

# The Sabbath Recorder.

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## THE SABBATH RECORDER.

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WORDS are mighty, words are living;  
Serpents with their venomous stings,  
Or bright angels crowding round us,  
With heaven's light upon their wings.  
Every word has its own spirit,  
True or false, that never dies;  
Every word man's lips have uttered  
Echoes in God's skies.

—Adelaide A. Proctor.

It is a familiar Shakespearism that "Love is blind and lovers cannot see the petty follies they themselves commit." This would be equally true if said of hatred or envy. The envious person does many foolish things but always to his own defeat. Remember that no one can pull another down without getting below him.

BROTHER HILLS' letters from the "Sunny South" are full of interest and encouragement. Read the letter in this issue and see if it will not fill you with faith in the work and willingness to increase your contribution to support evangelists in this wide-open field.

It has recently been announced by Secretary Baer that the National Convention of the Y. P. S. C. E. will be held in Boston in July, 1895. This city will be the interesting rallying point next in order, and will probably have the largest gathering of Christian Endeavorers ever yet witnessed.

THE nineteenth century will in a little more than five years be numbered with the eighteen already passed. At its beginning the Bible was printed in fifty-four languages. It is estimated that by the time it closes, that is, within the next five years, it will be printed and read in not less than four hundred languages and dialects.

How IT strikes a Scotchman who visited many American churches may be seen in the following lines: "American churches, seem to aim at greater variety and brightness in their service than Scottish ones. It is, in a way, pleasanter to go to church in America than here; there is more sunshine in the building, there is more music, the minister does not seem to be carrying such a burden, nor letting the people feel the weight of it so much. Not that I always liked the music. It strikes a stranger, sometimes, as rather professional for the occasion and a solo which is not an inspiration is very apt to be an affliction."

WE wish to call the attention of all members of the Executive Board of the American Sabbath Tract Society to the standing notice in the RECORDER of the regular meetings of said Board. This standing notice will hereafter be regarded as sufficient without the personal postal cards as hitherto. These meetings occur on the second Sunday of each month in the Plainfield church at 2 15 P. M. All members of the Board are requested to bear this fixed appointment in mind and to be prompt and regular in attendance. Friends who are interested in the work of the Society are always welcome. The next meeting, Sunday Oct. 14th, will be of more than ordinary interest, as it is expected the committee on our publishing interests will be ready to make their report at that time.

ARE you looking for employment? Remember that God is willing to use any man who is willing to be used in God's way. He who undertakes to do God's work need not be long out of employment. Is it the Christian population of our country that is suffering for want of work? Do Christian people generally go on strikes, tear up railroads, burn buildings and persecute non-union workmen to the death? Stop a moment and think. God promises his protection to those who obey him. David says, "I have been young and now am old, yet I have never seen the righteous forsaken, nor his seed begging bread." Again says Isaiah, "If ye be willing and obedient ye shall eat the good of the land, but if ye refuse and rebel ye shall suddenly be destroyed, for the mouth of the Lord hath spoken it."

AS a nation the French have been noted for their infidelity concerning the Bible and Christianity. As might well be expected, they are also ignorant of the Bible which they reject. A rather amusing illustration is found in the story told of a French gentleman of high literary and social standing who had received from a pious friend a copy of the Gospel of John in the French language. He sent a polite note of thanks to the donor, saying, "I congratulate you upon the authorship of such a work. In case you publish anything further of the same kind, I hope you will not forget me." This may be only a story. But it is not an inapt illustration of the ignorance of many of those who criticise and reject the Word of God.

WE very well know that there are some aggravating circumstances connected with the presences of swarms of heathen Chinese in our country. They come here with their heathen customs and habits; they offer an unwholesome competition to respectable American labor; they do nothing willingly to benefit society, nor to add the strength of loyal citizenship to our country. They come here to make money and enjoy greater freedom and privileges than they can find in their own country. But this is one side of the question. On the other hand their presence in this country offers a large field for mis-

sionary effort and is not without fair promise of good results. There are already ten thousand Chinese now enrolled as Bible students in America. This is only about one-eighth of those who still remain, but it is not an unimportant factor in the education and Christianization of that benighted people.

SOME ministers are singularly inattentive to certain little items in the matter of speech that are of great importance if the object of public speaking is to convey any intelligible thought to the hearers. To give out hymns and notices, to offer prayer and begin the sermon in a very low tone of voice, or very indistinct utterance, is anything but edifying. It is no wonder that the little boy who had been urged to remember the text, when asked to repeat it said: "For many are cold but few are frozen." Older people than this little lad often get very much mixed up for want of plain, clearly enunciated readings and statements from the pulpit. This failing on the part of public speakers is not, ordinarily, for want of ability, but is the result of carelessness or inattention to existing and necessary conditions. Very many people have defective hearing and it is a great trial to them to lose so much of the public services which might easily be intelligibly spoken. Will not our low-spoken pastors and preachers take this as a friendly admonition, and cultivate the habit of making all their public utterances so that their ordinarily attentive hearers may be able to be benefited thereby?

WE have no doubt that there are many readers of the RECORDER who are boiling over with interest in the great problems that confront our national peace and prosperity, if not our very existence. Political issues are being sharply discussed in secular papers, and many would be glad to ventilate their views in religious journals as well. But it is not deemed wise to turn religious papers very largely into political channels. Experience has shown that it is not profitable. A question was asked recently in our "Young People's Department" by one who anticipates casting his first vote at the November election. The editor of that page answered the question candidly from his point of view. This week our venerable Bro Kinnie has given his opinion as to the relation of voters and the political parties to the liquor traffic. A few words were also admitted from Bro. Thomas Clarke week before last. We have great respect for these brethren of many years of age and experience, and for many others who would like to get in a word frequently in the same line, or in advocacy of other political methods of treating the evil. But for obvious reasons the columns of the RECORDER cannot be used for the advocacy of political measures to any great extent. Believing the liquor traffic to be the greatest cause of pauperism, suffering and crime in our nation, the whole influence of the RECORDER will be, as we believe it ever has been, arrayed in undying hostility to

the manufacture, sale and use of intoxicating liquors as a beverage. We shall exercise our own individual prerogative as to the method of suppressing this traffic through the ballot and otherwise, but we do not deem it best to convert the RECORDER into a party organ; and we respectfully ask friends of whatever political faith to seek other channels for the expression of sentiments intended to give special prominence to any one political party.

[From L. C. Randolph.]

BEAUTY may be "only skin deep," but the Trojan hero was willing to precipitate a bloody "ten years' war" for the sake of getting the woman whose charms had bewitched him. Long before the time of Paris and Helen and all along the track of human history up to the present, men have gone mad for a handsome face, and women have coveted beauty.

In Chicago last week a young woman of accomplishments and personal charms died in the chair of a professional "beautifier" who was undertaking to remove her freckles by the use of electricity and powerful drugs.

This sacrifice seems inexpressibly shocking, but a little incident which occurred in connection with it reflects significance upon it. As the physician who vainly tried to save the young woman's life was passing out through the corridor, an old woman well dressed stopped him: "She asked if there would be any danger to her in taking the treatment. She said she wanted to get rid of her wrinkles and was ready to try the treatment. I told her of the fate of the young woman and she replied that she knew the girl had died in the chair, but she believed herself strong enough to bear the pain without flinching."

Beauty is a good thing, so is money, so is fame; but they are *outside* things. They fall so far short of being the best things, that they are absolutely worthless in intrinsic value when standing alone. They are good in their place; out of their true relations, they only serve to wreck and ruin. Poor old woman! And poor young woman, when she is willing to hazard her own welfare and the welfare of generations yet to come for the sake of a fancied perfection of face or form.

THE *Daily Record* has a cartoon representing smoking factory chimneys in the distance while in the foreground stand two campaign orators, one Democratic the other Republican.

The Democratic says: "Fellow-citizens, under the beneficent provisions of the Wilson law there has already been an improvement in all lines of activity. Factories have been re-opened, labor is being employed at fair wages, the prices of necessities are being reduced, the slanders of the high protectionists are fully answered," etc., etc.

The Republican has a different theory: "Fellow-citizens, we have survived the blow struck at our institutions by the enemies of American labor. The voters realize that a mistake was made in 1892 and are preparing to hurl from power the faithless Democratic party. Already the prospect of a return to the American policy of protection has stimulated all lines of industry, and restored, to some degree, that feeling of confidence in the party which for thirty years," etc., etc.

We confess that this trenchant bit of humor would convey more unalloyed amusement to us, if the situation itself were not so grave. With good crops, almost infinite resources, and willing hands, it would seem that our country

might be enjoying a prosperity in which all should share; yet we fear that in many respects the coming winter will be one of the hardest for poor people that the country has ever known. There will be abundant opportunity to feed the hungry and clothe the naked in the next few months.

THIS bracing October air—how it makes the blood tingle and the heart grow brave? Walking in the crisp autumn weather, one feels like thanking God for the simple luxury of living. Blessed is the harvest home season, when the yellow ears fly into the wagon from the nimble huskers' fingers; when the potatoes and turnips and apples are laid in the bins; when the crimson and yellow glory comes upon the maple; when the clouds scud across the sky and the frost is in the air. We need the spring time rain and the summer's heat, but the races which rule the world live where the snow-flakes sometimes fly and the trees shed their leaves.

We must thank Henry Dummond for his great service to the world in showing the parallel between physical and spiritual forces. Shall we not find the parallel here. Are not the strongest souls those which pass through the frost and winter of opposition and threatened defeat? The hardiest race does not grow in the tropics where the snow never comes and food is always at hand. And you will not make men of us by shielding us from the temptations and problems and hard knocks of the world.

#### INSPIRATION.

##### II.

FROM A SCRIPTURAL STAND-POINT.

BY CHAS. A. BURDICK.

What may we learn from the Scriptures concerning the inspiration of their contents? The words of Paul in Tim. 3: 16, naturally came first to mind, being the only passage in which the word inspiration occurs in the New Testament. The Authorized Version reads, "All Scripture is given by inspiration of God, and is profitable for doctrine," etc. This text, as thus rendered by King James' translators, is claimed by writers who hold the plenary theory of inspiration to teach that not only every book in the Bible is inspired of God, but that every sentence in every book—all Scripture—is thus inspired. And some claim that if any one part of the Bible should be proved to be uninspired it would destroy the doctrine of inspiration for every other part, that either the whole or none is inspired. This sweeping claim for inspiration has led many, who would be glad to believe the Bible to be the Word of God, but think they find mistakes and discrepancies in certain parts, to discredit the whole book.

Assuming for the present the correctness of the rendering of these words in the Authorized Version, let us inquire how much Paul includes in the words "all Scripture." The word *γραφή*, *scripture*, which he here uses, primarily means any writing, as does also the Latin, *scriptura*. But there were two classes of religious writings extant in Paul's time, inspired writings and uninspired writings. The first were "the sacred writings" mentioned by Paul in 2 Tim. 3: 15. It is true that the New Testament writers used *γραφή* in referring to the Old Testament Scriptures. But it is also true that the scriptures in most common use in the time of the apostles were the Septuagint, that is the Greek translation of those scriptures, from which they often quoted. And that translation has, intermingled with other books, some that were rejected as

uncanonical by those who made up our present collection of scriptures. Did Paul mean to assert that all that is contained in the Septuagint version was given by inspiration of God? That would prove too much. But if Paul used *γραφή* to designate the sacred Scriptures in the sense of inspired as distinguished from uninspired Scriptures, then he is made by the Authorized Version to say, "all inspired Scripture is given by inspiration of God," which is a solecism. The rendering of the words in the Revised Version escapes both these difficulties besides showing a closer connection of thought through the three verses. It reads, "Every scripture inspired of God is also profitable for teaching," etc. According to this rendering Paul does not assert that all scripture is inspired, but that inspired scripture is profitable for teaching, etc. The difference in the meaning of the two renderings is caused mainly by the difference in the position of the verb "is." This verb is not expressed in the Greek, but is supplied in the translation as indicated by the italics in both places. The old version supplies the "is" after scripture, and the Revised Version after "God," and this latter rendering causes the difference in the rendering of the conjunction *και*, which commonly means "and," but in some connections must be translated "also." The Revised Version shows a closer connection of thought in the context. Beginning with the fifteenth verse, Paul says that the sacred writings which Timothy had known from a babe were able to make him wise unto salvation through faith, and that every inspired scripture is *also* profitable for teaching, etc., that the man of God may be completely furnished for every good work. His purpose seems to be only to indicate the value and use of the sacred writings. I do not defend the rendering in the Revised Version in order to cast doubt upon the inspiration of any part of the Bible, but to shield the Bible from the peril involved in the alternative of believing in the inspiration of every thing in it or doubting the whole.

Every book in the Bible is an independent production, unless some of the historical books which were originally one have been divided. Our present scripture canon has sixty-six books, as the historical books are now divided. Now, unless we know that the men who made up this list were inspired to decide which of all the books then extant were inspired and which not, we do not absolutely know whether they received into their list just such as were inspired and no others. Hence each book must have its own evidences of its inspiration. And yet, if in case of any one of these books we should fail to see evidences of its inspiration that would satisfy our minds, we should not be warranted in denying its inspiration. As many of our scriptures have conclusive evidences of inspiration, and as the case of our canon stands, there is a presumption in favor of all its books, and it would require positive proof to overcome that presumption.

Again, if it should clearly appear to our minds that there are discrepancies in the statements of different writers in some unimportant matters within the field of their own observation, and not needing inspiration; this would not warrant us in doubting their inspiration in other parts of the same writings that deal with moral and religious truths, and with facts beyond their own knowledge.

Thus far in this writing the effort has been to indicate the nature and the scope of the question of scripture inspiration. The kinds of

evidence which the scriptures themselves furnish proving the fact of inspiration, and the application of such evidences to some of the individual books, must be reserved for a closing article.

#### PROGRESSIVE JAPAN.

BY WILLIAM ELLIOT GRIFFIS, D. D.  
Author of "The Hermit Kingdom," etc.

Japan to-day confronts China on the battle field. Korea has been of old the fighting ground of both countries. Whether great principles were involved in previous wars we do not here inquire, though we have our opinions. In our day, however, the situation reminds us very much of the one in which a great bully of Gath, clothed in armor, with unlimited resources of iron, wood and cheering followers, threatened to eat up a small boy who had just left his sheep. Certain it is that the Japanese, strong in the conviction of the justice of their cause, have, without fear, advanced to what they believe to be their duty. Like an athlete with all his powers in hand quickly obedient to his will, all Japan acts as one man. What has surprised the military critic is to see the quiet and orderly mobilization of a truly modern army, 50,000 strong, into foreign territories across the sea. It seems almost as wonderful again, as the rising, as it were, out of the ground of a body of armed and equipped soldiers 80,000 strong at home. Further, at their work, but ready at a moment's notice, is another body of 100,000 men who have had three year's training with rifle, saber or cannon. In a word, as quickly as sprang up the dragon's teeth sown by Jason, Japan's soldiers have sprung up. Her army and her navy are modern and first-class. Japan has proved herself the first military power in Asia.

Yet impressive as is the sight, and whatever opinion we may hold concerning the iniquity or the horrors of war, the spectacle suggests another question: Is Japan's progress of which we hear so much, wholly in the line of war preparation? Is this nation to be the France of Asia, a "neighbor-disturbing" power? Insolent with conceit will Japan become the constant factor of danger among the nations of the East? Is Japan to be the bully of the Pacific?

Or rather, is it not more reasonable to inquire into the secret of the present exhibition of energy? How has it been possible for a people who only twenty-five years ago were ignorant of the great world, were hermits in the market place, to appear suddenly as it were master of the modern arts of war and enterprise? Since this phenomenal outburst must have beneath it roots and causes, had we not better inquire into recent history? Since also (and of this we feel sure) Japan has not sought this quarrel but has had it forced upon her by China, and since Japan would gladly have waited for another decade or generation before trying odds with the giant, what has given her even such power as she possesses?

To show where the real progress of Japan lies and to reveal if possible the secret of her modern growth, let us inquire into the past. *Ignotum pro magnifico*. What we are ignorant of we imagine to be marvelous. Writers on Japan have told us again and again of the "profound and unbroken" peace of Japan of over two centuries until Commodore Perry's rude intrusion in 1853. During the period between the Pilgrims and the Mayflower, and Grant and Appomattox, it has generally been believed that Japan was a kind of Arcadia, a happy valley, a land of peace whose front knew no wrinkle of

war. The Thornrose of the Pacific lay sound asleep until Prince Perry roused her up with a thundrous smack and Townsend Harris with a treaty kiss.

In one sense, but a very broad one, this was true; but in reality and in particular it was exactly opposite of truth. Those who from Japanese documents, literature and incontestible proofs seen by the traveler and student, have acquainted themselves with the inside history of the country, know that it was a time of only measurably suppressed anarchy and lawlessness. It was two hundred and fifty years of armed truce. It was one large dance to death. Famines were frequent and dreadful. Having no railroads or steamships, and having, in their eagerness to shut out foreigners and keep in their own people, destroyed all sea-going ships, they had no means of water transportation except by means of wretched junks. Millions upon millions died of hunger. To this day, around the cremation houses of certain inland cities, there are acres of heaps of human bones mixed with ashes, the awful witnesses to the might of famine, when hundreds of bodies were burned daily to prevent pestilence. Beggary in many parts of the country was shamefully common. Child murder and exposure was in some provinces so common that the question which neighbors would ask of a father, whether he intended to raise the new-born baby or not, was as proper as it was common. It is estimated by medical men that *fifty per cent* of the people died of smallpox. Syphilis was almost a national disease. Brawls, turbulence and riots were very far from being surprising events. Licensed prostitution was a direct factor tending against the increase of population, while abortion was a fine art. No wonder then that in a hundred years the whole Empire of Japan made less than one million increase in population. Disease, immorality only partially suppressed, anarchy, famine, social and economical heterodoxy, cramped Japan as in bands of iron. Religion was fearfully corrupt—even such religion as Buddhism could furnish to the common people, and materialistic philosophy could only suggest to the learned.

Now, on the contrary, behold the amazing transformation! In *five years* the population of Japan increases as much as in a former *century*. The statistics of the census taken each year since 1872 show this almost incredible fact beyond a peradventure. In wealth, the increase has been many fold. Instead of being, as until 1868, a great mass of feudalism, an agglomeration but not a conglomeration of petty principalities, Japan is now rich, strong, united, and overflowing with population. The nation has new ideas, ideals, outlook, and a spirit that demands advance all along the line of material enterprise, yes, and we are glad to say, even along the avenues of moral and spiritual progress.

Let us detail some of this work done in progressive Japan in the matter of public health and the salvation of physical life. The advance has been wonderful. The average Japanese man to-day is a healthier, stronger man, and though the gain be but the fraction of a millimeter, he is a *taller* man. Smallpox has been almost entirely stamped out, and the pitted face so very common a few years ago, is now rare except among old men and women. The awfully contagious diseases, from which innocent women and children suffered, have been brought to bay and at least isolated. Infanticide, though alas not unknown, is now probably no greater than in Western countries.

Swift railroads and steamships have banished famine. Hospitals, once unknown, now dot the land by hundreds. Orphan asylums, of old only a far-away curiosity of the West, are hopefully numerous. The old economic and social heresies and laws against nature have given away before orthodoxy and realizable truths. Although even yet the Japanese are far from imitating the holy ambition of so many Christians to found charities which are so multifarious and beneficent in Christian lands, yet it is a glorious fact that these things have their beginnings in a hundred ways, and the good things of Christendom are being imitated in the Mikado's Empire.

(To be continued.)

#### A NEW STORY OF GENERAL GRANT.

In *Blue and Gray* for April (Philadelphia) appears a letter from Mr. Bryant S. Parker, formerly of a South Carolina regiment, in which he relates the following incident, characteristic of the general's quiet kindness of heart:

"In one hard-fought battle in Virginia in which my regiment lost heavily in killed and wounded, I was taken prisoner with a lot of others of our regiment. We were placed under guard at the rear, and all were searched. Next morning the guard came and told me that I was wanted at General Grant's headquarters. I thought my time to die had surely come, and that I would not see Sallie and the children any more. I was sure the general was going to have me shot. I was the only one of our boys who was wanted at the headquarters, and the guard told me to move on. I soon reached the tent and was to go inside. I was frightened almost to death. My teeth rattled, my knees shook, and the perspiration was streaming from my face, although the day was cold. However, I entered and the tent was closed, and I was alone with the commander-in-chief of the United States forces. He saw that I was so frightened I could scarcely speak, and arising from his camp stool he shook hands with me and asked me to be seated. He was so kind and good that I soon felt at home. After talking pleasantly for a while he asked me to what regiment I belonged and where my home was. He then went to the table and wrote my parole, gave me some money, and told me to go home to Sallie and the children. The guard was called, and with a hearty "good-by" I departed from Grant's headquarters the happiest man in the army. General Grant was a mighty fine gentleman, whom I always remember in my prayers."

#### A GOOD BOOK.

A Chinese merchant came into the American Baptist mission chapel in Shanghai, and, after talking with him for a short time, Doctor Yates sold him a copy of the New Testament. He took it home, three hundred miles away, and after about three months appeared again in the chapel. He came back to say that he was under the impression the book was not complete; that surely it must have other parts; so he came to get the Old Testament, as he had read and studied the New. What had he done with the New Testament? He had taken it to his home, and shown it to the school-master and the reading people. They said: "This is a good book. Confucius himself must have had something to do with it." As there was only one copy, they unstitched this one, and took it leaf by leaf; and all those who could write took a leaf home. Thus they have made twelve or fifteen complete copies of the New Testament, and introduced it into their schools as a class-book throughout that district.—*Selected*.

At a Sunday-school celebration in the Sandwich Islands, an aged woman, beating her breast, cried out: "Why didn't the missionaries come before? These hands are stained with the blood of twelve children, and not one of my own flesh remains to-day to rejoice in this great salvation."

## TEMPERANCE.

GREAT BRITAIN'S drink bill is attracting world-wide attention.

FRANCE has one saloon for every eighty-seven of her population.

FOR every man, woman and child there was nearly one-half barrel of fermented liquor consumed in the United States last year.

THERE are over forty temperance societies in Japan, with a membership of upwards of ten thousand men and women.

DR. B. W. RICHARDSON says: "I find that alcoholic drinks give no strength. No, on the contrary, drink builds up on muscle, but destroys its power, and makes it less active for work."

T. V. POWDERLY, ex-president of the Knights of Labor, believes that the cause of temperance is gaining ground, and all because men and women who believe in it cannot be browbeaten or frightened.

WHEN the Queen of Madagascar shut up the saloons in her kingdom, and the ex-saloon keepers asked for compensation, she replied, "Compensate those you have wronged, and I will pay the balance."

THE editor of the *Banner of Asia* is fearless in his utterances against the action of the Bombay government in permitting the open running of opium dens when it has power to close them. He says: "Nothing short of prohibition will save India from the profoundest depth of moral degradation and social misery."

HELEN M. GOUGER says: "Every child in the public schools should be taught the effects of alcohol upon the human system, and these would go forth as men and women with an intelligence that would quarantine the liquor poison that threatens human life. In the meantime men who wilfully and of their own choice become drunkards and a menace to society, should be punished. The drunkard should be as severely punished as the drunkard maker." The steps leading to the way out of the saloon evil are thus summed up:

Education of the rising generation as to the physical effects of alcohol and narcotics.

Punishment for intoxication.

Legal prohibition of the indiscriminate sale of alcoholic beverages.

Incarceration in prison of those who violate the law.

Enfranchisement of women.

READ the following about alcohol:

1. Alcohol is a poison. Taken into the system, the greater portion is not combusted, but eliminated in its normal condition through the various organs of excretion.

2. In its passage through the system it destroys the tissues by coagulating the albumen and absorbing the water.

3. It lowers the temperature by disturbing the physiological and chemical processes of the body.

4. It lessens the amount of carbon dioxide excreted by the lungs, thereby loading the system with this poison.

5. It diminishes the power to withstand extreme heat or cold.

6. It weakens the power of the heart and paralyzes the entire vaso-motor nervous system.

7. By its interference with the moral functions of the various organs, lessens the power of the human body to withstand disease.

8. It does not strengthen or stimulate, but depresses and diminishes the capacity for mental and physical exertion.

9. There is no disease afflicting the human body that may not be more successfully treated without the use of alcohol than with it.

MISS FRANCES E. WILLARD gives the following account of the occasion which led to the formation of the famous Maine law:

"There was a certain Portland citizen who occupied a government position and who was addicted to perditional intemperance. One evening his wife came to the young Neal Dow, who was even then a power in temperance circles,

and told him that her husband was at a certain saloon and that if he was absent from his duty on the morrow he would surely lose his position. Would Mr. Dow go after him and try to induce the rum-seller not to sell him any more liquor? Mr. Dow found him in the saloon and said to the proprietor, 'I wish you would sell no more liquor to Mr. B.'

"Why, Mr. Dow," said he, 'I must supply my customers.'

"But," was the reply, 'this gentleman has a large family to support. If he goes to his office drunk to-morrow, he will lose his place. I wish you would sell him no more.' The rum-seller became angry at this and said that he, too, had a family to support, that he had a license to sell liquor, and he proposed to do it, and that when he wanted advice he would ask for it. 'So you have a license to sell liquor?' said Mr. Dow, 'and you support your family by impoverishing others. With God's help, I'll change all this.' He went home fully determined to devote his life to suppressing the liquor traffic. 'The Main law,' says he, 'originated in that rumshop.'—*The Standard*.

### ASKING THE WAY.

"Is this the way to the poorhouse?" asked one man of another, as he pointed in a certain direction. "No, but this is," answered the other, as he pointed to a whisky flask sticking out of the inquirer's pocket. The answer was surely very correct. The whiskey bottle is what drives many people to the poorhouse. It makes them neglect their business; it steals their earnings; it gives them bad habits; clothes them and their children in rags, and robs them of their daily bread. Yes, and at last it robs them of their souls.—*Sel.*

### ILLINOIS TO IOWA.

A second Sabbath at West Hallock, gave an audience of 85 or more, a Sabbath-school of 72, and a Christian Endeavor of 40, with interesting meetings throughout. Bro. E. H. Socwell was present and was to occupy the pulpit the next Sabbath. The sixth new subscriber was secured.

In Peoria, the second city of the State—50,000—one would scarcely realize there were hard times. Street improvement is going on at a great rate. Many streets are being torn up and others laid in cement or brick. Miles and miles of pavement and the electric railway, as well as many fine buildings have been put in since we last saw the city.

Here are the great whisky distilleries, as well as other manufacturing interests. The argument is often heard in favor of these distilleries which by their large consumption of corn, raise its market value. Such persons should not forget another point in the argument and that is that if they gain any thing in the price of corn they may lose as much or more in the price of their cattle, since the distiller can fatten about as many cattle from the corn mash, after the whisky is extracted, as before, and so compete with the farmer in the cattle market. If the drinking men could have ridden with me around the palatial residence on the bluff, owned by the President of the National Whisky Trust, and seen Bro. Spicer on his weekly rounds deliver his 16 lbs. of 35 cent butter (40 in the winter), he would, if like me, have concluded to let the distillers drink their own whisky, and himself to transfer his drink money to the bread and butter and comfort account of his own table and homes, and then, perhaps, his own wife might some time dress in silk, and have a liveried servant to drive her carriage on cemented roads for morning ride, or to the city marts.

By the way, one of our West Hallock brethren has made his weekly rounds for 15 or 20

years or more to Peoria, with his 35 and 40 cent butter, which last year at the World's Fair was excelled by none, and equalled by only one, in the number of points attained.

A trip to Farmington and Middle Grove, about 25 miles west of Peoria, gave us a short visit with two or three of our families residing there. This was the home of Peckham Saunders, from whom our Missionary Board fell heir last winter, to \$40,000. Wish the denomination might be blessed with as much more sometime in the future, from this rich farming region, when the owners have no more use for it.

Seventh-day evening a pleasant C. E. social at Geo. Potter's, and two more days complete our work at West Hallock. The pleasant greetings and meetings, the kind words and renewal of friendships are over, and 70 miles bring us from Princeville to Rock Island, and 31 more from Davenport to Welton, Iowa, by the C. M. & St. P. This is our first visit to this place. Bro. Socwell is pastor. The country is evidently a good one. The village a small one, and the Seventh-day church and settlement on a prominent elevation, a half mile north-west of the main town, made up of really handsome houses. But the Secretary was shocked to see in the main town no less than three lager beer signs, hanging out on liquor saloons, that were in full blast, and that in the State of Iowa! and so soon after coming from Topeka, a city where such a sign could not be found! The blood tingled in our veins. A secret wrath, akin to righteous indignation, stirred within our breast. But the Field Secretary was not the sheriff of the county, the constable, attorney, board of excise, vigilance committee, or even a private citizen, and he thought it was just as well perhaps that he was not when it was told how our Seventh-day Baptist deacon was once called into a saloon here by the female bartender, who locked the door behind him, stepped behind the bar, took up a revolver, shook it in his face, and gave him to understand what he would get if he meddled with their business. The deacon didn't flinch, but we did, and ate our crow with the rest, and prepared to preach about the heathen in Greenland's icy mountain, and India's coral strand, etc.

The church here supports Bro. Socwell one half of the year, and he works for the Missionary Board the other half. They don't seem to take to the pledge plan, their custom being to take a quarterly collection. They do thorough work on RECORDER, taking sixteen copies among about twenty families. We have received about \$15 for the RECORDER office, and \$7 for the Society. Shall remain here over Sabbath and then to Chicago.

FIELD SECRETARY.

OCT. 5, 1894.

### TRACT SOCIETY

Receipts in September, 1894.

Church, Westerly, R. I.	\$ 21 47
" Welton, Iowa	4 19
" Plainfield, N. J.	22 56
" Andover, N. Y.	8 72
" Leonardsville, N. Y.	5 95
R. A. Barber, Carroll, N. Y.	1 00
Mrs. R. A. Barber, Carroll, N. Y.	50
Dr. W. H. Tassell, Shingle House, Pa.	50
Lillian I. Williams, New London, N. Y.	1 70
E. K. Burdick, Nortonville, Kan.	4 10
Paul Hummel, " "	25
Dea S. P. Griffin, " "	1 00
Rev. J. M. Todd, " "	2 00
" G. M. Cottrell, " "	3 00
Mrs. Eusebia Stillman, Maples, N. Y.	5 00
Employes Publishing House, Alfred, N. Y.	5 00
	\$ 86 94

E. & O. E.

J. F. HUBBARD, Treasurer.

PLAINFIELD, N. J., Oct. 1, 1894.

MINISTERS should be students of missions, authorities on missions, and leaders in missions.—*Dr. Pierson.*

## MISSIONS.

### MISSIONARY SOCIETY.

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

(Continued.)

#### NORTH-WESTERN ASSOCIATION—CONTINUED.

The Rev. H. H. Hinman, Oberlin, Ohio, Missionary.

Mr. Hinman was employed by the Board to labor three months in Nebraska and Kansas as a missionary. He left his home Jan. 22, 1894, and arrived in Humboldt, Neb., Jan. 25th, and commenced his labors with the Long Branch Church. He labored with this church ten days preaching eleven times with a good interest. The last night there he preached upon the Sabbath question to a full house with close attention, the congregation being composed mostly of First-day people. He thinks a good impression was made. He reports that the Long Branch Church is reduced in numbers and means by removals. Those who remain are fairly united, have a good Sabbath-school and are not likely to die out. It is his judgment that if a missionary could be located there, live in their parsonage and preach in the different places about them, a good work could be done and our cause be built up and strengthened. He went from Long Branch to Farnam, Neb., where some seven or eight families, most of whom were members of the Long Branch Church, have settled in Frontier and Lincoln counties, with Farnam as the nearest post-office. The county is newly settled and the people live mostly in sod houses. He labored here nearly two weeks, preaching in the Congregational church in Farnam, and in the sod school-house where our people usually hold their meetings. Our people here decided to organize a church and invited Eld. J. H. Hurley, pastor of the North Loup Church, to come and assist him in the organization. He came and the result of the meetings held by Brethren Hinman and Hurley, was the conversion and baptism of one young man and two backsliders reclaimed. A Seventh-day Baptist Church of sixteen members was organized Feb. 24, 1894, and officers elected and set apart.

Mr. Hinman left here and went to Marion, Kansas. Here he spent three week preaching seventeen times. He baptized and received into the church one young lady. The membership of the church was greatly revived and strengthened by the meetings. Mr. Hinman spent the remainder of his three months on the Kansas field, visiting and preaching at Elmdale, Emporia, Spearville and other places where are Sabbath-keepers, arriving at his home April 22d. His labors were very satisfactory and much good was accomplished.

The following is the summary of his work: 13 weeks of labor; 54 sermons; average congregations 25; pastoral visits 35; pages of tracts distributed 1,000; also 40 papers; additions 4,—2 by baptism; 1 church organized.

The Rev. D. K. Davis, Smythe, South Dakota, Missionary Pastor.

Mr. Davis report a full year's work with the Pleasant Grove and Dell Rapids churches; 76 sermons and addresses; average congregations 35; prayer-meeting 26; visits 42; papers distributed 52; resident church members 39; 1 Bible-school.

He further reports that advancement has been made on that field. The regular Sabbath service is well sustained, the Sabbath-school is

making progress in the study of God's Word, and the weekly prayer-meeting of the Christian Endeavor Society is a source of inspiration and strength. The Danish brethren and sisters at Dell Rapids are earnest and faithful. By arrangement he visits them once a month. He also attended the Yearly Meeting of our Scandinavian brethren in South Dakota, held at Big Springs. It was a very interesting meeting and well attended. They are deeply interested in our denominational work and are making arrangements to secure a tent for evangelistic work among them. They desire an evangelist to come and work in different places among their people. There are a good many young people, intelligent, sturdy and progressive, that should be gathered into the fold of Christ and become earnest and interested Seventh-day Baptists. This field should have our attention and help at once.

The Rev. S. R. Wheeler, Boulder, Colo., General Missionary.

Mr. Wheeler reports a full year's labor with the Boulder and Calhan churches and on the Colorado field; 84 sermons and addresses; average congregations about 40; prayer-meetings 53; 1,200 pages of tracts and 100 papers distributed; additions, 17 at Calhan, 18 at Boulder; 2 Bible-schools. Mr. Wheeler writes:

"At the time of making my annual report I was away from home among the churches in Wisconsin, Illinois and Kansas, after attending the North-Western Association, attempting to raise funds to erect our house of worship at Boulder. The building is of stone and was partly built, then the freshet came and damaged it at least \$200. We were being helped some by people in the city, but the flood put it out of the question of raising enough in the city to carry on the work. When it is seen that we are thoroughly in earnest about building we shall be helped considerably in the city after the flood sufferers are relieved and affairs have settled down into their regular order. The Boulder mission work increases in importance as it is fully understood. Boulder is an important little city of 6,000 inhabitants and has the people among whom we can work. The students of the State University are always at hand. Soon these students will be prominent citizens. Some of them will be legislators, governors, judges in the courts, etc. The conversion of some of these students may be confidently expected and an interest and good-will be gotten toward us as a people in the minds of many more. Again, Boulder is a good place for our people to live. It has a good climate and a variety of industries by which our people can obtain a living. Our new settlements have usually been out in the country where we could reach but comparatively few people outside of our own. In Boulder our people can have all the advantages of the city schools, the State University, the various city industries, and at the same time a good place in which to do evangelistic and missionary work. It will be readily seen that we cannot do this work and accomplish the desired results without a church building. Hence our earnest effort to have it. The meetings and the Sabbath-school at Boulder have been maintained with the usual degree of interest. At Calhan the meetings of the church and the Bible-school have been sustained with commendable interest. The Calhan Church was organized one year ago. Some of its members have moved to Boulder, yet others have moved in and united with the church so that their numbers are kept up. This church, upon its own request, was received as a member of the

North-Western Association at its recent session held at Dodge Centre, Minn. I look back to the days when the Pardee, now Nortonville, Church, numbered but 30 members, 20 of whom were women and girls. The church at Boulder now numbers 30, and there are enough of our own society to increase the church to about 50. The Lord enable us to do our work faithfully and wisely and gather in the sheaves, that this church may become a strong, self-supporting one and a power in extending our cause in the State."

#### OUR SCANDINAVIAN CHURCHES.

Our Scandinavian interests are mainly in South Dakota, Northern Minnesota and Northern Wisconsin. The Missionary Board voted to employ, under the direction of the Missionary Secretary, the Rev. Wm. H. Ernst, of Alden, Minn.; the Rev. H. D. Clarke, of Dodge Centre, Minn., and the Rev. A. G. Crofoot, of New Auburn, Minn., one month each to labor among our Scandinavian churches and brethren.

Under this arrangement Bro. A. G. Crofoot visited the Isanti Church near Athens, Minn., and labored about a week preaching the word. As the Swedish Baptists were holding revival efforts in the neighborhood he returned home with the purpose of going there again at some more favorable time.

Bro. W. H. Ernst spent his month in South Dakota. He visited the churches at Dell Rapids, in Moody county, Big Springs, Union county; Daneville, Turner county; the German Seventh-day Baptist Church at Wittenburg, South Dakota; and the Pleasant Grove Church, Smyth, South Dakota. He preached 25 times, visited the families, held prayer and conference meetings, and distributed many tracts among them. His labors were greatly appreciated and strengthened them very much in the faith.

Bro. H. D. Clarke, on account of sickness, was not able to go with Bro. Crofoot as it was planned, but expects to perform his month's labor within the year. What is needed to build up our Scandinavian interests is a general missionary to labor continually among them.

#### SOUTH-EASTERN ASSOCIATION.

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

Mr. Huffman reports a year's labor with the Salem and Black Lick churches, and preaching occasionally at Buckeye, Flint Run and Liberty; sermons and addresses 288; average congregations from 50 to 300; prayer-meetings 45; visits 240; 39 additions,—11 by baptism; 1 church organized, Black Lick, Long Run, W. Va.; 2 Bible-schools organized at Black Lick, and Buckeye; 51 Seventh-day Baptist families at Salem; resident church members 152; 2 Bible-schools.

Mr. Huffman held a very successful revival effort during the year at Salem resulting in a number of conversions and a quickening of the church members. He assisted Pastor W. L. Burdick in a series of meetings at Lost Creek, which resulted in one of the greatest revivals ever experienced by the Lost Creek Church. He organized the Black Lick Church which he is supplying with preaching. During the quarter ending June 30, 1894, besides filling his regular appointments, he assisted a Baptist minister at Bridgeport, W. Va., in holding a protracted meeting in which a large number of persons professed conversion and seventeen were added to the church by baptism. He reports the Salem Church to be in a prosperous spiritual condition but badly in debt for a par-

sonage. All the church appointments are well attended and the Young People's meetings are maintained with good interest.

The Rev. L. D. Seager, Berea, W. Va., Missionary Pastor.

Mr. Seager reports a full year's labor with the Ritchie and Conings churches and preaches more or less at six other places; sermons and addresses 215; average congregations 100; prayer-meetings 59; visits,—no record, but a great many; large numbers of tracts and papers distributed; 22 additions,—11 by baptism; 4 Seventh-day Baptist families at Conings, 30 at Ritchie; 15 resident members at Conings, 88 at Ritchie; 2 Bible-schools.

Mr. Seager is an efficient and faithful worker on his field. He is an excellent pastor and has engaged during the year in evangelistic work in several localities about him with large measures of success.

(To be continued.)

#### ABOUT VOTING.

To the Editor of the SABBATH RECORDER.

On the young people's page of the issue of Sept. 27th, a question is asked concerning which I am impelled to utter a few words. I beg to remind that young man, and also all other voters, that the right of suffrage is a high and sacred prerogative of an American citizen which involves special responsibility. By the appropriate use of the ballot, righteous rulers may be placed in authority, and just laws may be enacted and enforced, and good government in all its departments can be established and maintained; but on the contrary, this high privilege may be, and sometimes is, so perverted as to render popular government a mere farce. Very grave political, industrial, financial and social problems confront this nation. Of all the agencies which threaten to undermine the foundation of the social fabric, and subvert everything which the human heart holds most dear, the legalized, beverage liquor, or saloon traffic stands first in its every-where ruinous work. It is sweeping into drunkards graves the flower of our young men. It is fearful to contemplate!

This saloon business being the creature of law, can alone be removed by putting a party in power that believes in outlawing and suppressing this accursed traffic. There is only one party which antagonizes this destructive business; so that every voter in the nation must in the nature of the case either support that party, or deposit his ballot in favor of Satan's greatest agent for evil on earth. To all men and women who are in a mental and moral state which make it possible for them to see the relation the better citizenship of our country sustain to the existence and perpetuation of the reign of the rum power, it is a very sad and humiliating thought and fact, that almost every sort of crime and wrong exists as the result of the suffrage of Christian men. How long, O Lord, holy and true, shall the blood of the slaughtered victims this Moloch cry to thee for relief? Arise, O God, plead thine own cause! I see no objection to the attitude of the party touching the Sabbath. The platform declares as follows: "All men should be protected by law in their right to one day of rest in seven."

N. KINNE.

BARRY, Ill., Sept., 1894.

"MAMMA, where do the cows get their milk?" asked Willie, looking up from the foaming pan of milk which he had been intently regarding. "Where did you get your tears?" was the answer. After a thoughtful silence he again broke out: "Do the cows have to be spanked, then?"—*Parson's Weekly.*

#### "NOW I LAY ME DOWN TO SLEEP."

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

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

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

—Eugene Field, in *Chicago News.*

#### FROM JAVA.

THE MILITARY HOME, Orange, Nassau, }  
Magelang, Java, July 27, 1894. }

To the Church of Seventh-day Baptists, Haarlem, Holland:

Dear Brethren and Sisters:—Here follows a record of our labor during the last month: The greatest number of our soldiers are now in Lombok, so that there are only few here, and those few are very busy in service, because they want still much military instruction. However, their visits to us are satisfactory, and I am not sorry not to have gone to Lombok, as was my first intention. The Christian Reformed Church at Batavia requested me to go, and I had consented, but the government did not grant more than one missionary to go, and somebody else, Mr. Wyndolst, of the Ermelo Mission, was already accepted to accompany the military expedition. Expecting to go I asked the local school-board here to help by allowing my adopted children to go to school during my absence, giving them free on the Sabbath-day. But the Board declined. Till now no answer was received on my request sent in February to the Governor-general (viceroy).

I cannot state the number of visitors to our home during the last month, not having counted them. The number of books lent was 210, not including those lent at the hospital. Personally I could not pay visits to the hospital during this month on account of the physician having ordered me to take care and not walk in the sun. Six times I gave catechismal lessons; the native preacher took my place in this work three times, because I was prevented by sickness. We started a Boys' Union among the boys from the kampongs, who seem to like it.

The number of our adopted children is now, including those only staying for the time of the Lombok expedition, 28. Mary's school for knitting and crochet work numbers 30 pupils. Two or three other girls of somewhat higher age are coming every morning; they are taught sewing. Our Javanese school, for which I have a very faithful teacher, Esser Nuftale, has 30 pupils, who are taught the usual branches, biblical history and the singing of Christian hymns in their native tongue. The whole instruction is given gratuitously. The teacher gets his pay from the Society Emanuel. Among those children are 16 of the very poorest, who used to beg their bread. They get their dinners at our house now. Till July 26th our receipts of last month amounted to 241.33 guilders. July 1st we had 38.66 guilders in cash, so that we could spend 280.02 guilders this month.

#### AMOUNTS RECEIVED HERE:

Cash on hand	.....	f 38 64
For coffee, lemonade, tea, chocolate, sold to the soldiers	.....	15 08

July 1st, from G. Velthuysen, Jr., Amsterdam	100 00
" 6th, from K., at Magelang	8 50
" 9th, from G. Velthuysen, Jr., Amsterdam	100 00
" 11th, from F., at M.	10 00
" 26th, Reverend DeGraaff, at Depok	7 80

Total amount..... f 280 02

#### EXPENSES:

Rice, coffee, meat, clothing, soap, vegetables, wood, kerosene	.....	f 171 90
Letters and books	.....	6 08
Mending home and furniture	.....	8 00
Two months' house rent	.....	40 00
Printing done	.....	25 00
Mending shoes	.....	10 50
Food Javanese children	.....	13 30
Holiday expenses (for all children)	.....	11 00
Pocket-money for children	.....	1 50
Binding books	.....	3 40
Farewell meeting soldiers leaving for Lombok	.....	4 00
Wages for tailor	.....	3 70
Wages for servants	.....	25 50

Total expenses..... f 323 88

As you see, the expenses surpass the revenues by far. It is possible because I did not take into account the amount I received for cigars I sold. Deducting the value of our stock of cigars from the sum we invested in them, we find that we did not lose, but gained about twenty guilders by that trade, so we can have the deficit of f 43 86 covered by the cigars.

As appears from the minutes of our church we baptized on April 24, 1894, on the confession of his faith in the Lord Jesus Christ, L. B. L., born Aug. 24, 1879, at Paul Petak, in Atjah. The boy was forsaken by his father. After much wandering as an outcast he was adopted by us. On Sabbath, June 9th, I baptized, as is evident from the church-book, the European fusilier, E. V., born in Belgium. Both ceremonies took place in the open air before many spectators. Both the candidates were formerly Roman Catholics.

I should be very glad if this report was placed in *de Boodschapper* and in the SABBATH RECORDER, and if this might be so every month. Then all particulars of some interest would become generally known, and every one supporting us may see how his gifts are used and how our labor is going on. God be with you and with your labor. Remember us in all our trouble and care, as we shall do to you. With kindest greeting, yours in Christ,

S. M. and J. VAN DER STEUR.

#### THE DOCTOR'S ADVICE.

A conscientious doctor will often give good advice, and if people did not have such a mania for medicine when complaining he would frequently leave off medicine entirely. As it is he often resorts to a "placabo." The following was clipped on account of the bit of advice in it:

Tom met an old friend, who was formerly a prosperous young lumberman up in Northern Minnesota, but whose bad habits of drinking brought him to a pretty "hard up" condition, although he has since reformed and is doing better.

"How are you?" asked Tom.

"Pretty well, thank you, but I have just seen a doctor to have him examine my throat."

"What's the matter?"

"Well, the doctor couldn't give me any encouragement. At least he could not find what I want to find."

"What did you expect to find?"

"I asked him to look down my throat for the sawmill and farm that had gone down there in drink."

"And did he see anything of it?"

"No but he advised me if I ever got another mill to run it by water."—*Mountain Evangelist.*

A COLLEGE student is reported as saying that, on the whole, he rather enjoys his studies. They furnish a needed relaxation from his athletic work.—*Christian Register.*

WOMAN'S WORK.

MY PRAYER.

"And thou shalt be a blessing."—Gen. 12: 2.  
 Make me a blessing, Lord, to those I love.  
 To smooth and brighten their oft rugged way,  
 Give me thy blessed comfort from above  
 That I may comfort others day by day.  
 Make me a blessing, Lord, to those I meet,  
 Even amid the hurrying, eager throng;  
 Give me thy spirit, ever calm and sweet,  
 Thy light to shine thro' me both clear and strong.  
 I am so weak I hardly dare to pray  
 That my small light may bless yet farther still;  
 That weary ones, the lone, the far away,  
 Ev'n I may help to show thy love and will.  
 And yet I know the weak are strong in thee,  
 And knowing this I would, in thy dear name,  
 The greatest of all blessings that can be,  
 This precious gift, this crown of blessing, claim—  
 To be a blessing in the world of woe,  
 "And thou shalt be a blessing"—'twas thy word.  
 This is the greatest gift thou canst bestow;  
 Give it, I pray, to me, ev'n me, O Lord.  
 —M. R. P., in *Congregationalist*.

SCRIPTURE ACROSTIC.

Whosoever shall call upon the name of the Lord shall be saved. Rom. 10: 13.  
 Obey my voice, and I will be your God, and ye shall be my people. Jer. 7: 23.  
 Mind not high things, but condescend to men of low estate. Rom. 12: 16.  
 And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable, and perfect will of God. Rom. 12: 2.  
 Neglect not the gift that is in thee. 1 Tim. 4: 14.  
 Sanctify them through thy truth; thy word is truth. John 17: 17.  
 Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. Phil. 4: 6.  
 Open ye the gates, that the righteous nation which keepeth the truth may enter in. Isa. 26: 2.  
 Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. John. 15: 4.  
 Rejoice in the Lord always. Phil. 4: 4.  
 Despisest thou the riches of his goodness and forbearance and long-suffering; not knowing that the goodness of God leadeth thee to repentance? Rom. 2: 4.  
 Open thou mine eyes, that I may behold wondrous things out of thy law. Psa. 119: 18.  
 For the fruit of the Spirit is in all goodness and righteousness and truth. Eph. 5: 9.  
 Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed. Psa. 37: 3.  
 He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty. Psa. 91: 1.  
 Except the Lord build the house, they labor in vain that build it; except the Lord keep the city, the watchman waketh but in vain. Psa. 127: 1.  
 Greater love hath no man than this, that a man lay down his life for his friends. John 15: 13.  
 Even unto them will I give in mine house and within my walls a place and a name better than of sons and of daughters; I will give them an everlasting name, that shall not be cut off. Isa. 56: 5.  
 Now there are diversities of gifts but the same Spirit. 1 Cor. 12: 4.  
 Every valley shall be exalted, and every mountain and hill shall be made low; and the crooked shall be made straight, and the rough places plain. Isa. 40: 4.  
 Rejoicing in hope, patient in tribulation, continuing instant in prayer. Rom. 12: 12.  
 And who is he that will harm you, if ye be followers of that which is good? 1 Peter 3: 13.  
 Little children, let no man deceive you; he that doeth righteousness is righteous even as he is righteous. 1 John 3: 7.  
 Charity suffereth long and is kind; charity envieth not; charity never faileth. 1 Cor. 13: 4, 8.  
 Our help is in the name of the Lord, who made heaven and earth. Psa. 124: 8.  
 Now the just shall live by faith. Heb. 10: 38.  
 Fear not, little flock, for it is your Father's good pleasure to give you the kingdom. Luke 12: 32.  
 Every word of God is pure; he is a shield unto them that put their trust in him. Prov. 30: 5.  
 Rest in the Lord and wait patiently for him. Psa. 37: 7.

Endure hardness as a good soldier of Jesus Christ. 2 Tim. 2: 3.  
 Nevertheless the foundation of God standeth sure, having this seal. The Lord knoweth them that are his. 2 Tim. 2: 19.  
 Christ is the end of the law for righteousness to every one that believeth. Rom. 10: 4,  
 Every man that hath this hope in him purifieth himself, even as he is pure. 1 John 3: 3.

THE SPIRIT OF THE THANK OFFERING.

BY MRS. MERRILL E. GATES.

The thank offering is the final and consummate expression of the believing heart. It is the highest outward form of the deepest inner trust. It is the smile of the soul when looking in the face of its Redeemer. It is the flower we venture to lay at the feet of God. The spirit of the thank offering is the spirit of the one who offers it.

The thank offering flows from a joyous spirit. All thankfulness is joy. In the thank offering we put into substantial form the keenest, deepest feeling of which the soul is capable,—the emotion of joy,—and present it to God. In it we give our joy to God. The moment we are thankful that moment we become happy. The moment we express thankfulness that moment we increase it. A thank offering increases our happiness, not according to the intrinsic value of the gift we make, but in accordance with the force of the inner feeling of which the gift is the outward expression.

Thank offerings flow from a sweetened spirit. When we are in a bitter, defiant, selfish, or even an indifferent mood we do not give blessed gifts of love and gratitude. Something must have softened and sweetened us when we feel like giving expression to our loving gratitude to God in this way. Nor is it when we are anxious to exact all we can for ourselves that the thank offering seems to us most beautiful and most desirable. It is when we wonder that we, so unworthy, should have so much; when we see the kindness of others to us; when our daily common mercies become to us daily renewed miracles; when each morning begins in true charity with all the world, and when the ruffled spirit is soothed each evening by the gentle shelter of the wings of the Dove of Peace. If we have a sweet and loving inner mood it is due to the Spirit of all Grace. It is sweet to acknowledge this to him by some thankful gift known only to ourselves.

The thank offering is the impulse of a spontaneous spirit. Spontaneity is the essential element of the thank offering. It is that characteristic without which it would not be what it is. Self-sacrifice is not the primary principle of this kind of gift. Gratitude is the spring—self-sacrifice is usually the means—of a thank offering. In a free spirit we "offer precious things simply because they are precious." We may give them, or we may not give them. "If any man give . . . it shall be of his free will." Thank offerings are not commanded even by God. It is because they are the spontaneous impulse of our own hearts, say rather of the Holy Spirit in our hearts, that they have value and keep their specific character.

Thank offerings come from a chastened spirit. It seems a paradox to say that our purest thank offerings are the offspring of our deepest sorrows. But oftenest in the night time of bereavement, or under the shadow of our own or others' sins and failures, or under the cloud of any burden or sorrow, our eyes become more sensitive, and we discern causes for gratitude which we never saw before.

Thank offerings are the impulse of hearts that love Jesus.

Is it an illusion that Jesus loves us, bears our sins, unites us in immortal bonds to himself and to his Father? Is the power of his name to change men's hearts an illusion? It is the glorious truth, and we love it and believe it! This is the very deepest, the only perennial spring of our impulse to give to God. We live in his smile because we are "in His Son." Therefore we are thankful; therefore we are happy! Our gratitude is in exact proportion to our realization of God's love to us; it could never be in proportion to that love itself. What

his love signifies to us brings out our love in return, and at the same time calls from us the expression of our love by such gifts as it is in our power to make. What has the knowledge of Jesus been to us in our lives? What thank offering could equal our appreciation of it?

Thank offerings spring from faith in the Unseen.

They are witnesses that Jesus is a living, glorious Person. Our faith sees him, believes that he has a work now going on in the world, aids that work by an offering of our love, and thus faith is transformed into deed. Christian life consists in turning faith into fact, belief into benefaction, gratitude into gift. Every thank offering—our own or others—is a tangible evidence to ourselves and to the world of actual belief in an unseen Saviour and in his work. We make to ourselves friends of "the mammon of unrighteousness" by all such gifts to God.

The thank offering flows from what is immortal in us.

There is something of a heavenly and perpetual nature in the thank offering. We shall, throughout our unending life, feel thankfulness and the impulse to express it. What the modes of expression will be we cannot now forecast, but no doubt they will be as beautiful and varied as that all-glorious life itself. Are not our thank offerings put to an eternal use when they flow into missionary channels? And what a wonderful transformation is that which changes our joy and gratitude into soul life for those who knew not Jesus? Into every gift of our thankful hearts some or all of these elements of joy, freedom, trust, and immortality enter. A gift fragrant with such spiritual qualities cannot fail to please God.

WOMAN'S BOARD.—RECEIPTS.

AUGUST AND SEPTEMBER.

Ladies of Chicago Church, Tract Society, \$7 82, Missionary Society, \$2 72, Miss Burdick's Salary, \$3 76, Board Expense Fund, 70, Helpers Salary, \$1 00	\$ 16 00
Ladies' Beneficial Society, West Edmeston, N. Y., Missionary Society, \$8, Board Expense Fund, \$2	10 00
Ophelia Prindle, Little Genesee, Tract Society	1 25
Mary E. Wells, " "	10 00
Arlie Prosser, " "	10 00
Winona Champlin, " "	1 00
Sarah Worden, " "	50
Mary Howe, " "	50
Mrs. Wm. A. Rogers, Waterville, Me., " "	6 00
A. L. Chester, Board Ex. Fund	10 00
Mrs. Barao, Chicago, Ill., Dr. Palmborg Outfit	1 00
Mrs. Howard Davis, Miss Burdick's salary	1 00
Mr. and Mrs. Threlkeld, Memphis, Tenn., Tract Soc., \$2 50, Dr. Palmborg Outfit, \$2 50	5 00
Martha Bee, Addison, W. Va., Dr. Palmborg Outfit	30
Ozina Bee, " "	1 00
Maggie Bee, " "	25
Mrs. C. A. Britton, Marquette, Wis., " "	2 00
Glennora Hallock, Wellsville, N. Y., " "	2 60
Friend, Salem, W. Va., " "	3 00
Alice E. Rogers, Farina, Ill., photos of Dr. Swinney	50
Mrs. A. G. Rogers, Scott, N. Y., photo of Dr. Palmborg	1 25
Sabbath-school, Dodge Centre, Minn., Kindergarten work	2 25
Dr. Palmborg photos, Shiloh, N. J.	6 50
Mrs. Swinney and Palmborg's photos	13 25
Junior C. E., Westerly, R. I., Kindergarten work	14 00
Mrs. Dr. Champlin, Westerly, " "	5 00
Geo. L. Babcock, " "	5 00
Nile Sabbath-school, " "	2 40
Mrs. D. B. Rogers, Woman's Board	5 00
Belinda Bond, W. Va., Dr. Palmborg outfit	1 00
Xenia Bond, " "	1 00
Daughters of the late Mrs. Harriet Edwards, Med. Miss.	2 24

\$140 79  
 Mrs. E. B. SAUNDERS, Treas.

SHARING JOYS.

It is a truth not sufficiently reflected on or put into practice, that we may everywhere be a partaker of the joys of others. It is our privilege and duty not only to enter into others' sorrow, but others' happiness. We are to rejoice with them that rejoice, as well as weep with them that weep. If we do the latter only, and not the former, our soul will be too heavily weighted. We are entitled to this compensation. Sympathy should not be restricted to a sharing of the woes of our neighbors. When we see them in bliss it is our place to give hearty thanks. The Doxology should rise to our lips a great many times a day, not only for our own manifold mercies, but also for the blessings bestowed upon our fellowmen. If we are rightly attuned to praise, the happy family circle that we look in upon, the successful stroke of legitimate business that we hear about, the prosperous career of a worthy man of which we read, will call forth our hallelujahs, and be a very positive accession to our own good cheer. This is a lawful part of true Christian delight. We should cultivate it more.—*Zion's Herald*.

## HOLD CHRIST BEFORE LOST MEN.

A TRUE STORY.

BY REV. JAMES H. TAYLOR, D. D.

The following story, taken from the *Life of Faith*, London, will be read with additional interest when we state that it was sent us for insertion in the RECORDER, by our Miss Susie Burdick, from Shanghai.

This story is literally true. I have verified it by witnesses who are yet alive. I give it to the public that the grace of God may be magnified. Many are so degraded that they cherish no hope of a holy manhood among their possibilities; and even few Christian "workers" have a really *energizing* faith that the poor degraded creatures on the streets can be saved.

I cannot state the date of the birth of Jacob Parsons; but in 1824 he had a wife and three children. He was a bricklayer by trade. In early life he had been industrious and frugal. By his own savings and by marriage he had come into possession of a handsome property, and lived for some years in independent ease and happiness with his family.

But for ten years previous to 1824, the central point of the story as here narrated, he ceased to labor, and spent his whole time wandering from tavern to tavern for ten or twelve miles round his house. He is said by one who knew him during those ten years to have become at last a vulgar, noisy, disagreeable fellow, of very weak mind, and profane beyond description. His conversation was a continued uttering of vulgar and blasphemous expressions; what little mind he once had seemed to have been nearly blotted out by his idle, drunken, and low habits. He had almost lost the use of his limbs. His speech was so impaired by enfeeblement under dissipation that he could scarcely articulate words. In appearance he was a brutal, staring idiot, and all his friends were in daily expectation of his death from simple exhaustion in some drunken revel. He never attended church. He would not listen to any friendly religious conversation. He never read anything. There were

## TWO REDEEMING TRAITS

about him,—kindness and generosity. His wife is said to have been a diffident, shrinking, pious woman, whom he always respected, and treated with deference and some affection, even in his worst moods. He had one daughter and two sons. They were all respectable and well-beloved, and he was proud and fond of them.

Such were the circumstances and character of Jacob Parsons, when he returned from his usual drunken tramp and retired to bed in his home one night in August, 1824.

The next morning he awoke and rose a very different man. To the amazement of his family, he met them in the morning with a serious and placid countenance. He neither drank his rum, smoked his pipe, swore, nor started towards his wonted places of debauch. He rather in silence took the Bible, which he had not opened for years, and sat reading. He kept the state of his mind a secret, but his family and neighbors were utterly astonished at the change wrought in his conduct, and entirely unable to account for it.

One who lived in the same town at the time says, "I well remember meeting him at this time and saying to myself, 'What can be the matter with Jake Parsons? He is not drunk; he is not smoking; he speaks without swearing. Instead of his usual grimace he has a serious and positively interesting expression.'" The fact was, he was beginning slowly to recover his physical powers. His speech was returning. On Sundays he went to church.

For some months he said nothing to any one, not even to his wife and children, about the state of his mind, but continued to read his Bible, and spent much of his time alone. Little by little, however, at last he spoke of his thoughts. Next he began to go around to his old associates in vice, warning them of their guilt and danger, telling them of the Saviour he had found, and affectionately exhorting them to repentance and reformation. But they only laughed and swore in return; for they had no confidence in him. He sought out the poor,

sick, and afflicted creatures of his old haunts for ten or twelve miles round, reading the Bible, talking and praying with them.

Everybody was astonished, but nobody who knew him believed in him. Some said it was a crazy freak and would soon be over; and even the Christian portion of the community made nothing of it. He took their distrust and ridicule patiently, and said, "I do not wonder that people feel so about me." They really did not seem to know or believe what the Saviour could do for a poor lost man.

All this time nothing could provoke Parsons to swear, or tempt him either to drink or smoke. Thus matters went on until the spring following the August when his wonderful experience occurred. He then had a new and advanced experience. By this he was so confirmed and emboldened that he then for the first time made known the particulars of his experience and his state of mind to the pastor of a church in this town, and asked to be admitted as a member. The pastor had no confidence in him, and put him off. He accepted the rebuff patiently. Another church invited him to join them, but he declined, as his preference was decided.

After a few weeks he again applied to the church of his choice, but was again turned away.

He was still patient and happy, and his conduct uniformly consistent. Indeed, he was so uncomplaining at his treatment, and so sweet-tempered, that he was at length received into the church; and no faltering step or stain of inconsistency could be laid at his charge from that day to the day of his death, thirty-five years afterwards.

Painful trials fell to his lot. His wife died; his daughter fell into a lingering epilepsy, and died at the age of twenty-three. His youngest son, married by this time, failed in business and died, and his eldest was soon after instantly killed by an accident while at his work. His property depreciated. He was left at last

## POOR AND ALONE IN THE WORLD.

Through all these changes he maintained his integrity and his reliance upon God, and was at all times a cheerful, happy, consistent follower of his Saviour. He mourned the loss of his family, and wept in his sorrow and loneliness, but still would say, "Christ is more precious than all."

The members of a certain religious society that strenuously opposed the doctrine of regeneration, and ridiculed it, were constrained to say they must believe that Jake Parsons was supernaturally renewed, for nothing but supreme power, they said, could effect so great a change in such a man as they had known him to be. He made no parade of his personal experiences, and was even reluctant to speak of them, but when his attention became fixed upon the night of his remarkable change, his eyes would fill with tears, and his utterance become difficult because of his deep emotion.

After the last of his family had died, and his property had vanished, he lived in a humble house where his friends made him comfortable. He studied the Bible constantly, wearing several copies entirely out. At last his eyesight began to fail, and so continued until he became totally blind. Still his memory retained the words of Scripture; and his sweet spirit, his holy conversation, and his apt use of God's Word made his humble home a resort for those who loved God and his truth. To such visitors he would say, "I am all alone; my wife is dead, my property is used up, my children are dead, my eyes have gone out; I am alone, and poor and blind; but it makes no odds. Jesus is my Saviour. Christ does not die; Christ is not poor; Christ never leaves me; Christ is always with me. I know him. I have seen him. And anybody who has seen him once will never want anything else if they can have him!"

In explanation of the change that came over him so suddenly in one night, he insisted that during that night Jesus appeared to him. His face, as Parsons saw it, seemed so pure, so lovely, so friendly to him, that when he awoke he "forgot" his old vices, and so loved his Saviour that he could not displeasure him. When asked what caused the very great change in his life

his eyes would fill with tears while he replied, "Why, the sight of the face of Jesus, so pure, so loving, so beautiful. He did not speak; he only looked at me; and his look told me there was hope for me—that I could be forgiven, I could be purified. I looked at him and cried like a child. I felt that I was a vile, miserable, wicked wretch, filthier than a dunghill. I cannot tell how I felt. When I looked at him I was too happy to be afraid, but when I looked at myself I was too afraid to be happy. As soon as I could see in the morning I got my Bible, which I had not opened for years, and read how Christ cleansed the lepers and healed the blind beggar. I forgot all about drink and tobacco, I was thinking so much about Christ, so pure, so lovely, so beautiful, so friendly. He was all heaven, all grace and beauty."

So he continued, reading his Bible and thinking and struggling in himself for eight months. Then Christ revealed himself the actual Saviour.

Parsons said, "I did not see Christ this time, but I felt him in my spirit. My sins were forgiven, my distress was all gone, and I was happy in heaven. From that moment to this, twenty years, I have never had a dark hour. It has been all light in the Lord."

One who knew him well says, that "for thirty-five years he lived a perfectly blameless life, beloved by everybody." "On a fine summer morning," my friend writes, "the glorious old-new creature would crawl out-of-doors, and, seating himself on the grassy bank in front of his humble home, turning his sightless eyes to the sun to feel its warmth, would say, 'The door is open into heaven, just a little while, and I shall soon see Jesus again. I shall know him. He will look just so.'" And so he lived until he fell asleep in Jesus.

This is written "that ye may believe." Jesus can save the chief of sinners. But does someone ask, Why does not God convert all men in that way? I reply, I do not know. And to insist upon an answer will be to meddle with secret things that rightfully belong to God. It is enough for us to know that he can and will save to the uttermost all that come to him. There is hope for the worst. Believe it, poor lost sinner, believe it, all who are going forth into this poor lost world with the gospel of his salvation. A look into the face of Jesus made Peter weep, and Parsons trust. Both became new creatures in him who turns none away empty that come to him. Hold Christ before lost men!

## THE PLAIN WAY.\*

BY REV. M. HARRY.

TEXT:—The wayfaring man, though a fool, shall not err therein. Isa. 35: 8.

It is agreed on all hands that our text describes a most blessed and prominent feature of the Way of Life, as finally unfolded and established by the gospel. It is a most emphatic declaration that this "way" is exceedingly plain, a fact most welcome to every soul that "seeks after God," but most distasteful to the enemy of all righteousness. Not only so, it is a doctrine contradicted by the practice and teaching of the great majority of evangelical Christians themselves. The necessity of enforcing the teaching of the text appears from the following considerations:

1. The Church of Rome points to the divisions of Protestant Christians, who say, "The Bible and the Bible alone, the religion of Protestants," as the sufficient proof that it is not plain and cannot be understood by the common people.

2. The infidel also points to the same divisions as the evidence that the Bible contradicts itself, and seizing upon certain traditional interpretations of some Scriptures, he easily shows that they contradict the obvious meaning of other plain ones.

\*Preached at Independence, N. Y., March 31, 1894, and requested for publication in the SABBATH RECORDER.



3. The unbeliever, observing these contrary views and practices, says, "How do I know what to believe and do, or what church to join?" and Satan, taking advantage of his perplexity, easily tempts him to dismiss a subject he cannot understand, and so retains a subject in his power.

Thus it is evident that these unfortunate differences of views and practice among the Lord's dear people is a mighty obstacle in the way of the success of his cause. Indeed, only a partial success can be attained while they excuse and justify them. This partial success means that millions will thereby be unsaved. Shall you and I be parties to a condition among God's people that will prevent them from saving millions of souls? For Jesus prayed "that they all may be one, that the world may believe that thou hast sent me." John 17:21.

How, then, does it occur that so many say, "Well, we can't all see alike," and thus charge God with folly when he says, "Even a fool shall not err therein"?

1. The doctrine of the text is directly opposed to unsanctified human nature, which "loves darkness rather than light," and hence the mysterious, dark, and superstitious are more welcome than the clear and manifest. When men cannot successfully disprove an unwelcome truth, it usually answers their purpose to be able to say, "Well, it is not plain, any way, and therefore it is not important what I believe about it," and thus dismiss the matter as "non-essential," any way.

2. A special occasion for the impression that the rule of duty is not plain, is furnished by vicious interpretation. The Church of Rome appeals to 2 Pet. 1:20, "No Scripture is of any private interpretation," as proof that private parties, or common people may not read and interpret Scripture as they understand it. If the apostle meant this why did he in the preceding verse enjoin all "to take heed" unto the Scriptures "as unto a lamp that shineth in a dark place"? And why did Christ himself say, "Search the Scriptures," and Paul also, charge "Prove all things; hold fast that which is good"? It is evident that he meant we should not interpret Scripture according to our own selfish interest, and regardless of other Scriptures. She also appeals to Peter's other statement (2 Peter 3:16), that Paul wrote of "some things hard to be understood." This is true only of "some things,"—the nature of the New Birth and Resurrection, visions—"in the body or out of the body," the second advent, the end of the world, etc., of which Paul wrote, are hard to be understood. Who can? Can the church, priest, or pope, better than others? Since only some things are of this nature it follows that other things are not hard to be understood. And our text, with trumpet blast proclaims that the Highway of Holiness is plain enough for a fool.

3. Luther's rule, "that whatsoever is not forbidden in the Scriptures may be allowed, has been a fruitful source of unscriptural teaching and division, for by the license of this principle men have "added to the words of the book" "wood, hay, and stubble," if they have not also "taken from them" "gold, silver, and precious stones." By this licentious principle the numerous church fasts, and feasts, sacraments, confirmation, infant baptism, and many other things, were retained from the Church of Rome.

4. Another common and quite popular way of justifying the divisions of Christians into sects, on the assumption that "we can't understand alike," is to represent these divisions, as

parts of the "Army of the Lord,"—"The Methodists constitute the cavalry, Presbyterians and Congregationalists the infantry, the Episcopalians the artillery, and the Baptists the navy, for they go down into the water." Unfortunately, for this figure, the many other sects have no place unless they join these larger divisions, or be simply "hangers on." But the Scriptures know nothing of such an arrangement of God's people, but expressly forbid "schisms," and "divisions." John 17:21, 1 Cor. 1:10, Eph. 4:3-6.

A similar impression is made in likening these divisions as "branches" of the "True vine." Jesus did not say of sects, "Ye are branches," but of the individual disciples then before him, "Ye are the branches." John 15:5.

5. Still another occasion of these diverse views is caused by mistranslations, and no translation. It is well known by scholars that if the Greek word *baptizo* had been translated by any of the terms by which it is defined in any standard lexicon, there could never have been any controversy on "modes of baptism," among those accepting the Bible as authority. So also the Revised Version of Acts 2:47, and Jude 4, show that the doctrine of unconditional election and reprobation is both unscriptural and unreasonable.

These explain how, and why so many, even of Christian people, look upon the Scriptures, not as a "revelation," but as a "riddle," or an "old fiddle," on which any one may play any tune he likes. Such a view dishonors God, and is an insult to men. This will appear, as we now attend to the evidences of the truthfulness of the teaching of the text. We almost hesitate to set in order these proofs. We feel a little like trying to prove that two and two are four, that God is God, so plain is it. But since so many persist in saying, "We can't see alike," and look upon this disagreement as not only excusable, but as necessary and justifiable, it becomes our duty to prove that even a plain thing is true. Let it be understood that we do not maintain that we can easily understand every subject the Scriptures treat, but The Highway, The Rule of Life, or the "The commandments of God," and "the faith of Jesus," (Rev. 14:12, Eccl. 12:13, Mark 10:17-21, John 14:6.) that is, all those precepts, duties and fundamental doctrines in which God's people must agree in order to walk together, and "be of one mind, of one judgment," are indeed as plain as the text declares.

#### WHY?

1. Do the Scriptures anywhere affirm, or intimate, that God's commandments, or the divine rule of life, is not plain? Where do they say God's people may justify diverse practice by saying, "We can't see alike?" Does not Paul attribute divisions to carnality, when he says: "While one saith I am of Paul; and another, I am of Apollos, are ye not all carnal?" Is it not beyond doubt then, that when Christians say, "We can't see alike," it is really saying, "We are too carnal and too wicked to agree about a thing that is plain enough for a fool?" Indeed, is not the whole economy of salvation designed to make God's people of "one Lord, one faith, and one baptism?" Has he defeated his purpose by making it so "doctors can't agree?"

2. Are not the vast majority of mankind very ignorant, and do not all have "hearts deceptive above all things," and therefore imperatively need a plain way? Who that knows the manifold infirmities, and immeasurable needs of men, and believes that God is infinite in

wisdom, goodness and power, and yet, at the same time believe he has given them a rule of life, so dark that one must say he commands me to do this, and another he tells me to do that? Now since we are required to keep every command (Matt. 5:19, James 2:10, 11,) it follows that they must be plain to every one, otherwise God commands some to do what they cannot know.

3. If they are not plain, we are left to the mercy of a heartless priesthood, who are only too willing to interpret for us as their selfish desires shall dictate. The mischievous plea that God's will is not plain was the wide door through which the flood of heathen mysteries and traditions of men poured into the church from the second century onward, destroying its life and power from that day to this. And as long as men will say, "It is not plain," they will be easy victims to the shams of tradition, for as sure as a man believes he cannot know God's will in any matter, the devil will have a thousand wrong ways for him to go into, one of which he will surely enter.

4. The simplicity of the divine will appears when we consider the number and character of God's commands. Only ten! See Ex. 20:1-17. And Christ further simplifies them by comprehending them under the two great commands of supreme love to God, and equal love to man, affirming that the "whole law and the prophets" hang upon them. Matt. 22:37-40. Of course no one needs to be told that this includes the only typical rites of the gospel—baptism and the Lord's Supper. How few and simple! Who cannot understand? By them, and according to them are all human duties to be performed. Both Solomon (Eccl. 12:13), and the "Greater than Solomon," declare the "whole duty of man" is comprehended in them.

5. But the misfortune of disagreement intensifies when we consider that about the only thing that divides evangelical Christians is a difference of view and practice concerning only three things—church government, baptism, and the Sabbath. Now, if the way is plain, and God's people are to speak the same things and be of the same judgment, these things must be too plain for them to differ about, too plain for any controversy. What are the facts? Was not church government uniform in New Testament times; that is, was it not the same in Judea as in Galatia; and in Galatia as in Greece or Rome? Were not the churches then equal to, and independent of one another; and each a complete body of Christ and empowered to order its affairs independent of the intervention of any and all others? Were not the bishops or elders the equals in authority to one another? Had any one official or legislative authority over brother bishops, or over the churches? Was there any such thing as pope, cardinal, dean, archbishop, or bishop over bishop. Were not bishops or elders, and deacons, the only officers known to the New Testament churches? Indeed was not New Testament church polity about simple enough for the "fool"? But who can understand many modern forms of church government? Even those eminent ecclesiastics who are set to interpret often disagree!

As to baptism was it not plainly only one thing, or plainly two or three things? Is it not evident that immersing a believer in water, and sprinkling another with a few drops of water, are two distinct, different acts; and if so, should be called by different names? If one is baptism is not the other something

(Concluded on page 652.)

## YOUNG PEOPLE'S WORK.

### A FEW MORE QUESTIONS.

EDWIN SHAW.

Dear Mr. Editor:—I am glad to see your new department of questions and answers, for I have a question to ask. I am living in a town where there are no Sabbath privileges. Do you think it advisable for me to identify myself here with church work, C. E. Society, Sunday-school, etc.? My friends seem to fear that if I do so I will lose interest in our own denominational work. If I should decide to confine myself to home study, can you suggest anything better than the Blakeslee Lessons on the Life of Christ?

Yours truly,

PERPLEXITY.

I do not fear that any person who reads the RECORDER, and takes enough interest in our denomination to write a letter to the Young People's Department will lose any interest in our work by identifying themselves with the church work of other denominations, when they are situated as you are at present. It seems to me from personal experience and from observation, that when circumstances place our young people in societies where there are no Sabbath-keepers, that positive good rather than harm comes from engaging in the Christian work of other churches. Be true to your colors and you will have ten times more opportunities of testifying to the Sabbath truth, than you will if you withdraw yourself from all public effort in the lines you mention.

As to your second question, while I believe that the Blakeslee Lessons are most excellent, I would suggest that you try the "Bible Study Course for Organizations for Christian Work," prepared by the American Institute of Sacred Literature, of which William R. Harper is principal, Hyde Park, Chicago, Ill. You may have noticed an article in the RECORDER of Sept. 27th, on this matter, which was very good.

Dear Brother:—I have enjoyed your questions about the Associations so much. May we not have more of them? I think that most of us know altogether too little about our men and churches.

M. A. S.

I am glad to know that at least one person was interested in the questions to which you refer. At some future time perhaps there may be a continuation of the subject. The reason why I stopped sending questions about the denomination to this department was somewhat complex. In the first place I realized that the class of persons whom I wished to interest in denominational work very likely did not see the questions at all. It was the old problem. You know that the people who attend prayer-meeting have to bear the scoldings of those who are absent, and people who are always prompt and on time must endure the criticism of the tardy ones who are not there to hear it. So here, too, I felt that those who read the paper had no particular need of being stirred up to a study of our denomination. Then, in the second place, the questions were only intended to suggest a method of study, and I felt that if people were interested they would continue the work by themselves, or in the Junior Society or Sabbath-school. Then again, it seemed to savor too much of a catechism, and I thought it was perhaps hardly suitable for the pages of the RECORDER, especially as no one said or wrote anything to me in its favor. If I had the money I should like to prepare a denominational "year-book," for children, and give a copy to every child under twenty years of age in our churches. It would consist of questions and answers with

a few maps and diagrams, and, perhaps, a few pictures of school and church buildings. I should request every Sabbath-school teacher and Junior worker to spend five minutes each week in class, using this "year book" as a guide. I firmly believe it would be a good thing.

Dear Brother:—How much time do you think a girl seventeen years old ought to spend in combing her hair? This may seem like a foolish question, and I presume it is, but I wish you would tell me what you think about it.

N. A. B.

1. A young lady should spend enough time dressing her hair to keep it clean and neat. She should brush it more and heat it with a hot iron less.

2. A young lady is quite excusable for spending more time in dressing her hair for special occasions, but she should not spend so much time that she will keep her escort waiting, and, if she have some part on the evening's programme, thus perhaps keep a large assembly of people waiting fifteen minutes.

3. A young lady should never spend time dressing her hair when she ought to be helping her mother with the work of the household.

4. A young lady should never spend time dressing her hair when each additional touch adds to her vanity and cherishes a desire to attract the attention and the admiration of those about her.

5. A young lady should take plenty of time to dress her hair before going to church, but not so much as to make her late at the services, especially if she be the organist or sing in the choir.

6. A young lady who has beautiful hair which is very becoming to her, should spend less time dressing it than the young lady whom fortune has not thus favored.

7. The way in which a young lady's hair is habitually dressed is to me a very marked exponent of her disposition. It is the first thing I notice about a lady's toilet. Then use all the time you need, but do not misuse it.

## OUR MIRROR.

### PRESIDENT'S LETTER.

The week has rolled around before we are ready for it again. We have not seen as many give their hearts to Christ since we last wrote, as we would like, but we have seen the Holy Spirit come in power, people have been so deeply convicted of sin they could not keep their seats in the meeting. Some have confessed him, and some have tried to get away from it. The Holy Spirit has done all men would let it, and is following many who dare not come to the meetings at all. Some come occasionally. So far this week unconverted people have almost entirely withdrawn from the meetings. The prayers of Christian people offered for us here have been answered, men have been forced to decide, for or against. They say the fault is mine, it is so plain, they will not stand it; they are compelled to take sides, this they will not do, yet they have all the same, and many of them on the right side, and the remainder are not proud of their position, judging from appearances.

I wish the saloon, the gambling element, and those who handle foul or infidel papers or books would wax bold while I am here on the ground, and not forget me until I am gone, and then think of something wise or smart to sling. I have no bad blood in this matter, have been treated royally here and, shall follow with my prayers this place. I think I never saw a bet-

ter opportunity offered to three churches than is offered here to redeem a place from sin and souls to Christ. God can demonstrate that "they that be with us, are more than they that be with them." Four were baptized Sabbath day, and four came by letter to our church. I think nearly every one here knows who they are serving, which way they are going. We do pray they may have the courage of their convictions.

E. B. SAUNDERS.

DERUYTER, N. Y.

### RESOLUTIONS OF RESPECT.

WHEREAS, Our all wise heavenly Father has deemed it best to take unto himself our beloved brother, Ahva F. Randolph, therefore

Resolved, That while we, the members of the Y. P. S. C. E. of the First Hopkinton Church, recognize the loss of a faithful member, yet we bow in humble submission to the divine will, and

Resolved, That we commend his cheerfulness, his faithful performance of duty, his noble Christian character; and that we will let our remembrance of him inspire us to attain to the ideal Christian life. And

Resolved, That we extend our heartfelt sympathy and that we pray to God to send his Holy Spirit to strengthen and comfort the bereaved family.

COMMITTEE.

### OBITUARY.

Ahva F., eldest son of Rev. L. F. and E. J. Randolph, was born in Greenbrier, W. Va., April 2, 1870, and died at Alfred, N. Y., Sept. 29, 1894, aged 24 years. Bro. Randolph professed faith in Christ when quite young and became a member of the Seventh-day Baptist Church of Greenbrier, W. Va. And his life has been one of Christian growth. He sought opportunities to develop his gifts, both of mind and heart. He was a general favorite with young and old. He met death trusting in Jesus and we believe that he is now resting in him. After the services that were held in his honor at Alfred his body was taken to his home in Hopkinton, R. I., where his funeral services were held on Tuesday, Oct. 21, at 2 o'clock P. M.

The funeral services were as follows: A choir of young friends from Ashaway sang "Abide with me," Rev. A. McLearn read John 11:1-27. Prayer was offered by Rev. E. P. Mathewson, a Baptist brother. The choir sang "Peace be still," the sermon by Rev. George J. Craudall, from John 11, and a part of the eleventh verse, "Our brother sleepeth." Theme, Jesus and his friends. Leading Thoughts, I. Jesus loves and sympathizes with his friends. Sometimes this is hard to understand. His sympathy shown in his conversation with Martha, with Mary, in his sufferings and tears as he went to the grave. II. Jesus's reasons for staying away. (a) He was engaged in revival work. John 10:41, 42. (b) God was to be glorified. John 11:4. (c) The faith of the disciples confirmed. John 11:15. III. When Jesus shall awaken our friend it will be a better awakening than that of Lazarus. After the sermon Rev. A. E. Main spoke words of sympathy and eulogy, showing the high esteem in which our brother was held among the teachers, the students, and the people generally in Alfred University and vicinity. Then Rev. O. U. Whitford offered prayer, the choir sang "Sometime we shall know." The floral tributes were very beautiful.

G. J. C.

LET none stand back as if their sins were too great to be forgiven, or their case too bad to be cured. Jesus is an advocate who never lost a cause, a physician who never lost a patient.—*Dr. Guthrie.*

## OUR YOUNG FOLKS.

## THE QUEERNESS OF MARGARET MANNING.

LAURA UPDERGRAFF.

The meeting of the Christian Endeavor Society was proceeding quietly and properly. The new minister came in and took one of the vacant chairs in the back of the room. He believed in letting the young people manage their own meetings, and so was free to observe the promised characteristics of the church to which he believed himself called. There were many types in this meeting that are found in all,—the young man who talked in rather dramatic style, and with the air of thinking he did it very well; the girl who spoke rapidly, and with almost a free and easy manner, not rising; her neighbor who so visibly lifted her cross when she faltered a short text; the jolly man on whom all smiled before he spoke, and who seemed bubbling over with good will and cheerfulness. On these and many others the new minister beamed mildly. Their theme was the business methods of the Bible; and the ten commandments and Proverbs held an undivided attention till a slight girl rose whom the minister had not seen before.

"Our ideal seems to go no higher than a good Jew," she began, in a clear, impatient voice. "We talk about the ten commandments; we, as Christians, have much more to do with the eleventh. We are advised to study the Proverbs of Solomon as a guide in business; no one has mentioned the Sermon on the Mount. Surely this is not a Jewish synagogue, yet why, in a Christian temple, is the very spirit of Christ lost sight of?"

There was a little hush after she sat down with flushed cheeks. The new minister forgot himself and leaned forward to ask some one who she was.

"Margaret Manning," the young man answered, and added, "She's a queer girl."

Then, as the meeting broke up, still under a little excitement from that last speech, a girl was heard to say to her companion, "Isn't Margaret Manning awfully queer?"

There certainly was something peculiar about this self-religious young person, and the next day when the minister's wife had a call from a neighbor, this queerness was again cited.

"I see Margaret Manning's back," said Mrs. Young. "She's been teaching in the city. Now, my niece's husband, they live down there, said she was doin' mighty well, gettin' a bigger sal'ry than most men do here in Reedland. And think o' her givin' it up and comin' back here! But she always was queer. She'll be a power o' help in the Sabbath-school and such things; still, it makes me mad to see her come back on account of Smith Ellis, after everybody knows how he's treated her."

"What of Smith Ellis?" inquired the minister who (a cynic might have said), from his association in the missionary meetings and Aid Society, was fond of a bit of gossip—just a mild, harmless bit, of course.

"La! Ain't you ever heard of Smith Ellis?" asked Mrs. Young.

"Certainly. He's said to be the richest man in town, and has been pointed out to me some fifty times as an infidel."

"Well, some people are always tryin' to sick a minister onto an infidel, like they try to get up a dog fight," sagely commented Mrs. Young. "Smith Ellis has got money. Some say he made it; some say he stole it. The poor people of this town have carried the bricks for his fine house. They don't say much good of Smith Ellis, but everybody thinks a sight of Margaret Manning, if she is queer. And do you mean to say you ain't heard about the way he treated her?"

The minister excused his ignorance by reminding her of his recent advent among them, and she indulgently made ready to enlighten him. Just here the bell rang and some one asked for the minister, who, after a moment's absence in the hall, returned laughing.

"Talk of angels, you know, Mrs. Young," he said. "It seems that messenger was from Smith Ellis himself."

"Dear me! did I forget that he was sick? That's why Margaret came back. He was so cranky nobody could stay in the house with him. You see he used to be her gardeen, as I was goin' to tell you. But what does he want of you?"

"I am going to see," said the minister, taking up his hat and going away. Then Mrs. Young told the minister's wife a long story.

But the minister was walking up to the great house of the town. He remembered hearing that no minister had ever entered it. When Smith Ellis' wife had died two years before, people said she was buried like a dog. That was not true. The undertakers buried her, but no Christian burial service was said.

The door was now opened to this first minister by a colored servant who bowed and mumbled as he led him into a musty library to wait while he carried some message to his master.

There was a deal of character about the untidy room. Cigar stumps lay about the rusty grate; great files of sporting journals were on the floor and late numbers on the table. Many volumes on the shelves were those of which the minister had heard but never read. He was examining one rather gingerly when the old servant returned to lead him away. Through that most desolate thing, a house which holds no home spirit, the minister went to find the builder and master of it all.

Smith Ellis lay in his crumpled bed, and looked at his visitor with eager, feverish eyes. His room was neat and pleasant, with a subtle air of cheerfulness not in the rest of the house. A vase on the table held some fresh roses, and the wind moved the white curtains softly at the shadowed windows. The minister glanced about expectantly, after he had greeted the invalid, for that other presence which the room expressed.

"She isn't here," said Mr. Ellis, as if he had spoken the thought. "She will be away a long time, and I wanted you to come here and tell me about him, her Christ, you know. I don't care for any of that cant most people call religion, those hypocrites who don't mean anything they say." He took a small mirror from the bed and regarded the outlines of his face as he talked. The minister noticed how his hand trembled.

"I've been trying to see myself," he went on. "It's not a good face. There are lines there that time never makes in good faces. It's published to the world just about what I am. I am not a man to be trusted. But people do trust me, or have. Margaret Manning's father trusted me. He left me her fortune to take care of. It was not as large as some people will tell you, but it was all I had to work on for a long time. When Margaret came of age I didn't do the fair thing by her, not at all. You see I am talking straight now. Some people said she she could make it warm for me if she chose. Some wanted her to try. I wish she had tried. I have studied the thing well. The best lawyer in the state said she couldn't touch me. But do you know what she said to me?"

He raised himself on his elbow and leaned toward his listener. The minister, alarmed by his excited condition, sought to soothe him. "Never mind, he said, gently, "it is all past long ago."

"But let me tell you. I sent for you to tell you. When I told her I wish'd she'd try the matter in the court, she said: 'I've taken the matter to a higher court, and it must be tried there.' 'I've remembered it every day these last four years. Sometimes I wish she'd go away, but I want her here. She's the only one that understands."

He sank back on his pillow and went on in a weaker tone. "I can't stand trial in that higher court. Do you see?" A light of delirium flashed for a moment in his eyes. "I have nothing to do with it. I will be tried here;" then he added faintly but naturally, "and her case is not the only one against me."

"Though your sins be as scarlet, they shall be white as snow," quoted the minister softly.

"Yes, yes," began the faint voice again, and its owner seemed to struggle with some problem; "but I can't even make a restitution of the money. She heard that in the city; that's why she came. Nobody knows it here yet, but every-

thing must go. And she was sorry. I seemed to have a sure thing, but it went against me. She wouldn't think this even an honest debt. But let that all go. Tell me about him, her Christ, you know, who was the friend of publicans and sinners, and who came to save that which was lost. I heard her reading about it to my wife long ago."

Then the minister, whose heart and mind were full of the wonderful word of life, told him softly of the Christ, as he would have told the story to a little child, and the weary man listened with closed eyes until he fell asleep.

Then the doctor came in and the minister went away. He met Margaret on the steps returning. In answer to the question in her face, he said: "Mr. Ellis sent for me. He has told me many things. I can not but admire the spirit of forgiveness you have shown where many would have felt a far different course warranted."

"You are a minister," she said. "How as a Christian could I have done anything else?"

The minister coughed. "Many called so do act differently when they are wronged," he answered.

She lifted up her beautiful eyes to his. "If my living Saviour has 'all things' in his hands, could a mere man 'wrong' me?" she asked, smiling. "I have wanted for nothing."

The minister's eyes were misty, his hand trembled as he held it toward her. "They say you are a 'queer' girl, Miss Margaret. It is with the 'queerness' of heaven."—*The Kingdom.*

## A SURPRISE PARTY.

Rosa Morris is ten years old. The family counts two boys older and three girls younger. One and two and three are six.

But Mamma Morris says she isn't at all like the old woman who lived in a shoe; she has not so many children she doesn't know what to do.

And Papa Morris says if their small house seems full at night, when they are all gathered in, it is the more like a nest of birds.

Then the brood warble a gay chorus, "Birds in their little nests agree."

Rosa, who commonly helps care for and amuse the others, had been ill in bed for a few days. How much she was missed, indoors and outdoors, cannot be told.

"What shall we do?" they kept saying to one another. "O dear, seems as though we were most all sick abed, or gone away."

"Who will sew our kite for us?" sadly asked the boys. Mamie whined, "Somebody put on me a clean apron." Little Lucy moaned, "We's so mis'able."

At last Flora, who is eight years old, said "I think it is our turn to do a little for poor Rosa, now that we begin to see how much she always has done for us. I am going to get some golden-rod to make her room bright and pretty."

The pleased little sisters cried, "We too!"

"I know where the blackberries are ripe," said Edgar Morris. "I'll pick a cupful for Rosa."

Roy Morris added, "I'll bring her some of the great red apples from the tree on the hill."

I assure you it was quite a surprise when the sisters and brothers, from the least to the greatest, filed into the bedroom where Rosa lay propped up by pillows, and gave their gift.

"How very good you all are!" exclaimed the little invalid, taking the flowers and fruit. The color came to her cheek, the light to her eyes, and she continued, "This makes me feel almost well. To-morrow I am going to be dressed."—*Our Little Ones.*

A SCOTCHMAN was blowing the trumpet, or bagpipe, for his native land, asserting that the inhabitants thereof were immeasurably superior to Englishmen, when a disgusted Southron broke in with:

"Look here now, there's no use in you Scotchmen trying to make yourselves out so much cleverer than Englishmen, for, if Darwin is correct, both have descended from monkeys."

Mac replied: "That's where you're wrong. Englishmen have descended from monkeys right enough, but Scotchmen have ascended from monkeys."

## 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: 21-24.
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 III—A SABBATH IN CAPERNAUM.

For Sabbath-day, Oct. 20, 1894.

## LESSON TEXT—Mark 1: 21-34.

GOLDEN TEXT.—He taught them as one that had authority, and not as the scribes.—Mark 1: 22.

## INTRODUCTORY.

GENERAL STATEMENT.—This lesson may be considered with profit under four heads: The *gospel*, *law*, *overs* and *triumph*, of the kingdom of God.

PLACE.—Capernaum and vicinity. Capernaum was a town on the western side of Gennesaret, or the Sea of Galilee. Its exact site is now disputed as it has long since perished. This was called the Lord's "own city," and is the scene of many mighty works. On account of the unbelief of the people it was fearfully denounced.

## EXPLANATORY NOTES.

IN THE SANCTUARY. 21. "On the Sabbath-day." There were annual and ceremonial Sabbath or holy days. This was the weekly Sabbath of the fourth commandment which was the definite seventh day of the divinely arranged week, each day in the divine order beginning at sunset (verse 32, see also Lev. 23: 32, Gen. 1: 5, 8, 31). In this synagogue he gave his disciples a lesson in catching men. Paul upon his conversion began to preach Sabbath days in the synagogue. They continued to worship and teach in synagogues until turned out of them. Have we no reason for ceasing to labor in a church until we are turned out of it? 22 "Astonished." But not converted. "Doctrine." His teaching. Had manner and spirit were so different from men. "His authority." He did not, like the Rabbins, teach on the authority of other great teachers. He appealed to the moral consciousness of his hearers; to the law of God written in their hearts. Every word was truth, a part of his own being. 23. "An unclean spirit." Yes, a devil in the sanctuary. Any there to-day? Demons, or unholy spirits know Jesus, his power, and divinity. This is not mere insanity. Unclean has reference to the moral character and state of these unseen spirits. 24. "To do with thee." A wish not to be disturbed. "To destroy us." Jesus had said nothing, guilt accuses and condemns itself. Fear of destruction is the result of sin. The wicked have no peace. "The Holy one of God." The Messiah, who is eminently pure, equal with the Father (Dan. 9: 24). 25. "Rebuked." Chid, or commanded him, the devil, not the man. "Hold thy peace." Be silent, rest ain thyself. "Come out of him." Proof of Jesus' power and divinity. 26. "Had torn him." Doomed to obey, the unclean spirit is yet malignant. Such a disposition would do evil even while appearing to be obedient. "Cried with a loud voice." A cry of rage, spite and despair. "He came out of him." It was a real possession of the soul by a personal evil spirit, or spirits. 27. "All amazed." This was a new display of almighty power. Jesus did this by his own authority. "What thing is this." What is the meaning of this conflict between a demon and Jesus and the latter's complete authority over it? "New doctrine." Mode of teaching. Called new because of the claim and proof of authority over fallen angels and spirits of the unseen world. "Commandeth he." No charm used, the demon obeys the simple voice of Jesus. 28 "Fame spread abroad." The impression that Jesus was the Messiah.

JESUS IN THE HOME. 29. "Entered into the house." Which was in Capernaum. Peter by leaving all to follow Jesus has spared to him his wife's mother. There is much gain in forsaking all. But what becomes of the Roman Catholic claim to Peter as first Pope and vicegerent of Christ? If wrong for priests to marry

why was not Peter rejected by Christ? 30. "Lay sick." Suffering is everywhere. A Christian's home is not exempt from sickness. 31. "He came." Willingly, always ready to do good. "Lifted her up." Restored to health. "She minister unto them." A fever usually leaves one very weak. The period of convalescence even is a dangerous one. When Jesus heals, health and strength is given.

JESUS IN THE CITY. 32. "At even, when the sun did set." The people of God then regarded the divine order of days. They would not, with their conception of the Sabbath, use any part of the holy day from sunset to sunset for work or extra effort to gain health. Jesus never upbraided them for strict observance of the Sabbath, but for false interpretations and traditional observances which forbade even merciful acts on the Sabbath. It is lawful to do good on the Sabbath, but doing good is not using the sacred hours for picnics, family reunions, secular visits, unnecessary chores, etc. 33. 34. All the miracles of Jesus are not recorded in detail. They were not few in number.

A LEADING THOUGHT.—Christ's wonderful deeds prove the truth of his words.

ADDED THOUGHTS.—The true way to observe the Sabbath is to follow him to the sanctuary, worship him with others, study his work, keep it religiously as well as restfully. We are safe in following Christ. In giving up all to follow Jesus we gain all things needful. The divineness of Christianity is marked by its seeking to help, save, cure body and soul. If we are healed by the Great Physician we will minister to others.

## CHRISTIAN ENDEAVOR TOPIC.

(For week beginning Oct. 14th.)

WONDERFUL TEACHINGS. Mark 1: 22, Isa. 9: 6.

The teachings of Jesus were wonderful because so different from those of the Doctors and Rabbins of his day. Many of them were harsh and denunciatory, doing violence to the law of social intercourse. They failed often in the respect due from one man to another. They censoriously judged those who differed with them. Not so with Jesus. In reproving his bitterest enemies it was in the spirit of love and tenderness. He was mild and kind and had respect to the social customs of men. Wonderful were his teachings and astonishing to the people because there was a nameless kind of power in his manner of handling the truths he uttered. His was a personal power, for his teachings met the soul wants of men, and then conscience could but endorse them. He spake "with the authority of one who knows." Having been in heaven he could tell men the way there. As the kingdom of heaven was his own kingdom, he its Head, he knew and proclaimed its principles. There were no guesses, no inferences, no reliance upon the wise sayings of other teachers, he was *The Teacher* from above, even God himself speaking to men. He was no mere interpreter of the law but the Lawgiver. His was the direct message of God Almighty and therefore astonishing and wonderful. And which of his teachings seems to us most wonderful? It is hard to tell, all is so divine. It may be that most of us will say, The doctrine of God's love for fallen man surpasses in wonder all others.

SCRIPTURE REFERENCES.—Christ teaches as God, John 4: 19, 21, 24-26. He gives life, John 5: 17, 21, 22. Fruit in him, John 15: 1, 4, 5, 7, 8. Gives reward, Matt. 19: 26, 28, 29. Gives pardon, Luke 15: 20-22, 32.

—SPEAKING OF the teacher's use of lesson helps, and lawful use, we did not infer that the lesson he is to find was not to be in the Bible text which contains it. Of course his study should center in that text, and it does when he properly uses his helps.

—SOME people seem to think that when a teacher or scholar consults his helps he is not studying the Bible, but pinning his faith on somebody's exposition of it. Now this is not true. Teacher and scholar have a right to use all the helps available in their lesson study, nor are the chances greater that they will stray any farther from the truth than those who pride themselves on getting at the meaning of the text without any helps whatever.

—THE Ethiopian was very glad to have a lesson help when he studied Isaiah 53. Philip's commentary was not then published, but the exposition was the same as it came from his lips as we would get it if it had been printed.

—THE fact is there is a good deal of conceit among people who denounce lesson helps. Do they suppose that when they study the lesson alone that their conclusions are more apt to be correct than others who write down the results of study and publish them?

## THE PLAIN WAY.

(Continued from page 649.)

else? Does not anyone, able to find the definition of *baptism* in any Standard Greek Lexicon, know that it is defined by such words as immerse, dip, plunge, and similar terms, and never by sprinkle or pour? Does not this fact settle the question, or did Christ use the wrong word? Besides, which of these very different acts represent washing, burial and resurrection, as the Scriptures teach? See Acts 22, 16, Rom. 6: 3, 4, Heb. 10: 22

The Sabbath question is, if possible, even plainer, for while the Lord does not stop to define the word baptize, he does define the term Sabbath, for after commanding, "Remember the Sabbath-day to keep it holy," he stops to define, saying, "The seventh day is the Sabbath of the Lord thy God." And knowing that by and by men would say, "The Seventh-day Sabbath was only for the Jews." He declares "The Sabbath was made for man" (mankind, the race, for so *anthropos* is defined). Mark 2: 27. "But it was changed by Christ and the other apostles to the first day." If so, it was made *only* for Jews, and Christ is a liar! But, reader, if it "was changed," and our text be true, it must be plainly revealed, and here are the Scriptures that some men say contain that revelation. John 20: 19, Acts 20: 7, 1 Cor. 16: 2, Rev. 1: 10. Will you search and see?

For Christians to hold "we cannot see alike, they are not plain," is like that family who received a letter from the husband and father at the seashore, which upon reading, one says, "He writes he took a sea-bath, plunged in all over," but another says, "not so, he says he only sprinkled about a spoonful of water on his head while at the hotel before dinner."

They read a little further, and one exclaimed, "Oh, he writes he is coming home on the seventh day of the month," but another replies, "You are mistaken, he says he will come home on the first of the month." Then they argue, and quarrel a little, and not agreeing, they finally say; well we can't see alike, anyway, I'll go to meet him at the train on the first day, and you may meet him on the seventh day." An earthly father might possibly thus be misunderstood, but cannot, and has not our great and kind heavenly Father, been able to write a plain letter to his children? "He is able to make all grace abound toward us," and one thing he surely has done; he has made his will plain, "The word is nigh thee, even in thy mouth and in thy heart." "Search the Scriptures," and see.

Now it can hardly be said that in the foregoing, an argument is made upon these three points of difference between Christians. Only the simple facts that any one knows, or may easily know, have been stated, from which but one conclusion can be reached, which conclusion will verify the truthfulness, of the text. Reader, do you heartily believe the text? That God tells the truth? If so, will you ever say: "We can't all see these things alike," and thus charge God with falsehood when he says, even fools can't help but see it? Besides, if we can't understand exactly what God commands us, then of course we will, we must, put "wood, hay and stubble" into God's building (1 Cor. 3: 10-13), and "suffer less," for the "fire will try it of what sort it is." No, "let God be true, though all the world become a liar." The way of life is plain. "His commandments are not grievous." "The law of the Lord is perfect." For ever away with the thought that God in his commands tells you to do one thing, and another something else. He is the same yesterday, to-day and forever. He says the same things to us all. He commands the same things. And if we believe his Word we shall all agree that they are too plain for difference of opinion. Their simplicity makes argument unnecessary. As long as Satan can make men believe "we can't agree," he will keep them divided, and *God cannot bring them together*. Shall we longer help Satan to withstand God? Or shall we with joy and divine might shout so loud that all the world may hear: "The wayfaring man though a fool, shall not err therein."

## HOME NEWS.

New York.

SCOTT.—Seventeen years ago this coming winter, Bro. J. G. Burdick and myself came here and held a revival meeting, which proved to be one of the most wide-spread and thorough revival works Scott ever enjoyed. It is truly pleasing after nearly seventeen years of absence to return and see the many good results that are still following that meeting. The pastor of the M. E. Church tells me that almost the entire working force of that church are persons who came out into the service of God in that meeting. A number that were then converted have passed on to the other world. Of the large number that were then baptized but comparatively few have fallen back. Those that were then children have grown to be men and women, and many of them say that revival meeting changed the course of their lives by giving them different homes and surroundings in which to live. Our church here has passed through many hard struggles. A large number of the old and reliable ones have been called away by death. Some have moved to other parts. Some have turned aside from the ways of truth to go with the multitudes. There is still a remnant of the faithful ones who are striving to honor God by keeping his commandments and living faithful, godly lives.

Eld. B. F. Rogers stands in high esteem with all the people. He and his most excellent, Christian wife with the faithful ones are holding the fort and doing good work for the Master. Bro. J. G. Burdick and I, arriving here the last of week before last, found these few faithful ones in good working order and ready to do efficient work in the meetings. They have an excellent choir, which with Bro. Burdick as leader, was enough to insure the best of music.

We have held twenty-one meetings with fair attendance for the busy time of year. The interest has been good from the beginning. Some six or eight have professed conversion. Others are expressing a desire to become Christians. Some wanderers have returned. We are hoping and praying for still greater good.

Will the readers of the RECORDER pray for the good people here and the work in which we with them, are engaged. J. L. HUFFMAN

Kansas.

TOPEKA.—Plenty of fall rains, ground in finest condition for fall seeding. Times extremely stringent, financially. Wheat less than half a crop in Kansas, and but little more in this nation, with a world's shortage of all kinds of cereal food, still the finest of No. 2 wheat sells in Kansas, "delivered on board cars," at 30 to 40 cents per bushel, much of it is being fed to stock, while one-third of our people stint themselves for bread; such is some of the conditions. There are people here in this city who have been well bred, educated, refined, and of good moral habits, who do not know how they are to subsist through the coming winter, this is not the exception in this land of plenty. What is the matter! What has produced this condition that has been growing upon the nation for 30 years. Will the further destruction of the money volume help, would the making of diamonds the base of all values instead of gold, relieve the country? 1862 to 1878 this nation had paper money, the government destroyed paper first, then silver next; increased the war

tariff, and still want it put up higher, so as to shut out foreign customers for our surplus wheat, corn, beef, pork, cotton, etc., and compell the agriculturists to pay in the limited commodity, "gold," all debts, by being compelled to sell their farm products at a gold market price and take their pay in 63-cent dollars, just to please the Jews and their American brothers in the banking business. The teachers to whom the people look for guidance, have assisted, and legislation has done the mischief. P. B. M.

Colorado.

BOULDER.—Providence permitting, we are to hold preaching service on Sabbath, October 20th, at the home of Mrs. J. L. Roberts, 727 South Sherman street, South Denver, at 11 o'clock A. M. Take Broadway car to South Denver street car depot, then walk about three blocks. Mrs. Roberts knew very little of us till recently. She read in a Denver paper that a Seventh-day Baptist church was being built in Boulder. A communication led to a visit by the missionary, and the introduction of the SABBATH RECORDER, which she never saw till a few months ago. She is now a subscriber.

Our church building is making progress. Putting up stone walls requires time and plenty of hard work.

We are rejoicing in the prospect of visiting the baptismal waters next Sabbath.

Colorado has done very finely this year producing fruit and grain. One neighborhood, a few miles from here, reports 26 bushels wheat to the acre on an average, as reported by a threshing machine company. S. R. W.  
BOULDER, Colo., Oct. 3, 1894.

## SLANT RAYS FROM THE SOUTH.

There is a great feeling of unrest and dissatisfaction all through the South with reference to church government, usages, and kindred topics, but especially is this true on the subjects of baptism and the Sabbath. I know of nearly a dozen very able and influential Baptist ministers who admit the whole question of the Sabbath, but they still hold back.

I met a pastor in his own church where I was to assist in meetings, by request of the young men of that village, regardless of denominational differences. I was introduced to him after the congregation had assembled and the time for meeting nearly at hand. We sat down and talked over the work and prospects, etc. At last he said, "Bro. Hills, of what denomination are you a member?" I replied, "I am a Baptist." "Good for you brother, so am I a Baptist," he said. "But wait," I replied, "I am more than that, I am a Seventh-day Baptist." "Is that so?" he answered, "I have often heard of your people but never met any before. But don't you suppose I know you are right on the Sabbath doctrine? There is not a word inside the lids of the Bible to teach us to observe Sunday for Sabbath. The time will come when the Christian world will again observe God's law in its primitive purity. Sunday is wrong; it is all wrong and God's Spirit will yet lead men to see it as it is—nothing but pagan in its origin and nature. You are right my brother and I am glad to meet you, and welcome you to Christian work among our boys. May God bless you abundantly." So he went on with great feeling and enthusiasm putting the matter as strongly as I could.

"By the way," he said, "your little paper, the *Outlook*, is the *bravest, keenest* little sheet I ever saw, I have read it for years. Your edi-

tor, Mr. Lewis, is a wonderful man; never at a loss in meeting opponents and objectors. He is so manly, and fair-minded and his way is so straight-forward, he is every inch a man and a Christian."

He was so interested it was past meeting time before he could stop and change the theme. But he is still pastor of the largest First-day Baptist Church in all that region. I refer so fully to him as an illustration of the condition of thought and opinion of a very large percentage of religious workers and thinkers in the South so far as I am acquainted. Some are so candid as to own it in a manly way. Others fear results and would drive us out of their communities rather than to have their people come to know and think in channels of truth.

But the laity are also thinking in many instances on this subject. One day, before meeting in the tent, a man addressed a lady of more than ordinary intelligence and information, in this way, "Sister —, Bro. Hills keeps Saturday for Sunday, what do you think of that?" She answered, "He is right, for years I have been unable to bring myself to believe that it was right for us to observe the first day when the Bible teaches that we ought to observe the seventh, I never before saw one who obeyed the Bible on this question, but we all ought to."

This condition of mind is not confined to a few, but there are multitudes who are of the same mind. If they would do as they know and admit they ought to do, we could organize a strong church wherever we work. Our work, evidently, is to try to arouse the conscience and bring them to see that they ought to be "doers of the Word and not hearers only deceiving themselves," and also that the Word of God means what it says, "To him that knoweth to do good and doeth it not to him it is sin," and that, "Whosoever shall keep the whole law, and yet offend in one point he is guilty of all."

Fraternally,

GEO. W. HILLS

ATTALLA, Ala., Oct. 3, 1894

THESE Christians that are all ears and no hands—how terribly deformed they must appear in the sight of God!

## SPECIAL NOTICES.

☞ THE Yearly Meeting of the North Loup, Long Branch and Nortonville Churches will convene with the Nortonville Church, Oct. 19, 1894, continuing until the 21st. MRS. ALICE M. ECKLES, Clerk.

☞ ALL persons contributing funds for the New Mizpah Reading Rooms for seamen will please notice that Mrs. W. L. Russell is now Treasurer. Please address her at Plainfield, N. J.

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

☞ THE South Dakota Yearly Meeting will convene with the Pleasant Grove Church at Smythe, on Sixth-day evening, Oct. 19, 1894. It is hoped that Secretary Whitford will be present. We shall be glad to have a large delegation from the Scandinavian churches; also from the German brethren, at Wittenberg and Parker. Those coming by rail from the south, will please give notice of the fact and they will be conveyed by team from Egan. Those from the east will be met at Flaudreau. D. K. DAVIS.

SMYTHE, Sept. 28, 1894.

**THE** Yearly Meeting of the Seventh-day Baptist churches of New Jersey and New York City will be held with the Piscataway Church, New Market, N. J., Nov. 9th, 10th and 11th. The following is the programme, subject to such modifications as occasion may require:

Six-day (morning and afternoon), Sabbath-school convention, conducted by Rev. I. L. Cottrell and Rev. J. C. Bowen.

Evening. Praise service and conference meeting.  
Sabbath morning. Sermon. Rev. I. L. Cottrell.  
Afternoon. Sermon to children Rev. A. H. Lewis.  
Y. P. S. C. E. Prayer meeting.  
Evening. Sermon. Rev. J. G. Burdick.  
First-day morning. Sermon. Rev. J. C. Bowen.

Afternoon. Young People's Hour—half hour devoted to Junior work.

Evening. Lecture—Good Citizenship,—Rev. A. H. Lewis.

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

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

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

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

2:30 P. M. Devotional exercises led by the President. Address of welcome by Eld. S. W. Rutledge. Correspondence from Sister Associations and other bodies. Announcement of committees. Report of Executive Committee. Adjournment.

6:30 P. M. Preaching.

SIXTH DAY.

9:30 A. M. Devotional exercises led by Eld. L. F. Skaggs. Reports of Treasurer, Corresponding Secretary, Tract Committee and Committee on Education.

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

2:30 P. M. Devotional exercises led by Eld. G. Hurley. Missionary Hour, led by representative of Seventh-day Baptist Missionary Society.

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

6:30 P. M. Preaching by ———

SABBATH MORNING.

10 A. M. Preaching by ———

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

6:30 P. M. Preaching.

FIRST-DAY MORNING.

9:30 A. M. Hour for the South-Western Seventh-day Baptist Publishing Association. Miscellaneous business.

11 A. M. Preaching.

2:30. Essays and Exegesis. 1st. Essay on Missionary Work, by Eld. F. F. Johnson. 2d. What are the Marks of the Church of Christ? by Eld. J. B. Redwine. 3d. Exegesis: Keys of the Kingdom, by Eld. J. F. Shaw.

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

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Milton.....	\$ 11 00
Albion.....	9 75
Milton Centre.....	6 35
Walworth.....	5 20
Utica.....	2 35
Southampton.....	3 95
Rock River.....	4 25
Welton.....	3 45
Carlton.....	4 65
Dodge Centre.....	7 10
New Auburn.....	2 45
Grand Junction.....	95
Farina.....	8 05
Long Branch.....	1 50
Wood Lake.....	50
Stone Fort.....	1 40
North Loup.....	12 90
Milton Junction.....	9 75
Shepherdsville.....	30
Chicago.....	2 35
Coloma.....	95
Marion.....	85
Isanti.....	60

Pleasant Grove.....	2 40
Bethel.....	65
Tustin.....	65
Grantsburg.....	20
Dell Rapids.....	65
Marquette.....	55

SOUTH-EASTERN ASSOCIATION.

Salem.....	10 85
Lost Creek.....	8 40
Middle Island.....	5 10
Ritchie.....	4 60
Roanoke.....	1 70
Greenbrier.....	5 80
Conings.....	70
West Union.....	1 35
Salemville.....	1 70

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DeWitt.....	55
Eagle Lake.....	25
Hammond.....	2 65
Hewitt Springs.....	1 05
Providence.....	1 15

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Berlin.....	5 80
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Rockville.....	10 65
Pawcatuck.....	17 95
Woodville.....	90
New York.....	1 85
Greenmanville.....	1 40
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Cumberland.....	95

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1st Verona.....	3 85
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Cuyler.....	90
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**FRIENDS** and patrons of the American Sabbath Tract Society visiting New York City, are invited to call at the Society's headquarters, Room 100, Bible House. Elevator, 8th St. entrance.

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

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

**THE** Chicago Seventh-day Baptist Church holds regular Sabbath services in the lecture room of the Methodist Church Block, corner of Clark and Washington Streets at 3:00 P. M., Sabbath-school at 2 P. M. The Mission Sabbath-school meets at 1:45 P. M. at No. 461 South Union Street. Strangers are always welcome, and brethren from a distance are cordially invited to meet with us. Pastor's address: L. C. Randolph, 6124 Wharton Ave.

**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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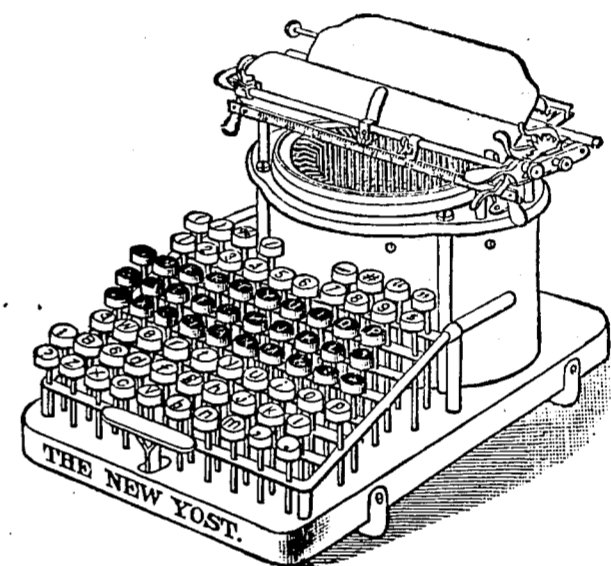
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**THE** Seventh-day Baptist Church of Hornellsville, N. Y., holds regular services in the lecture room of the Baptist church, corner of Church and Genesee streets at 2:30 P. M. Sabbath-school following preaching service. A general invitation is extended to all, and especially to Sabbath keepers remaining in the city over the Sabbath.  
GEORGE SHAW, Pastor.

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

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SEVENTH-DAY BAPTIST EDUCATION SOCIETY. L. A. PLATTS, President, Alfred, N. Y. Wm. C. WHITFORD, Corresponding Secretary, Milton, Wis. T. M. Davis, Recording Secretary, Alfred, N. Y. A. E. KENYON, Treasurer, Alfred, N. Y. Regular quarterly meetings in February, May, August, and November, at the call of the president. Utica, N. Y.

D. R. S. C. MAXSON, Assisted by Dr. D. Eymon, Eye and Ear only. Office 235 Genesee Street.

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MARRIED.

ALDRICH—PALMER.—In Rockville B., Sept. 25, 1894, by Rev. A. McLearn, Mr. William Sheldon Aldrich, of Hope Valley, R. I., and Miss Mary Etta Palmer of Rockville.
SHEPPARD—CRANDALL.—In Milton, Wis., Oct. 4, 1894, at the home of the bride's mother, Mrs. Felia Crandall Estee, by Rev. E. M. Dunn, Mark Sheppard, M. D., of Alfred, N. Y., and Miss Eda L. Crandall, of Milton.
ALLEN—GIBBS.—At the home of the bride's parents, in New Auburn, Minn., Oct. 4, 1894, by the Rev. A. G. Crofoot, Mr. Edgar D. Allen and Miss Cora B. Gibbs, all of New Auburn.

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.

DEALING.—At Adams Centre, N. Y., Sept. 30, 1894, Sarah S. Dealing, wife of Benjamin Dealing, aged 73 years, 6 months and 15 days.

She was born in Berlin, N. Y. Her parents were Martin and Abby Greene, deceased. She was the oldest of eight children, only one of whom remains on earth. She was a very conscientious Christian, a valuable neighbor, and a truly loyal member of the Adams Seventh-day Baptist Church. For some time she has been waiting with longing desires to exchange the earthly for the heavenly home. She often spoke with rapture of the prospects before her. She leaves her husband and three children to mourn. A. B. P.

MAXSON.—John Cortland Maxson was born near Westery, R. I., Dec. 17, 1830, and died at the home of his son, Dr. S. C. Maxson, in Utica, N. Y., Oct. 1, 1894.

At twelve he came with his parents to Preston, and grew up an earnest and conscientious man. On his return from DeRuyter Institute he made a profession of religion under the preaching of Elders Jabez Swan and Alexander Campbell, and joined the Preston Church, and so continued till death. In 1842 he married Mrs. Harriet A. Rogers, and God blessed them with three children, two of whom died in infancy. With great energy and prayer, and the help of his devoted wife, success followed. For thirty years he was Justice of the Peace, and always an earnest helper in the church, opening wide his door to the ministers of Christ. For some time his health has been failing, and his heart ripening in the beauty of the Christ life; and on his return from Waterford, Conn., last Friday, he had a sharp attack of pneumonia, and peacefully passed away on Monday following. The funeral service was at his step-daughter's, Mrs. Slater's, at Preston's Corners. L. R. S.

EDWARDS.—In Cananochet, R. I., Sept. 26, 1894, Mrs. Lucinda C. Edwards, wife of James C. Edwards, in the 47th year of her age.

Sister Edwards was born in North Stonington, Conn., and in early life became a subject of saving grace and united with the 3d Baptist Church in that place. She was united in marriage to James Colbert Edwards, of Cananochet, R. I., Dec. 21, 1867, and united with the Seventh-day Baptist Church in Rockville by letter June 17, 1876. She was a most excellent Christian woman, and won the esteem of the community by her exemplary Christian life. She leaves a husband and two sons to mourn their loss. A. MOL.

Beware of Ointments for Catarrh That Contain Mercury,

as mercury will surely destroy the sense of smell and completely derange the whole system when entering it through the mucous surfaces. Such articles should never be used except on prescriptions from reputable physicians, as the damage they will do is ten-fold to the good you can possibly derive from them. Hall's Catarrh

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Literary Notes.

THE Treasury of Religious Thought for October has a full table of contents. The Rev. Geo. D. Adams, of the First Baptist Church, Amsterdam, N. Y., is portrayed in the frontispiece and is the preacher of the first sermon, on the Mind of Christ. A fine view is given of his church, a modern brick and stone edifice with a massive and lofty tower. Harvest Home is illustrated in a sermon by Rev. J. M. Hubbert, D. D., of Lebanon, Tenn.; Thanksgiving, by Rev. J. B. Whitford, of Saginaw, Mich.; and the newly adopted Rallying Day in a selected article by Rev. E. T. Bromfield, D. D. There is also a full sermon by Rev. Emory J. Haynes, D. D., and Leading Thoughts from Sermons of many distinguished preachers. The second of the sketches of "Presidents of Yale," by Rev. Burdett Hart, D. D., gives a striking picture of President Jeremiah Day (1807-36). There is a condensed reproduction of Rev. Dr. W. E. Griffin's article on the Korean War; and an account of a missionary work in Iconium, by Rev. H. S. Jananyan. Thoughts on Questions of the Day are presented from the current secular and religious press; and there are valuable thoughts for the Prayer-meeting, Family, Young People's Service, Pastoral Work, and discussions of current thought, both religious and secular, a Survey of Christian Progress, and notices of new books and periodicals. Annual subscription, \$2 50 Clergymen, \$2. Single copies 25 cents. E. B. Treat, Publisher, 5 Cooper Union, New York.

FOR the first time in his literary career Jerome K. Jerome is about to write directly for an American audience. This work consists of a series of papers similar in vein to his "Idle Thoughts of an Idle Fellow," but addressed to American girls and women. The articles will begin shortly in The Ladies' Home Journal, which periodical will print the entire series.

BRET HART is writing a story of American life and incident for The Ladies' Home Journal.

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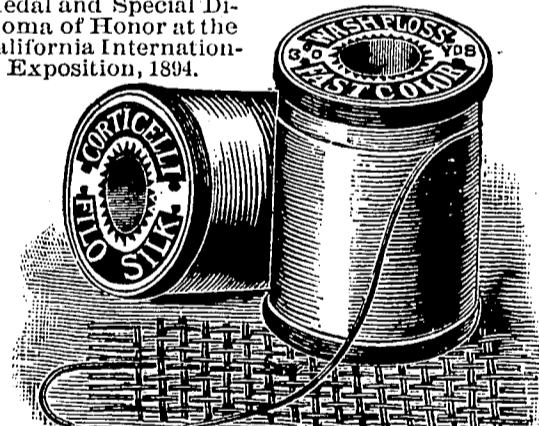
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