the world. The gaiety, vigor, and elasticity of the race came from this wise temperament. This equilibrium is now broken. We dispute the first rank for the consumption of alcohol with the countries which drink most.—*National Temperance Advocate.*

In Norway one hundred thousand people belong to total abstinence societies.

INDIANS of Eastern Washington are said to have taken steps to prevent the sale of liquor among them by unprincipled white men.

THE stock of wines, spirits, etc., laid in for a trip to England and back, on one of the large Atlantic liners was 2,500 bottles of wines and spirits, 12,000 bottles of ale and porter, and 6,000 bottles of mineral waters.

THE Governor of Syria has refused to give a native of Damascus a license to establish a brewery in Jerusalem. This refusal is given, he says, out of deference to the scruples of Jewish and Christian residents.

AT the convention of Catholic Knights of Ohio at Dayton, last week, a resolution providing for the observance of Bishop Watterson's order relative to the admission of liquor dealers to membership in Catholic societies was defeated.

THE Mizpah Congregational Church, Chicago, has in its constitution just adopted this clause: "No person shall be received into the fellowship of this chapel who is not a total abstainer from intoxicating beverages and in favor of the annihilation of the liquor traffic."

REV. A. B. LEONARD: Behind the rum-seller is the law that licenses the business. Behind the license law is the legislature that makes the law, and behind the legislature are the individual members of society who elect the legislature.

G. F. WRIGHT, of Oberlin College, who accompanied the Cook Greenland excursion party, has returned to his home. He says that on the morning the *Miranda* sunk nearly the entire crew of sailors were so intoxicated that they had to be helped from the vessel when she went down. The reef on which the *Miranda* struck, he says, was plainly marked on the chart.

THE saloon-keepers of Council Bluffs, and Creston, Iowa, have sued their respective cities for the amount of fines collected during the years in which monthly fines were imposed on the sale of liquors. They held that this collection was illegal. The claim of the Council Bluffs saloon-keepers against the municipality is \$20,000.

ALL but five counties in Mississippi are under prohibition through the operation of the local option law, by which no license can be granted within four miles of a school house nor in any ward of an incorporated town, unless a majority of the voters sign a petition asking for it.

THE Indian Brotherhood of Total Abstainers was organized this summer at Westminster Town Hall, London, under the auspices of leading temperance workers. Twenty-nine Indian students joined the organization, which will be allied to the Anglo-Indian Temperance Association, and is intended to help students from India while in England.

IN the action brought by the Temperance Alliance of Des Moines, Iowa, against a saloon-keeper to test the constitutionality of the mulct law, it was ably argued that the law was void in that it is an attempt of one law to suppress another and for the further reason that in relegating it to the people for signatures to petitions of consent, the legislature seeks to delegate legislative functions to the people which is in direct conflict with uniform decisions of the supreme court. Upon the decision of this case depends, in a very large degree, the existence of the saloon in Iowa.

LETTERS TO THE SMITH'S.—No. II.

TO H. W. SMITH.

My Dear Nephew—Not long ago I got a letter from you, in which you asked me what advice I had for you concerning the choice of a trade or profession. Since your letter came I have been thinking not a little about the matter; but I have made up my mind that I am not well fitted to give you the advice you seek.

This choice of a life work is a matter calling for very careful thought; it is something so serious that I do not feel free to tell any one just what to do about it. Still, if a general talk upon the subject might help you to think wisely about it, I am willing to talk—on paper.

I say I think this choice an important matter. If one enters upon the work of his life, whatever it may be, let him try as hard as he can

to do well he will still find the chances against him, if he is not fitted by either taste or training for what he is doing. Real success comes from one's entering heart and soul into his work, and no one can well do this if he does not find himself pretty well adapted to it and somewhat in love with it. If a wagon be built two inches narrower than the road there will be friction all the time as it grinds against the sides of the rut; and the same thing will happen if it be built too wide by even a trifle. And so there must be more or less of friction if a person finds himself a bit too narrow or too broad for his chosen walk in life.

We know, my dear nephew that a wagon so built may do fairly good service behind a strong team able to drag it along, yet there is friction, and much of it, that the rightly built wagon never suffers. And so a person not well fitted for the place in life he has chosen may, by great effort, get on after a fashion, still there is more or less of friction.

And so one should study himself well—study his tastes and his abilities—before he makes the choice of a life work.

But not all persons are so placed as to have free choice in the matter. Circumstances prevent many a young man from doing the thing he would best like to do, and for which he feels himself best fitted. In a case of this kind one must do the next best thing, or the thing next best after that and be content; or, if he cannot be quite content he must be as nearly content as he can. If he then finds something of friction along the road, let him, with God's help, do his very best, and the friction will be made as little as possible.

Your Cousin Tom wants to study medicine, but he is poor and his mother—a dear, saintly mother, more than seventy years old—would be left alone even if he had the money to take him through school. Tom says he believes he could work his way through all right if it were not for his mother's needing all he can do for her. "But," he said to me the other day, "I'll work at digging ditches all my life, for all I'd like so well to be a physician, rather than leave mother at this time of her life, to go to school." There's a young hero for you—one of God's true heroes. If he does have to do something else than practice medicine he'll just adapt himself to his work and there will be but little friction.

Then there was your cousin Mary who loved music above all else. She'd like to have gone away somewhere for the best musical training she could get, but her good old grandma would be left alone if she went, and so she got what she could out of music at home—which, by the way, was not a little—and in the meantime cared gently, lovingly for the saintly old grandmother till her death, and afterward Mary married a farmer. I doubt not she is feeling tolerably happy in caring for the chickens and pigs and making butter, even though she may sometimes half wish she could have entered years ago upon the musical career for which she seemed so well fitted.

In choosing a life work then, one should take into account all the circumstances under which he is placed, as well as his peculiar tastes and fitness. Duty to somebody may demand that he disregard even his strongest desires and special abilities. If so, one may be happy in doing what he does not very well like, for the doing of duty brings the truest happiness. Moreover, there comes a discipline with such action that ennobles and elevates.

But such a duty aside, it is best to study

one's self well in view of a choice of work. If one is doing what he can do well, and what he likes to do, his work is apt to be a daily enjoyment. I know this because of what I have learned from many busy men and women. They do not seem to tire out, they are restless when not at work.

Not a week ago your cousin Mabel said to me, "Oh, Uncle Oliver, I am so glad I became a teacher! I do not believe I could find so much pleasure in any other work!" Well, Mabel seems cut out for a teacher and she goes about her work with a wonderful enthusiasm. I thought, as I walked down the road after hearing her exclamation of gladness, happy teacher! fortunate pupils! God send us many, very many such!

In contrast with Mabel, how many men and women are fretting and chafing day by day because their work does not suit them.

Your Uncle John said to me yesterday, "I am trying my best to be as thankful as I ought that I am in love with my trade. If I were a boy again, and yet had my present judgment to help me, I'd choose the same work over again. It is this satisfaction with my business I think that has made me feel sure that life is richly worth living." I need not say to you that your Uncle John is a happy, useful man.

You say that you may now manage to go to college since Reuben and Maude are able to care for your mother, and you wish to know what to do about it. My opinion is that if you can with a good conscience leave home you'd better go to school. Get an education anyhow. You'll need that even if you conclude to become a carpenter. And if you go to college you may well put off your choice of life work till it is in some way revealed to you. Who can tell if God may not some day have a message for you. Undertake so to live and study at school as at any time to be able to understand what he would have you know; so do, and I am sure you will in his own good time be ready to choose wisely what your life work should be.

May I suggest to you my boy, that it is not necessary for every well educated young man to enter one of the learned professions. There are various other callings that are open to him, such as that of the blacksmith, the carpenter, the saddler and the farmer. I would not have you go to college to become either of these, nor to become a preacher, a doctor, or a teacher. But I would have you go there to train your mind so as to become a bright, clear-headed, larger-hearted man. And then you will be able to adorn any trade or profession you see fit to adopt.

I fear that too many in going to school forget the man in the preparation for law, or medicine, or some other practice. And so also, too many allow the man to be eclipsed by the blacksmith, the carpenter, or the merchant. I beg of you my boy, that if you become a blacksmith you will not let your leather apron hide your manhood; or that if you become a book-keeper, you will still be what's better—a man.

The world needs good lawyers, good farmers, good merchants; but above all it needs good men. The world needs such blacksmiths as may any day lay aside their aprons, wash their hands, and take the chair at a public meeting and preside with dignified ability, or address their fellowmen upon such questions as demand the attention of thinking men. It needs such men as Hiram Golf, shoemaker by the grace of God, who can think as he did while driving pegs, and then writes as he wrote during his leisure hours. It needs farmers who can, if

called to do so, superintend the Sabbath-school or teach the Bible-class as well as get a good profit out of every acre of land they own.

Let me tell you my boy, a word about myself. While I would not willingly change my own life work for any other, I must confess to a bit of covetousness as I pass the blacksmith shop down the road. (Mr. Johnson is always very busy and he seems thoughtful at his work. He carries about him a manly dignity that makes him seem fit to send to the State Senate. He has the manners of a gentleman. He is, year by year, adding more and more machinery to that run by the little engine in the back room, and so I think his business must be increasing. The hard times do not seem to have made any difference in his work. Wagons will wear out and horses must be shod; and since Mr. Johnson has shown himself an approved workman, and people highly regard him as a man, he is tolerably sure to be kept in paying work. And so I half envy the man his station in life.

I must confess to something of the same feeling when I pass your Uncle Peter's forty acre farm over on the bank of Silver Lake. He gets a good living and makes his home a little more comfortable every year. He has everything about him, he says, to make him happy; and he has such fine taste that he has caused Lakeside to become a beauty spot. Moreover, he has gotten together a choice library, and his evenings with his books are delightful to him and his family. His violin and his daughter's organ are the means of many pleasant home concerts. His is a typical farm life, and I know it is a happy one. But he is not content merely to enjoy life. He is a very helpful man in the community and in the church, bringing his whole mind and soul into all that he does, whether for himself or for others.

Do not, my boy, feel that you must follow one of the so-called professions. I am not so sure but that the world needs good blacksmiths and farmers more than lawyers and doctors, unless they are excellent ones.

But go to school if you can, and do not be in too great a hurry to decide about your life work. First, sit two or three years under the teachings of, and receive inspiration from President Gardiner, Dr. Main, or "Elder" Whitford and their associate workers. If you are what I take you to be, you will, under their wise instruction and strong personal influence, come to possess a high and noble idea of manhood. In your study you will find out your strongest points of intellect and character; and in your observation you will see what place is open to you. Then at the right time and with a peculiar fitness for it, enter upon your chosen life work with all your heart and soul. And may God bless you is the prayer of your

UNCLE OLIVER.

WEST HALLOCK, ILL.

Well, I took the evening train, the 21st inst., from Topeka, but did not make much by waiting over from the afternoon train, as a sudden and severe thunder storm made the hasty departure, the street-car ride and foot-race through the raging elements, anything but a pleasant experience or ideal remembrance.

At West Hallock, another big storm Friday night and most of the Sabbath forenoon, made conditions far from the best for meeting the dear people of our former pastorate. We had, however, three pleasant meetings. Friday eve 29 were present at the prayer-meeting, 25 taking part, and to one at least it was a delightful occasion, as they joined with him in prayer, testimony, and rich, full volumes of song. Sab-

bath day between 40 and 50 were at church, 38 at Sabbath-school, and 34 at the afternoon Christian Endeavor. Considering the weather and the limited membership of the church the attendance was very encouraging, and their activity speaks well for their pastor, Bro. Stephen Burdick, in his work of building and strengthening the things that remain. Many also received fresh impetus from the meetings of last winter. It is wonderful what power and influence there may be with even a few, when united and consecrated.

This section is certainly the garden of the world, for farming. \$100 per acre for land. This year from 40 to 70 bushels of oats per acre; one field of 60 acres with an average of 71 bushels; nearly 40 bushels of corn as an average. These figures, in a tough year, are an excellent tonic.

Imagine in this space right here, a view of the West Hallock country, the Santa Fe Railway extending from east to west, with the new station at Edelstein, one of the best grain and stock markets on the road, a new school-house and Congregational church going up. West Hallock a mile or more southward, with a beautiful stretch of country eight or ten miles to the south, and five to six to the west, with a slight depression extending through the midst of it, dotted with clusters of trees, farm houses and fine fields of corn, and that is a picture of the West Hallock country.

But I must hasten. I have secured nearly \$80 in cash and pledges for the Societies, five new RECORDER subscribers. About \$60 was pledged last spring, which makes \$140 in all. They have about twenty-five families, all told, support their pastor, and have, this year, bought a parsonage for \$400.

Many of the good people have died in the past 7½ years. The city of the dead has been rapidly filling, and many beautiful monuments mark the resting place of loved ones; but the children are coming on, and may they prove true children of worthy sires. I intended to be at Welton to-morrow, but cannot. Perhaps more anon. G. M. COTTRELL, *Field Sec.*

SEPTEMBER 28, 1894.

THE RED SQUIRREL AND THE BARBED WIRE FENCE.

A little red squirrel lived under a fence—
An old rail-fence at the edge of a wood;
He took a deep interest in current events,
And sat on the top rail and learned all he could.
The farmer was wide-awake likewise, and so
One day in the papers he read of barbed wire,
And said to himself, "That old rail-fence must go;
I'll have it chopped up into sticks for the fire."
The little red squirrel has moved to the wood;
At being a hermit he makes great pretences.
He wouldn't learn current events, if he could.
He's down on newspapers and barbed wire fences
—John Paul Bochock, in *Harper's Young People*.

THE true greatness of a nation cannot be in triumphs of the intellect alone. Literature and art may enlarge the sphere of its influence; they may adorn it; but in their nature they are but accessories. The true grandeur of humanity is in moral elevation, sustained and decorated by the intellect of man. The surest tokens of this grandeur in a nation are that Christian beneficence which diffuses the greatest happiness among all, and that passionless, godlike justice which controls the relations of the nation to other nations, and to all the people committed to its charge.—*Sumner*.

I do not believe any man ever yet genuinely, humbly, thoroughly gave himself to Christ without some other finding Christ through him.—*Phillips Brooks*.

YOUNG PEOPLE'S WORK.

MISS RETA I. CROUCH, Milton, Wis., is the address of our new Secretary.

SOCIETIES wishing to send money to our treasurer will please direct to W. Henry Greenman, Milton, Wis.

NOT long ago as I was riding along a road which ran through a beautiful section of farmland, I noticed that three or four horses were loose in a corn field just over the fence. I thought to myself that some one should inform the owners of the horses that damage was being done to the corn field; accordingly I stopped at the nearest house. A woman standing by the wood-pile near the back door of the house was the only person to be seen. I made known the message which I considered was a duty in accordance with—well, I cannot recall the Scripture passage just now, but the idea is that when we know that our neighbor's fence is broken down and that his stock is where it can do damage to his crops it is our duty to inform him. When I had given my information, the woman replied, "Ya'as, I see, but them aint our horses." I have told this incident for a purpose. Draw your own lesson from it. Preach yourself a sermon with the words of the woman for your text.

MORE ABOUT THE DEMOREST MEDAL CONTEST.

Will you permit me to offer a word first by way of emphasizing what has already been said in an article entitled "Contests," over the signature of "Victoria," found in the Young People's column of the SABBATH RECORDER of September 20th. Second, by way of suggestion, or advice, if you please, resulting from a somewhat extended experience in the Contest work.

In the first place, I fully agree with "Victoria" in all that she said in her article regarding the benefits to be derived from the Demorest Medal Contest. It furnishes one of the best methods for getting the temperance question before the minds of the people. Many will attend the contests, listen while the young people declaim the Demorest pieces "chuck" full of burning truth and uncontroversial facts upon all phases of the temperance question who would not go to hear a temperance lecture. They set people to thinking in a quiet way, avoiding the wrangling which is apt to result from public discussion. Again, the benefit which the contestant himself derives from the practice and drill alone is incalculable. I have always made it a point to impress upon the minds of the young people, making up the classes which it has been my good fortune to organize, at the outset that the least thing of importance to be considered is the medal itself. The benefit derived from the preparation and drill, and the interest enthused on the part of the contestant also in the listening audience, is worth more than a thousand silver medals.

"Victoria" closes her article by exhorting the Christian Endeavor Societies, through their Temperance Committees, to try the plan. To this I respond a hearty Amen. Some of them have already been testing the plan. The Milton Junction Society through their Temperance Committee, of which I was a member, commenced the work over a year ago. They now have three silver medals in that society. The young people of North Loup, Neb., not under the direction of the Y. P. S. C. E., however, have already obtained six silver medals,

and are now preparing for the gold contest. After that we propose to hold another silver medal contest, following that again with a second gold contest. Thus it will be seen, as "Victoria" reported, Nebraska is not behind her sister States in this phase of the temperance work.

Now for the word of advice. I do not think it will be a good plan, as "Victoria" suggests, to organize three classes, of ten each, for several reasons. I have found by experience that it is quite necessary to be economical with the material one has to work with. It is not an easy matter, even in a large society, to find thirty who are willing to enter the contest. Again, allowing each class to speak once in three months only, they lose interest. It makes the programme for an evening's entertainment too lengthy. Again, another and perhaps the most important reason, the contestants' chances for getting a medal is much lessened with so much competing.

It must be remembered that the contestant has only three chances for the silver medal, two for the gold medal, and one each for the other two. In a class of six each contestant stands half a chance, or nearly so, for a silver medal; or in other words, in three chances out of six, the fewest number of which a class can be formed, three medals can be obtained. More than this number lessens the chances.

Better, then, to organize two classes of six each (or possibly seven if you wish to guard against the possibility of absences on the account of sickness, etc.), classifying them as far as possible according to age and ability. Then hold them together until they have spoken three times in alternation thirty days apart, each time admitting one new recruit. Now six silver medals will be obtained by nearly one-half the number competing—six out of sixteen. Hold one more silver medal contest, and you will be ready for another gold contest. By thus being economical with the material you have to work with two gold medals will be obtained in a society with only twenty-one contestants, giving to each contestant the greatest possible chance for a medal. Try it.

F. O. BURDICK.

NORTH LOUP, Neb.

OUR MIRROR.

PRESIDENT'S LETTER.

Another week has passed and not as much accomplished, to all appearances as we could wish. Just after writing our letter last week the requests came in for prayer; as many as a dozen hands came up for prayers one night, and most of them are out into the light. Have had heavy storms, and night before last a hard frost, but nearly all crops are out of the way. People on the farms are hard at work gathering fodder and doing up fall work, so very few are able to come in to the meetings. The crowd from town holds out well and many are trying to straighten up old difficulties. Here is where we hang now; have had more conversions than re-conversions. Many are taking their letters from other churches and coming by letter. Last Monday night the meeting was adjourned here in order to give the people a night's rest, and we went with a large load of workers from here over to Lincklaen Centre and held a meeting in Eld. O. S. Mills' church. There was a good attendance and interest, for a farming community at this season of the year. We go to one of the churches to hold our meeting on tomorrow evening, as a traveling troop have the

Opera house for the night. Eld. Platts is called home to attend the funeral of one of his members. His people have very kindly spared him and he has given his services for nearly five weeks. Eld. J. G. Burdick has been called to Scott to help Eld. Huffman in revival work, which we learn is starting off well. There will be baptism again next Sabbath-day; how many are ready we do not yet know. God has given me health and strength to speak every night, nearly, for two weeks; but he only knows what the outcome of this work will be. We hear of family altars erected where they have been tumbled down for years. May God lead this work aright.

E. B. SAUNDERS.

DE RUYTER, N. Y.

WE wish to call attention through the Mirror to the change of Secretary and Treasurer in the Young People's Permanent Committee. All communications may hereafter be sent to Miss Reta I. Crouch, Milton, Wis., Secretary, and all money should be sent to Mr. Henry Greenman, Treasurer. The Secretary will be glad to receive items for the Mirror column from any of the secretaries.

THE Juniors of the First Hopkinton Church, assisted by the Junior Committee of the Young People's Society gave their Superintendent a most delightful surprise on her birthday. After some time spent in games refreshments were served. At the close of the repast, their President, in a neat little speech, presented the Superintendent with twelve silver teaspoons as a token of their regard. The Superintendent fully appreciates this kindness, and earnestly desires to see each Junior develop a character that shall be pure and clear like the silver and, so reflect the love of the dear Saviour we are trying to serve.

THE USE OF SORROW.

Sorrow is interwoven into the fabric of life. God means tears. These tears are for a divine purpose. But they are not the expression of his wrath; they are not the special messengers of a divine indignation; he does not pick you out and send a burden upon you for a specific purpose. No, he puts humanity into a world of sorrow, because sorrow is the method by which character is to be developed. We are in the world in order that out of the processes to which we are subjected, including pain, the manifestation of the sons of God may be wrought; we are in the world that out of a lower order we may be brought up, step by step, into the liberty of the glory of the sons of God; and the only steps by which the liberty of that glory can be won are steps of sorrow. Grief is God's educator. Trouble is God's minister to manhood. Therefore it is that Paul, looking for sorrow and upon death sometimes as though it were an enemy, says, I am not afraid of him; and sometimes says, You cannot separate me from the love of God, I hold fast to that; and sometimes says, Come in, I welcome you, I am glad that you have come, because you are going to render me real service, and sometimes opens the door and goes out to sorrow and says, Come, I want you, I follow after, if that I may be conformed unto the death of Christ, and may have participated in his suffering. It is because this black-hued angel carries in his hand a gift that Paul wants—the gift of a divine manhood—*Lyman Abbott, D. D.*

DR. CHALMERS beautifully says: "The little that I have seen of the world and know of the history of mankind, teaches me to look upon their errors in sorrow, not in anger. When I take the history of one poor heart that has sinned and suffered, and represent to myself the struggles and temptations it passed through—the brief pulsations of joy, the tears of regret, the feebleness of purpose, the scorn of the world—that has little charity—the desolation of the soul's sanctuary, and threatening words within, health gone, happiness gone—I would fain leave the erring soul of my fellow man with him from whose hands it came."

OUR YOUNG FOLKS.

THE LEAST OF THESE.

BY MRS. EMMA F. GRAHAM.

A mother requested her children
Each day some kind act to perform,
The pathway of life to make brighter
For those who are sad and forlorn.

One evening her two youngest daughters,
Whose ages were one and the same,
Stood apart; and their faces were saddened,
And their eyes were downcast as with shame.

For each thought, "I have naught to tell mother,
No kind act have I done through the day;
While our sisters and brothers are telling
The good deeds that came in their way."

"I have nothing to tell, dearest mother,"
Answered one as she raised her sweet eyes,
"Only, when Alice Læe was so happy,
Because she had got the first prize

"That our teacher offered so kindly
Unto those who the best lessons had,
I smiled when I saw she had won it;
She was pleased when I said I was glad."

"And I," said the other, so sadly,
"Can tell you of nothing but this;
That when Bessie Gray, who sits near me,
Cried over the lesson she missed,

"Because her own dear baby brother
Died to-day, and her tears could but flow;
She was comforted when I cried with her;
But why, I am sure I don't know."

"Nobly done!" said the mother with pleasure;
"You have honored the dear Master's voice,
For he said; 'Ye shall weep with the weeping,
And rejoice with them that rejoice.'"

CEDER RAPIDS, IOWA.

PRESERVED SUNSHINE.

"Well," said Florence, as she threw herself upon the lounge beside Aunt Ellen, "I am very tired, but I have had the loveliest afternoon."

"What have you been doing?" asked her aunt, as she stroked the rippling mass of golden hair lovingly.

"I have been carrying around a little 'preserved sunshine.'"

"What can you mean?" was the wondering reply.

"I saw a very pretty incident in a child's paper, the other day. A little girl had been watching her mother preserve fruit, and when she went out to play in the field, she came running in with her hands full of buttercups. 'See, mamma,' she cried, 'I have some preserves, too, preserved sunshine. I think God preserved it so.'

"Well, the child's words set me to thinking, and I said to myself, what a lovely thing it would be if every one went to work to preserve sunshine and carry it around. How much brightness might be shed into dark places, and I determined to do what I could this afternoon.

"The first dark place I went to was old Miss Vane's, for I knew few darker places than her beautiful home, and few sadder ones than her luxurious chamber, where she sits shaded by screens from every breath of God's pure air, suffering all the maladies that come from the want of it. She began to tell me all she had to bear, but I told her I had come to talk, not to listen, and in a little while I had her laughing heartily; and before I left she had promised to take me a drive to-morrow, if the day is fair. I really feel sure that I left a little sunshine there."

"I am sure of it, too, my darling. You have done more than her doctors have been able to, if you have now that promise. Well, where did you go next?"

"To Mrs. Barr's. You know her children have been sick, and she has been kept from the outside world so long. I thought she would be interested in hearing all about the fair she worked so hard for, and she was. When I rose to go, she said: 'My child, your visit has been a charity; I did so need a little change of thought.' Her face was really quite bright and interested.

"On my way home, I met Kate Wellman; she looked sad and discouraged. I asked her what was wrong, and she told me that she was making up her mind to give up her Sabbath-

school class of boys. 'I do not seem able to control them,' she said, 'and I think that some one else may do them more good.'

"Why, Kate," I replied, "only the other day the superintendent told me how much he depended on you. 'The Sabbath-school room is like a different place,' he said, 'since Miss Wellman took that class of bad boys.'

"I wish you could have seen the look that sprang into her eyes, Aunt Ellen, and the lovely smile that parted her lips. I felt glad that I was able to send the sunshine in."

"You may well be," said her aunt. "The knowledge that her work of love is appreciated will add a new interest to it."

"As I stood on our doorstep, there suddenly came up before me the face of a young girl who is in the same Bible class with me. She is a very respectable girl, but the family are poor, and the father is intemperate, and gives them a great deal of trouble.

"As she does not live far away, I concluded to go and see her. I am so glad that I did, for she seemed to so appreciate the visit. The tears came into her eyes as I bade her good by. 'Oh,' she said, 'you, who have so many helpful, loving friends around you, can not even understand the loneliness and desolation of my life.'

"Then, almost before I knew it, words sprang to my lips from God's treasury of sunshine, and I whispered softly, 'When you feel in this way, think of the blessed promise, 'I, the Lord thy God will hold thy right hand, saying unto thee, Fear not, I will help thee.'

"A bright look shone through the tears that stood on her lashes, and she said tremulously; 'It is a blessed promise; I thank you for reminding me of it. If he will hold my hand, even the darkness will become light.' O Aunt Ellen, I am so glad that I went to see her."

"And I am glad, too," said her aunt, fondly. "You certainly have left a line of sunshine behind you this afternoon, and if some of the rest of us, in the midst of the many activities of our lives, would make it one of our duties to preserve sunshine, it would be a most valuable addition to our list of household necessities, and a most welcome gift to our friends. For to many this world is but a sorrowful place, and dark days crowd out the brightness in even the happiest lives."—*Advocate*.

THE TIME TO BE PLEASANT.

"Mother's cross," said Maggie, coming out into the kitchen with a pout on her lips. Her aunt was busy ironing, and she looked up and answered Maggie:

"Then it is the very time for you to be pleasant and helpful. Mother was awake a great deal in the night with the poor baby."

Maggie made no reply. She put on her hat and walked off into the garden. But a new idea went with her—"The very time to be helpful and pleasant is when other people are cross." "True enough," thought she, "that would do the most good. I remember when I was ill last year, I was so nervous that if any one spoke to me I could hardly help being cross; and mother never got cross or out of patience, but was quiet and pleasant with me. I ought to pay it back now, and I will."

And she jumped up from the grass on which she had thrown herself, and turned a face full of cheerful resolution towards the room where her mother sat soothing and tending a fretful baby.

"Couldn't I take him out to ride in his carriage, mother? It's such a sunny morning," she asked.

"I should be so glad if you would," said her mother. The hat and coat were brought, and the baby was soon ready for the ride.

"I'll keep him as long as he's good," said Maggie, "and you must lie on the sofa and take a nap while I'm gone. You are looking dreadfully tired."

The kind words and the kiss that accompanied them were almost too much for the mother, and her voice trembled as she answered, "Thank you, dear; it will do me a world of good. My head aches badly this morning."

What a happy heart Maggie's was as she trundled the little carriage up and down on the

walk! She resolved to remember and act on her aunt's good words: "The very time to be helpful and pleasant is when everybody is tired and cross."—*Christian Index*.

"Some day," said the morose man, "I am going to write a book. I'm going to make a record of my wasted opportunities: a compilation of things I should have done and didn't do." "What will its title be?" "H'm'm! I hadn't thought of that. I guess I'll call it my ought-to-biography."—*Washington Star*.

THE woman was before the police judge for having beaten her husband in a cruel manner. "You are charged," said his honor, "with aggravated assault and battery. What have you to say?" "That's just it, yer honor," the prisoner responded promptly; "if he hadn't aggravated me I never would have raised my hand to him."—*Detroit Free Press*.

A MINISTER suddenly stopped in his sermon and sang a hymn. "If the members of the choir are to do the talking," he explained, "they certainly will permit me to do the singing." And then things in the neighborhood of the organ became more quiet.

"If a dog should howl under your window at night, would you regard it as a sign of death?" "Yes, if it was light enough for me to get a good aim at the dog."—*Indianapolis Journal*.

AN Irishman, having signed the pledge, was charged soon after with being drunk. "'Twas me absent mindedness," said Pat, "an' a habit I have of talkin' wid meself. Sez I, 'Pat cum in an' have a drink.' 'No, sir, sez I, 'I've sworn off.' 'Then I'll drink alone,' sez I. An' when meself come out, faith an' I was drunk!"

A MAIN schoolmaster said with stern emphasis the other day: "I saw the person who was whispering then. I am looking at that person now. Will that person arise before the school without obliging me to call names?" Two boys and four girls stood up blushing. The master is cross-eyed and wears glasses.

GREAT MEN AND SMALL HEADS.

It is generally supposed says, the *Athenaeum*, that men of great intellectual power have large and massive heads. But this theory, which Dr. Gilbert, physician to Queen Elizabeth, was the first to suggest is not borne out by facts. An examination of busts, pictures, medallions, intaglio's, etc., of the world's famous celebrities almost tends the other way.

The earlier paintings, it is true, are distinguished by their large heads; but this is attributable to the painters, who agreed with the general opinion and wished to flatter their sitters.

A receding forehead is mostly condemned; nevertheless this feature is found in Alexander the Great, and to a lesser degree in Julius Cæsar. The head of Frederick the Great receded dreadfully. Other great men have had positively small heads. Lord Byron's was "remarkably small," as were those of Lord Bacon and Cosmo de Medici. Men of genius of ancient times had only what may be called an ordinary or average forehead. Heroditus, Alcibiades, Plato, Aristotle and Epicurus are mentioned as instances. Some are even low-browed, as Burton, author of the "Anatomy of Melancholy." The average forehead of the Greek Sculptures in the frieze from the Parthenon, is, we are told, lower than what is seen in modern foreheads. The gods themselves are represented with ordinary, if not low brows. Thus it appears that the popular notion is erroneous, and that there may be great men without big heads.—*The Medical Record*.

SABBATH SCHOOL.

INTERNATIONAL LESSONS, 1894.

FOURTH QUARTER.

Oct. 6.	Jesus at Nazareth.....	Luke 4: 16-30.
Oct. 13.	The Draught of Fishes.....	Luke 5: 1-11.
Oct. 20.	A Sabbath in Capernaum.....	Mark 1: 21-34.
Oct. 27.	A Paralytic Healed.....	Mark 2: 1-12.
Nov. 3.	Jesus Lord of the Sabbath.....	Mark 2: 23-28; 3: 1-5.
Nov. 10.	The Twelve Chosen.....	Mark 3: 6-19.
Nov. 17.	The Sermon on the Mount.....	Luke 6: 20-31.
Nov. 24.	Opposition to Christ.....	Mark 3: 22-35.
Dec. 1.	Christ's Testimony to John.....	Luke 7: 24-35.
Dec. 8.	Christ Teaching by Parables.....	Luke 8: 4-15.
Dec. 15.	The Twelve Sent Forth.....	Matt. 10: 5-16.
Dec. 22.	The Prince of Peace.....	Isa. 9: 2-7.
Dec. 29.	Review.....	

LESSON II.—THE DRAUGHT OF FISHES.

For Sabbath-day, Oct. 13, 1894.

LESSON TEXT—Luke 5: 1-11.

GOLDEN TEXT.—Come ye after me, and I will make you to become fishers of men.—Mark 1: 17.

INTRODUCTORY.

GENERAL STATEMENT.—There are some commentators who suppose this to be merely a different account of the facts stated by Mark (1. 16-20) and Matthew. Others think differently because here it is placed after the account of the healing of Simon's wife's mother, while Matthew and Mark place it before. For the purposes of our lesson it is immaterial.

PLACE.—The Lake of Gennesaret. A clear sweet lake, twelve by five miles, with the Jordan flowing through it. The one who lived on its shores derived much revenue from the abundance of fish it contained. In the Old Testament it is called "the Sea of Chinnereth." It is also called "the Sea of Galilee" from the province of Galilee on its western border, and again "the Sea of Tiberias" from a celebrated city.

EXPLANATORY NOTES.

TEACHING FROM THE SHIP. "It came to pass." On this occasion while preaching throughout Galilee. "Pressed upon him." Eager to hear and be instructed, many to be in the popular crowd and see the wonders. 2. "Ships." Fishing boats "Standing." Anchored or run aground. "Fishermen." Referred to in a general way. Only such names as are necessary are given. "Washing their nets." Which indicates that fishing for the time was finished. The weeds had to be cleaned out before laying up the nets. 3. "He entered into one." Because of the press of people. "Simon's." Luke calls him Peter only once before his call to apostleship and Simon twice after it. "Prayed him." Requested him he being in or near the boat. "Thrust out." Put out the boat just a little from shore. "Sat down." The usual posture when teaching.

THE MIRACULOUS DRAUGHT. 4. "Left speaking." Finished his discourse. "Launch out." Simon was his own steersman. "Let down your nets. Speaking now to the fishermen collectively. "For a draught." This was a test of Peter's faith. Had he not just cleaned his nets and hung them up to dry? 5. Master. One with the authority of teacher. Quite appropriate now as Peter is to obey. "Toiled all the night." The usual time for fishing. Now would the day time be any better? How Jesus goes contrary to human plans. "Nevertheless." Yes, in reliance upon God's word we may sacrifice our personal ease and plan. True success is dependent upon the spirit of obedience. "I will." Peter seems to be director as the other fishermen act with him. 6. "And when" Having obeyed the Lord. "A great multitude." Jesus has dominion over the sea. Psa. 8: 8. "Net brake." Began to brake. 7. "They beckoned" Signaled them to come quickly. "Began to sink." On the point of sinking from the weight of fish. Obedient followers of God are furnished all needed support or temporal prosperity except at such times as a test of love and faith are necessary.

JESUS WORSHIPED AND FOLLOWED. 8. "When Simon Peter saw it." The magnitude and tenderness of the miracle flashed upon him and he "fell down at Jesus' knees" in homage and adoration. "Depart from me." An exclamation of unworthiness in the conscious presence of divine power. 9. "Astonished" Overwhelmed with awe. 10. "Fear not." An humble penitent soul need not fear the divine presence. "Thou shalt catch men." Take them alive by the winning power of the gospel. What a multitude were caught on the day of

Pentecost. 11. "They forsook all." This may not imply that the fish were left to rot on the beach. Christianity teaches industry, economy, and the preservation of property of value. They forsook all in heart, gave up their lucrative business for the higher calling and missions for which fishing was a mere preparation in their case. Jesus might well call some self-appointed religious teachers to forsake their business and return to fishing or some honorable trade.

A LEADING THOUGHT.—If we follow the command of Jesus the moment he speaks the word our success is sure.

ADDED THOUGHTS.—The first duty of all is to follow Jesus. If called to a sacrificial work there must be no lingering attachment to former associations. The best test of faith is obedience to God. It is not for us to say where and how we can do the most good; duty is ours, results are God's. It is no evidence of failure because temporary success is withheld. No one loses anything by serving faithfully the divine Master. God rewards cheerful obedience. We see our own sinfulness when we recognize the glory of God. A small event in our lives may be prophetic of our future. What is the loss of a Christian compared to what he gains?

CHRISTIAN ENDEAVOR TOPIC.

(For week beginning Oct. 7th.)

HOW CHRIST HELPS IN OUR DAILY TASKS.—Col. 3: 12-17.

His love helps. 2 Cor. 5: 14, 15; John 3: 16.

Will not a noble boy who loves his father, go about his task with a strong determination to do it just as father wishes it done? And out of the love he knows his father has for him comes reward and satisfaction. His play will afterward be sweeter. Jesus sanctifies our toil. He loves a willing, active worker and his love constrains him. Man has joy in the labor he does for God's glory, knowing that divine love for him is so great.

His power helps. Eph. 3: 16, 20, 21.

Surely no man can accomplish his God-given task without the aid of divine power. All strength and ability comes from God and is used because God walks with us. The powers of heaven are guaranteed to the faithful worker.

His precepts help. Luke 13: 6-9.

God demands the fruit of our labor. If we are of the true vine we must bear fruit. The potter hath power over the clay, and so God shapes us that we may do and suffer his will. Unlike clay, however, we have intelligence and will power. By these endowments we are able to do great things for the Creator. Knowing his command who is not stimulated to accomplish each task?

His example helps. John 9: 4, 5.

Jesus worked the works of him who sent him into the world. As long as he was in the world he diligently labored to perform his mission. We can do no less and please him who placed us in the world. This is our work-shop. When work is done we go to him to enjoy the rewards of labor. Heaven is our home.

His presence helps. John 21: 7, 8.

How Peter and John worked when Jesus was with them. Inspiring is the presence of him who works with us and for whom we work.

Thus Christ helps in our daily tasks. But are our labors real tasks when done for the Master? Rather are they joyous recreation, and in the doing is there sweet rest.

—ONE "authority" says that a teacher has no right to turn directly to lesson help writers in order to learn what he is to teach to his class. His duty is to teach the Bible lesson for the week.

—YES, but when a teacher is turning directly to the lesson help, he is supposed to have some important knowledge of the Scriptures already and as he reads the lesson help he is at the same time using his own judgment and reasoning faculties to correct any mistake he sees in the writer and to appropriate any thought that throws light on the lesson text.

—THERE are not as many thoughtless teachers as some authorities suppose. Every scientist, geologist, botanist, clergyman, studies with a whole library before him. Each one is eating and digesting all the literary food he can cram into his mental stomach. He may not remember the exact phraseology, and if he speaks his own thought and somehow it happens to be almost the language of another, he may not necessarily be literally a thief. There is such a thing as stealing, but we will not be alarmed if the teacher gets very much of his thoughts from lesson helps if they only truly interpret the Bible. Think for yourself, however,

MINISTERIAL CONFERENCE.

At the May session at Main Settlement church is was voted to have the next session of the Ministerial Conference of the Western Association in holiday week, about the last of December; but the committee appointed to make programme and send to the RECORDER, after conferring with the officers and other brethren deems it better to appoint the time Nov. 14th, at Andover, N. Y. Correspondence has been held with those to whom the subjects are assigned. We trust that each one will esteem it a happy privilege to put down his best thoughts in a paper not exceeding fifteen minutes, realizing that the audience will be made up of first-class listeners, and we hope to see an audience of encouraging numbers. We have not canvassed all the earth and heavens for subjects, but have desired to find material for an abundant feast. If any brother does not see what he wants let him be on hand at the Conference in about six weeks and ask for it. We see no reason why this Conference should be second in quality to any Conference of the year.

Programme for Ministerial Conference of the Western Association to be held at Andover Seventh-day Baptist church, Nov. 14th, at 10 o'clock A. M.

1. Enduement of the Holy Spirit, What is it? To whom promised? Luke 24: 49. Madison Harry.
2. Friends of the mammon of unrighteousness. Exposition of Luke 16: 9. Geo. P. Kenyon.
3. Woman's work in the churches. Interpretation of 1 Cor. 14: 34, 35. S. S. Powell.
4. What is the relation and effect of our evangelistic work upon Sabbath Reform work? M. B. Kelly.
5. Relation of the civil laws of our time to true Sabbath keeping. H. L. Jones.
6. The pulpit and social problems. Geo. B. Shaw.
7. How explain passages which seem to make God the author of sin. Isa. 45: 7, Amos 3: 6. W. C. Whitford.
8. How shall heaven be more of a reality to Christians—and how preach retribution? L. E. Livermore.
9. The new heavens and the new earth. Interpretation of Isa. 66: 22, 23. L. C. Rogers.
10. Does the popular conception of inspiration need revision? B. C. Davis.
11. Rest to the people of God. Heb. 4: 9. L. A. Platts.
12. What should the pulpit teach respecting the sufferings of the Deity in atonement? A. E. Main.

RESOLUTIONS OF RESPECT.

WHEREAS, It has pleased an all-wise Providence to remove from our midst our esteemed brother and able co-worker, Ahva F. Randolph, and,

WHEREAS, This Young Men's Christian Association loses its vice president, an able and efficient member, be it

Resolved, That in his death we feel the loss of one whose influence as a young man, by word and deed, was always for the cause of the Master; and be it

Resolved, That we extend our heartfelt sympathy to the family of our deceased brother.

Resolved, That a copy of these resolutions be sent to his parents, and that they be published in the SABBATH RECORDER and Alfred Sun.

F. C. VANETTEN, }
F. C. WHITE, } Com.
H. W. MAXSON, }

ADOPTED BY THE OROPHILIAN LYCEUM.

WHEREAS, God in his infinite wisdom has seen fit to remove in the prime of young manhood, our friend and brother, Ahva F. Randolph, and

WHEREAS, he has been for several years one of our most loyal and faithful members, and diligent in every duty in our society, therefore be it

Resolved, That we, the members of the Orophilian Lyceum, of Alfred University, while bowing to the will of Him that gave and Him that taketh away, hereby express our sympathy for the bereaved family; and be it further

Resolved, That our banner and our bulletin board be draped for thirty days, and that these resolutions be sent to the bereaved parents, and that they be published in the Alfred Sun and the SABBATH RECORDER.

J. W. CROFOOT, }
A. C. PRENTICE, } Com.
GEO. B. SHAW, }

HOME NEWS.

New York.

WATSON.—Sabbath morning, Sept. 22d, from Rev. U. M. Babcock's pulpit, Evangelist N. A. C. Brightman, of Chicago, spoke of the kingdom of God, making it very impressive, that it was full growth from feeding on the Word of God, which would soon have expression in the best work the world ever had.

In the evening the Ladies' Benevolent Society gave a literary entertainment. Mrs. Rev. U. M. Babcock, President, in her tender and impressive manner, delivered an address, making use of oil paintings to illustrate the Christian's home, and the home of those that live in sin, a select reading and an essay were also given by members. Good music was among the good things of the evening. Also Mrs. N. A. C. Brightman favored us by delivering an address. She told us the greatest need of today was not for more improvement, or better managed homes. Science, genius, had reached the pinnacle of success; she said, "only touch a button and the world moves on in harmony. Business, literature, religion, all need nothing more perfect in system or habit, but the man of gold is the need, refined from all dross, filled with divinity."

Rev. U. M. Babcock has accepted a call to be our pastor for another year. M. A. W.

SEPTEMBER 24, 1894.

DERUYTER.—The meetings have been going on now five weeks—one week in our church and four weeks at the hall, except on Sundays when they are held at the other churches. A deep and solemn work is going on in the whole community, for the preaching has been so plain and practical, and the singing so tender and solemn, that the hearts and consciences have been stirred. Bro. J. G. Burdick went to Scott last Friday, to help Eld. Huffman, but the work goes right on here. Confessions are being made and differences settled, so that we know the Spirit of God is in the work. L. R. S.

SYRACUSE.—Passing the park to-day, (Sunday, September 23d), with a friend, he called my attention to two men in plain dress, with uncut hair and flowing beard, sitting in the park searching the Scriptures, evidently, as one of them held a pencil in his hand, noting passages, as appeared. We turned in through the gate and I inquired of the younger of the two concerning their religion which their flowing locks appeared to indicate might be of a primitive character. With a bright intelligent look he proceeded to tell us that they were descendants of the "Lost tribes of Israel," and that they hold to the law and gospel. They call themselves the "New House, or Body of Israel," accepting no creed other than the Hebrew and Christian Scriptures; and are looking for the coming of Christ to establish his kingdom in this country in the near future.

Their headquarters are at Detroit, Mich., where a periodical is issued, a copy of which was handed me by the elder of the two.

They preached in the streets, we were told, when a house was not provided for them; their mission being to Jew and Gentile to prepare for the coming kingdom of Christ so near at hand. He told us that the seventh day (Saturday) is the true Sabbath, and that they keep both it and Sunday. E. R. M.

Wisconsin.

ADAMS CENTRE.—In a recent letter from Mrs. C. R. Coon, of Adams Centre, Wis., she

says: "I know that quite a number are anxious to have some one come to hold meetings, but it would be better to wait until the hurry of work is over. The First-day people attend when Seventh-day Baptists hold meetings; but they do not like the Adventists. I am anxious to have the meetings when all can attend. Still I tremble when I see the low state of religion. Some come to see us on the Sabbath and we would all join in prayer. If I had had the money I should not have rested until we had got help. I do hate to beg of any one but God." Later on she says: "We have been crowded with company, and I have to be alone to write. I am old, feeble and nervous; consequently I have not finished this letter. I am blind in one eye, the sight of the other is dim, so I write mostly by guess; besides my hand trembles badly. There are seven families near by that keep the Sabbath, four more from four to five miles from here, one family at the county seat, seven miles from us. I think if there were a series of meetings to be held here, that there might be quite a number of First-day people gathered in." Still farther on she says: "Mrs. Mary Lewis saw in my *Outlook* a statement that any one wanting to read it could have it sent free. She very much wants to get it. She wants to send it to her folks after she reads it. She has embraced the Sabbath since living near us. She was a Methodist; her husband keeps the Sabbath with her, but is not a professor." She also says that the long drouth has at last broken and fall crops are being planted, and things look more hopeful financially.

All this Sabbath interest that she speaks of is largely due to the faithful work of Mrs. Coon and her family. The interest is rising and they need an evangelist. Can not some of our Western brethren heed this important call, and go to their assistance? C. H. G.

ALFRED, N. Y., Sept. 26, 1894.

MILTON.—No frost last night, but the two previous nights we were visited with a white frost, which apparently did but little damage. The weather is delightful—oh! it is just charming. Heavy rains of late, thunder and lightning and the electrical fluid has sprayed and purified everything; indeed it has increased the attendance at our weekly prayer-meeting.

Mrs. President Allen is visiting here and at the Junction. She has many friends hereabout. She seems in excellent health. Isaac Maris and wife, from Nortonville, Kansas, are also visiting here.

Farmers are busy with their fall plowing.

Our church has just procured a large supply of new hymn books, "The New Laudes Domini."

Crosley & Maxson's hardware store was entered by burglars on last Friday night. Pocket knives and razors to the value of about one hundred dollars were stolen.

Before these items shall appear in print Alfred will be made richer by the possession of Milton's best girl. There is room here for Alfred's best man.

Prof. S. L. Maxson has bought the Elder Bailey property and is occupying the same. George Lanphear, a former resident of Milton, and who sold his farm here and moved to South Dakota a few years ago has bought the Stannard property and is expected to come in the spring and occupy it—and still they come. We wish some good Seventh-day Baptists would come and purchase the elegant property left by Evan Davis and the cheaper property belong-

ing to his mother. The latter is an excellent house, new, furnished with an Ordway heater, and can be purchased, I think, for \$1,800. Bro. Silas Thomas' large and beautiful house is completed and ready for an occupant. Very many will remember the Saunders' log house at Rock River where the girls made such good butter, for so many years. Well that house is gone and on the same spot stands a modern two-story building just ready for occupancy. The old lady, the mother, is still living, must be about ninety. A good Seventh-day Baptist never dies. E. M. D.

SEPT. 26, 1894.

Nebraska.

NORTH LOUP.—The unprecedented drouth which has prevailed with more or less severity throughout the west this season still continues here leaving our resources reduced to a comparative minimum, considered from a business point of view and in relation to church work. The food supply from this year's crop is very small and not evenly distributed. Some farms have produced literally nothing but a meagre supply of field corn stalks for fodder. On one farm a little wheat was raised. On another some corn, and on a third perhaps a few potatoes and a little garden truck and so on. A very few low-land farms have produced well. One neighbor reports a crop of 300 or 400 bushels of corn. Another estimates his general crop worth \$1,000 at prevailing market prices. Thirty acres of fine German millet were grown in one locality, and a little farther out 100 acres on another farm, but as a rule even farmers will have to buy their provisions for another year. The cost of living is not enhanced except in the articles of corn meal, where it is used, and potatoes, but there is a scarcity of the purchasing medium, and little work for those desiring employment. However there is not likely to be any suffering except in the discomfort of close living on plain diet.

Many farmers have made a great sacrifice in the sale of cattle, stock and hogs at very low prices for want of hay and grain to keep them, thus crippling their prospects for another year. The church, too, will feel the embarrassments of the situation. It will require extra effort to support the pastor.

Some have gone abroad to spend the winter, intending to return in the spring. Some will not return. But little can be contributed for the support of our missionary and benevolent enterprises for the ensuing year.

The irrigation canal, a home enterprise of great merit, begun last fall will soon be completed. This ditch will be some thirteen miles in length, terminating near this village. About 7,000 acres of the finest valley land can be irrigated by it. O. B.

SEPT. 28, 1894.

TO WALK and live unseduced, within arm's length of what is not your own, with nothing between your desire and its gratification but the invisible law of rectitude—this is to be a man.—*Horace Mann.*

IF you prepare a dish of food carefully you do not expect Providence to make it palatable, neither if, through years of folly, you misguide your own life, need you expect divine interference to bring round everything at last for the best.—*Ruskin.*

THERE is no use of pumping at a dry well; there may be a great deal of noise, but no water. In-pouring must precede outpouring. "Be ye filled with the Spirit."

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.

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

THE 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.

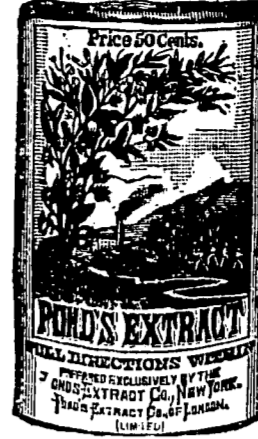
SEVENTH-DAY BAPTISTS in Providence, R. I., hold regular service every Sabbath, in Room 5, at No. 98 Weybosset street, Bible-school at 2 o'clock, P. M., followed by preaching or praise service at 3 o'clock. All strangers will be welcome and Sabbath-keepers having occasion to remain in the city over the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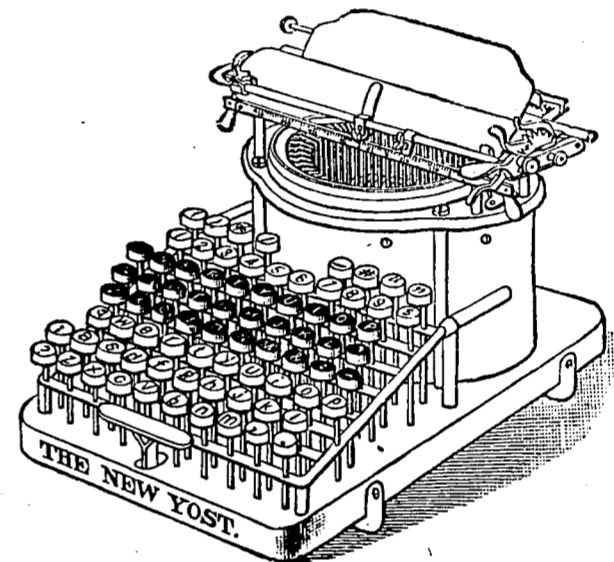


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GEORGE SHAW, Pastor.

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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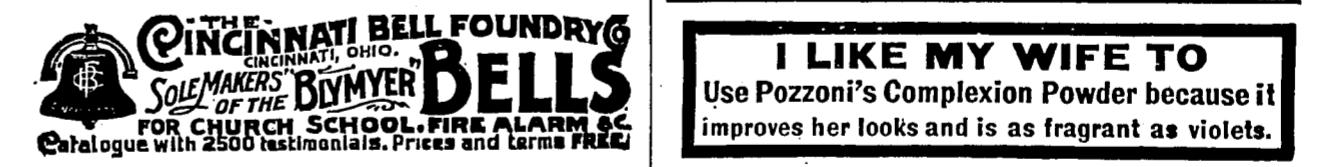
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MARRIED.

AMBLER - BARB'UR - At the home of the bride's parents, Westerly, R. I., Sept. 27, 1894, by the Rev. Wm. C. Daland, Dr. Henry B. Ambler, of Chatham, N. Y., and Miss Edna L. Barbour, of Westerly, R. I.

SAUNDERS - BRIGGS - In Hopkinton City, R. I., Sept. 8, 1894, by Rev. L. F. Randolph, Mr. Irving E. Saunders and Miss Eunice J. Briggs, both of Rockville, R. I.

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.

KING - In Hornellsville, N. Y., Sept. 23, 1894, of consumption, Mrs. Addie Grotevant King, wife of W. Bert King, aged 23 years.

Mrs. King was the daughter of Henry Grotevant, deceased, and his wife Susan Brown Grotevant. She was born, Sept. 22, 1871, in North Chemung, N. Y. At three years of age she came with her parents to Hornellsville, where she lived until April 5, 1893, when she was married to W. Bert King, of Alfred, since which time she lived in Alfred until illness made it seem necessary to return to her mother's home that her mother might minister to her in her sufferings. In childhood she gave her heart to Christ and found her faith in him, her comfort and strength in the trying hour of death. She was a loving and devoted wife, a kind neighbor and friend. She leaves a babe three weeks old a husband, mother and sister, besides a large circle of relatives and friends, to mourn their loss. B. C. D.

KENYON - In Westerly, R. I., Aug. 22, 1894, Mrs. Eliza B. Kenyon, wife of Stephen Kenyon, aged 83 years, 2 months and 11 days.

Sister Kenyon professed faith in Christ many years since. She was a member of a Baptist Church. Relatives and friends are comforted with the assurance that she lives with Christ. Funeral on Beach Street. Sermon by the writer. L. F. R.

VINCENT - At her late residence in Milton, Wis., Sept. 20, 1894, of a stomach difficulty, Mrs. Lucy Millard Vincent, daughter of the late Barton and Eunice Millard, aged 58 years, 3 months and 3 days.

She had been for a long time and was at her death a member of the Seventh-day Baptist Church of Alfred Centre. The funeral services were largely attended at the Seventh-day Baptist church at Milton, the writer officiating. She leaves behind a daughter, two grandchildren, a mother and brother, all of whom are living in Shiloh, N. J. E. M. D.

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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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