

# The Sabbath Recorder.

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## THE SABBATH RECORDER.

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### GOD GIVE US MEN.

God give us men! A time like this demands  
Great hearts, strong minds, true faith and willing  
hands.  
Men whom the lust of office does not kill;  
Men whom the spoils of office cannot buy;  
Men who possess opinions and a will;  
Men who have honor, men who will not lie;  
For while the rabble, with their thumb-worn creeds,  
Their large professions and their little deeds,  
Wrangle in selfish strife—lo! Freedom weeps,  
Wrong rules the land and waiting justice sleeps.  
—Oliver Wendell Holmes.

AS SOON as a man gets right with God, he can't bear the thought of being wrong with anybody else.

IT has been said that only one real failure in life is possible; and that is, not to be true to the best one knows. There is nothing so sweet as a consciousness of being true, honest, actuated by righteous motives.

ONES motives are often misjudged; and while this is to be regretted, still it need not be occasion for very great annoyance to those who are conscious of being right and acting worthily. Motives may be misinterpreted and character may be maligned, but time, with honest living, and patient waiting will set all things right.

ONLY those who are conscious of being in the wrong, of giving just occasion for reproachful admonitions, should be disturbed by them. To be unduly excited and moved from a condition of calmness under the smart of undeserved censure is an evidence of weakness and is often taken as an evidence of guilt. All can and should cultivate the grace of self-possession, deliberation, patience, charity. Preserve a sweetness of temper, a conscious rectitude of character and life will not be a failure.

ALL honor to the manly agreement of the students of Princeton College to banish the dishonorable, dangerous and inexcusably rude custom of hazing. The college faculty are greatly pleased with this voluntary reformation. We sincerely hope the example may be speedily followed by all other schools where the hazing mania has hitherto prevailed.

WE understand that Dr. Palmborg will not sail for China until next month. Several inquiries have been made respecting the exact

date of her sailing. The Missionary Secretary has promised to notify the readers of the RECORDER as soon as the name of the steamer and the date of its sailing are known.

ONE of the brightest little papers coming to our table is *The Cottage Pulpit*, of Nashville, Tenn. It is always a model of mechanical neatness and accuracy, while in sentiment, it breathes a spirit of devout piety and sound Scriptural doctrine. We do not wonder at its excellence since we had the privilege of visiting the editor, W. T. Helms, and his devoted family in their cozy home. Long may the *Cottage Pulpit* live to advocate the special truths of the Bible, some of which are overlooked and neglected by the masses of professing Christians.

ONE of the most remarkable men of the present century is General Booth, the Commander-in-chief of that phenomenal organization, the Salvation Army. This is the month in which he is expected to visit the United States and he will be hailed everywhere as the world's great benefactor. General William Booth is deserving of more laurels than the world renowned conquerors, who, at the head of vast armies, have brought kingdoms and empires into subjection through rivers of blood and tears. Alexander and Caesar, Napoleon and Grant carved their names high up in the nich of worldly fame; but Booth, the conqueror, has entered the haunts of vice and rescued men and women by tens of thousands from the most direful curse of sin, ruined by drink and crime; has pointed them to the Saviour of a lost world, and still continues the warfare in the interests of Christ's kingdom. "Well done good and faithful servant" is already waiting to be sounded in his ears when he is called to rest from his earthly labors. This whole Salvation Army movement is unique, and for years it was very discordant with the ideas of most Christians. And even now there are methods and doctrines not generally accepted. But the grand fact still remains that multitudes of sinners have been, and are being snatched from dens of infamy and made to live devout, faithful, humble Christian lives. What better evidence is needed that God approves of their work? General Booth and his co-laborers will henceforth find a hearty welcome in America.

OLIVER WENDELL HOLMES was born in Cambridge, Mass., Aug. 29, 1809, and died in Boston Oct. 7, 1894, being 85 years, 1 month and 8 days of age. He was the son of Abiel Holmes, a clergymen of prominence, and a graduate of Yale in 1783.

Oliver Wendell graduated at Harvard in 1829. Among his classmates were James Freeman Clarke, Benjamin R. Curtis, and William H. Channing. His taste for poetry developed in early life. He studied law one year in Cambridge, and medicine three years in Paris. His

first volume of poems was published in Boston in 1836. In 1839 he was chosen professor of anatomy and physiology at Dartmouth. In 1840 he married Miss Amelia L., daughter of Judge Charles Jackson, of the Supreme Court of Massachusetts. Soon after this he resigned his professorship and entered upon the practice of medicine in Boston. He had a summer home in Pittsfield, Mass., in 1849. Hawthorne was living at that time at Lenox, only a few miles away. They were very warm friends. In 1847 he was elected professor in the medical school of Harvard. He wrote many essays and treatises that were published, covering a wide range of medical subjects. Dr. Holmes also published many works of poems as well as prose outside of his professional studies. "The Autocrat of the Breakfast Table" is probably his most popular work. As a "poet of occasions" it is doubtful if he has ever had an equal. Dr. Holmes' religious views were rather peculiar. Indeed it is not an easy task to define them. He does not seem to have had any creed, but has been thought by some to have been pantheistic. Still some of his poems have breathed forth much of the spirit of praise and devotion. At 12.15 P. M. on the 7th instant, at his residence in Boston, this renowned poet, author and scholar quietly passed from the busy scenes of earth to the life beyond.

### FROM NORTH CAROLINA.

All friends of our Southern Mission will be glad to see the following clippings from the *Chronicle*, published at Hope Mills, N. C., dated Sept. 27th and Oct. 4th, respectively:

The people of Hope Mills and community are enjoying a treat in the way of a revival. On last Thursday Rev. Geo. W. Hills, of Alabama, traveling Evangelist, arrived in our town and commenced a series of meetings. He is accompanied by Mr. T. B. Burdick, of New York, who is his choir leader.

Mr. Hills is a man of ability and preaches with much force and earnestness, and his whole life seems to be wrapped up in the Master's cause. Mr. Burdick is a fine singer, and an able leader. The choir is about 50 in number, composed of the best singers in our community. Miss Sallie Atkinson, of Fayetteville, presides at the organ. She is an excellent organist, in fact the best we have ever heard here. Much interest is manifested, and the large tent which Mr. Hills carries with him, seating 500, is filled at every service. We are glad they are with us.

The meetings conducted by Rev. Mr. Hills, spoken of last week, still continue with unabated interest. Large crowds are present at every meeting, and the interest still grows. Mr. Hills is no friend to that curse, whiskey, and on last Sunday night he preached one of the most able temperance sermons we ever heard. Much good has undoubtedly been accomplished. The singing is just beyond description.

Bro. Hills adds to the above, under date of Oct. 7th, "About 800 to 900 were in attendance at our meeting to-night. It was a deeply spiritual meeting; new ones are coming to the Lord. We need the prayers of our people for this work."

## INSPIRATION.

## III.

## SCRIPTURE TESTIMONIES.

BY CHAS. A. BURDICK.

It may be remarked in the beginning that inspiration is to be distinguished from revelation. God has, in addition to the revelation made in nature and providence, made a special revelation through chosen human agencies for the purpose of salvation. Sacred Scripture is a record of special revelation. Inspiration is the divine influence upon the writers, directing the record, so that it shall be an authoritative expression of the divine will, and furnish an infallible rule of faith and practice. This is the purpose of inspiration.

Our question is, What do the Scriptures teach concerning the nature and extent of inspiration?

1. Perhaps the most specific expression of the nature of inspiration is contained in Paul's words in 2 Timothy 3:16, and in 2 Peter 1:21. Paul characterizes the sacred writings as "God-breathed," which is the literal meaning of the compound term, *theopneustos*, translated in the Authorized Version, "given by inspiration of God." The idea conveyed in the word is that the sacred Scriptures proceeded from the breath of God. Spirit and breath are both expressed in the Greek by the word *pneuma*. Peter's expression for inspiration is, "Men spake from God, being moved by the Holy Ghost." Inspiration, then, is the Spirit of God breathing into,—moving the minds of the writers of the sacred Scriptures.

2. As to the extent of inspiration we have no specific statement in Scripture, unless it is contained in 2 Tim. 3:16. If the Authorized Version gives the right rendering of that passage we need not push our inquiry further in this direction so far as the Old Testament Scriptures are concerned, for thus rendered the passage asserts that *all* Scripture is given by inspiration of God. This would cover every part of every book of the Old Testament, if not also some books in the Septuagint translation which are now accounted apocryphal. But I shall assume, for the purpose of this writing, that the Revised Version gives Paul's meaning correctly, as I tried to show in the preceding article, namely, that the "sacred writings" (v. 15) are able to make wise unto salvation, and that every Scripture inspired of God is also profitable for teaching and discipline.

As our Bible contains many separate productions by many different writers, the inspiration of any given book must be tested by testimonies that bear directly upon that book. These testimonies may relate to the office and character of the writer when it is known who the writer was, to what the writer claims for himself as to the matter of inspiration, to the nature of the contents of the book, or to what is implied in quotations from the book by other writers or speakers. We cannot, in a single article, quote all these Scripture testimonies, nor apply the evidences to all the books in detail.

1. We learn from the specific testimony of Paul and Peter that there are inspired Scriptures.

2. We have Scripture evidence that Moses, David, the prophets and the apostles at least, were inspired men; from which it would seem to follow that some inspired productions must have come from these inspired men. Christ said, "Had ye believed Moses ye would have believed me, for he wrote of me." He quotes, in a number of places, from the law of Moses, which would indicate that Moses wrote at least

the bulk of that part of the Scripture which is called "the law." But it is nowhere written that he wrote all of the books that are attributed to him.

Jesus, quoting Psalm 110, says, "How then doth David in spirit call him Lord." Peter also quoting Psalm 116, says that David wrote as a prophet. Hence some of the psalms at least were written by inspiration. The prophecies bear the names of their writers, and they claim to deliver their messages from the mouth of God. Peter testifies that the prophecies of the Scripture were by men who "spake as they were moved by the Holy Ghost." Testimony is borne to the inspiration of the gospels of Matthew and John, if they were written by the men to whom they are attributed, and to the epistles of Peter and John, and to the Revelation of John, in the fact that the writers were the chosen apostles of Jesus, who promised them the Holy Spirit to qualify them to bear witness for him and to teach in his name. "It is not ye that speak, but the Spirit of your Father which speaketh in you." Paul's testimony to the inspiration of his own writings lies in his statement that he received the gospel "by the revelation of Jesus Christ," and that he spake not in the words which "man's wisdom teacheth, but which the Holy Ghost teacheth."

These examples are given to show what kind of claim to inspiration the Scriptures make for themselves. It is remarkable that, with few exceptions, the Scripture writers do not indicate any consciousness that they were writing under control of the Spirit.

In view of the above facts, and the additional fact that we have not a single original manuscript, but only copies and translations, and that there are many various readings in the manuscripts, it is absurd to claim verbal inspiration for our present Scriptures. And, remembering that there are human and secular elements in many of the books, and that inspiration was for the purpose of salvation, and to provide an infallible rule of faith and practice, and not to give exact instruction as to geographical and scientific facts; and in view of a few manifest discrepancies in unimportant details, it is not only useless but highly harmful to insist, as some do, that every statement in our Bible is inspired.

Finally, the highest evidence of inspiration of our Scriptures is in the nature of their contents, in the fact that they harmoniously center in a single figure, Jesus the Christ, and in the effects of their teaching.

## A GLANCE AT THE BACK NUMBERS OF THE "PECULIAR PEOPLE."

BY REV. S. S. POWELL.

The *Peculiar People* first appeared as a weekly in New York City. On occasion of the death of one of the founders, Mr. Daland took up the work as a labor of love, and all along has evinced a very strong affection for the Jewish people.

The editorial paragraphs are always interesting and have covered a wide range of topics, such as theological subjects of interest to Jews as well as to Christians, false missionary methods, anti-Semitism, the principles advocated by the *Peculiar People*, and true missionary motives. The editorial notes which appear in Vol. 3, page 217, were subsequently translated into Hebrew, and came out in the *Eduth le Israel*, when that paper having been transferred to Europe was issued from Berlin. The translated article bore the title, "A Three-fold Cord," and set forth the Holy Land, the Hebrew language

and the Jewish religion as binding together all portions of the Jewish people. A continually interesting feature in the magazine is the attention given to the Jewish press and to current Jewish questions.

From the first Mr. Daland began to translate from the German certain pamphlets written by the eminent scholar and life-long friend of the Jews, Franz Delitzsch, such as "Solemn Questions Addressed to Hebrews of Culture," "Are the Jews really the Chosen People," and others. From time to time translations have appeared from both the German and the French, some of them of the highest interest from the standpoint of the *Peculiar People*.

In the early numbers a discussion proceeded between Rabbi Weiss, of Columbus, Ga., and various correspondents as to the Messiahship of Jesus. This brought out the Jewish standpoint on that great question, and the immovable certainty of the Christian's faith.

Poetry has appeared in the *Peculiar People* by that gifted Jewess, Emma Lazarus, as well as a charming sketch of her literary career. Vol. 3, page 185. From time to time have appeared interesting glimpses of modern Palestine and Jerusalem, and of Jewish life in Egypt and elsewhere. In the account given of the Jews in Egypt, a charming glimpse is afforded of the karaite Jews of Cairo, Vol. 3, page 225. A sweet little picture of home life in the island of St. Croix is given in Vol. 5, page 142. Attention has been paid extendedly to Jewish European history, Vol. 2, page 224, *et seq.*, and to the great currents of thought in every part of the Jewish world, of Europe and of this country.

In the April number of 1890, the editor began a symposium as to the ultimate future of Judaism and Christianity, and as to the utility of Christian missions among the Jews. On invitation this was participated in wholly by leaders of Jewish thought, and brought out highly interesting and valuable information. At the time of the recent persecution of the Jews in Russia much attention was given to it. In Vol. 3, page 232, there was begun an interesting discussion of the causes which led to the crucifixion of Jesus. Delightful articles have been contributed by Christian Jews. Ben Israel appears among other pseudonyms. I do not know who any of these Jews are, excepting Mr. Lucky, but I know that they have contributed some perfectly delightful articles. Not all that they have written is of equal interest, but they have opened up some very pleasing vistas into Jewish literature, customs, theological beliefs and current aspirations.

In November, 1890, quite a remarkable conference of Jews and Gentiles was held in Chicago. Subsequently considerable attention was devoted to it in the *Peculiar People*. In Vol. 4, page 39, is reprinted one of the addresses of that conference, of a highly interesting nature, giving as it does a broad characterization of the theological divisions that prevail among the Jews. Jews of the present day are divided into sects as truly as are Christians. One of the most notable of all the articles that have appeared is one in Vol. 3, page 147, "National Strivings in Israel." This is a translation from a German missionary periodical, and presents a similar, though deeper insight into these divisions as viewed in Europe. Translations have appeared from *Eduth le Israel*, the paper published in the Hebrew language, which appeared first in Alfred, N. Y., then in Europe, and devoted to the same principles which the *Peculiar People* advocates. It is a matter of deep regret that a paper conducted with such consum-



mate skill in Hebrew and in all Jewish concerns as the *Eduth*, cannot be uninterruptedly sustained. Biographical sketches of eminent Christian Jews have been given, as in Vol. 6, page 100; discussions concerning modern Jewish enterprise, as concerning Dr. Kraushopf's recent journey to Russia; such subjects as ancient Jewish music, Vol. 7, page 133, and many other subjects have been treated, of deepest interest to Gentiles as well as to Jews.

In closing I wish to call special attention to an article begun in Vol. 5, page 236, from certain aspects the most notable article of any that has hitherto appeared in the *Peculiar People*. It is from the German and the missionary periodical already referred to, *Saat auf Hoffnung*, and by Th. Zoekler, son of the well known theologian of that name. It is a comprehensive and in some respects an exhaustive review of the work and principles of the *Eduth le Israel*. With all a German's acuteness we have presented in this article a philosophical resume of these great principles and it affords theological reading of the highest interest to a Seventh-day Baptist. In conclusion I would say, subscribe for the *Peculiar People* and read it and love it.

#### PROGRESSIVE JAPAN.

BY WILLIAM ELLIOT GRIFFIS, D. D.

Author of "The Hermit Kingdom," etc.

(Concluded.)

Christianity, though not now exhibiting itself according to the analogy of the parable of the mustard seed, is, I believe, doing its work according to the analogy of the handful of leaven "hid in three measures of meal." A quarter of a million nominal Christians and several tens of thousands of real ones are teaching the nation new moral ideals, and are living and *acclimating* the religion of Jesus. Over 25,000 public schools in all grades, from kindergarten to the Imperial University, having under it many colleges, are uprooting superstition and broadening the minds of the rising generation. Instead of the old political chaos, instead of the calm despotism—as of the river underneath the ice coat—there is a strong central government, with universal patriotism, a representative Diet, and earnest discussion, which means authority "broad-based upon the people's will." In a word here is within twenty-five years a phenomenon like the one-night opening of the blooming Cereus, or the sudden outburst of the century plant. Here is an increase of wealth, population and power that seems more wonderful than a fairy tale.

What is the secret? Is it the efflorescence of the Japanese genius alone? Is it simply the outburst of innate powers long constrained and imprisoned? Or has the leaven been dropped from without and the graft been brought from afar? Is it not the mingling of power from without acting upon powers within, making a new resultant of forces?

We give our opinion for what its worth. We believe that Japan's best progress has not been in those directions which have attracted the greatest attention of foreigners, whether tourists, writers, or editors. We believe too there are causes for these wonderful effects. Granting all meed and praise to the Japanese genius, race-traits and possibilities, doing all justice to the revivalists of pure Shintoism, to the native scholars, to those who oppose despotism and demand national unity under one emperor granting all this to the full, yet without one mighty alien element, Japan would not be the

Japan of to-day. Nay, further, Japan would not have opened her doors even to the fleet of Perry.

That element was the Dutch leaven which wrought silently but effectively in Japan for two hundred years, but which becomes a thing noticeable and measurable in Japanese history for a hundred years previous to the apparition of the American squadron.

The Dutch need no eulogy. They have been cursed, and desecrated, and blackened because they gained their privileges of trade at Nagasaki, and held them on condition of nonimportation of Christian, *i. e.*, Roman Catholic teachers and books, and also of Bibles and articles of religious merchandise. This, however, did not prevent them from importing books, encyclopedias, histories, etc., in which Christ and Christianity were taught, described, and enforced. The Dutch introduced medicine. All progressive Japanese healing, surgery, medical literature and practice before 1870 were based on what the Japanese learned of the Nagasaki Dutchmen. Hundreds of Japanese who learned the Dutch language, or gathered knowledge from the Dutch, went to their homes to be "yeast cakes" around which was to gather new and remarkable transformation. Natives eager to improve food, tools, agriculture, weapons—everything that arms and equips man to subdue the earth—went first to the Dutchmen as pupils, and then went home to the reflectors of light and improvers of the earth and of society. Some day the full story of what the Dutch leaven wrought will be told.

Then followed a more personally creditable work. The missionaries of Jesus entered in 1859. The Roman Catholic priests sought out the scattered flocks—all the lambs that were left, descended from the sheep which the wolves of the seventeenth century persecution had spared. In historical continuity the Catholic missionary wrought on. Not to-day, as of old, does the Roman "father," learned though he may be, affect deeply the civilization of Japan. In art, in philosophy, in ethics, Roman Christianity is *nil*, and the same may be said of Greek Christianity—now one of the factors in New Japan.

On the contrary the Protestant missionary, even though married, with a home and comforts, has above all other forces in modern Japan, wrought out under God the astonishing results of to-day. Beginning moderately, humbly, in self-effacement and strong faith, he taught A B C to men who now hold the helm of State. He began the dispensary. He opened the hospital. He erected the school. He translated the Bible. He mastered the language. He created a Christian literature. He challenged, influenced and caused the reconstruction of ethics and philosophy. His inductive enterprise compels much searching of heart among the Buddhists, so that Buddhist Young Men's Associations, Summer Schools of Theology, street preaching and touring are now common. At first, even more than now, the missionary was a larger and more many-sided man. He gave information on every subject, imported books in every science, gave all help possible to every inquirer, was adviser to the government, and trained up thousands of the progressive men who have made New Japan.

It is true, alas! that millions of Japanese yet suppose that they can get all the fruits of Christianity without its roots; it is true, even, that thousands of men who have been pupils of missionaries think likewise. Nevertheless it remains true that the missionary has been, above all other men, the teacher of New Japan. The

foreign employe has in large measure made the New Japan, which is the resultant of forces both within and without, but most of all what is best and most permanent in the Japan of our day is *from without*, and the true progress of the Japanese is in those things least noticed by foreigners. To-day, O wonderful sight! Japan stands as the propagandist of Occidental civilization in Korea. Chinese Asia seems destined to be molded by a new force, and despite all outward appearance to the contrary, we believe this force is the leaven of Christendom acting through the Japanese "measures of meal." Not by her Murata rifles, her splendid infantry, her Osaka cannon, her steamers or her telegraphs, will Japan most profoundly affect Asia and the world, but unless we mistake the permanent influence for good which divine providence will permit her to exert, will be along the lines laid down and the highways made by the Nagasaki Dutchmen and the Christian missionaries of many lands, but most honorable of all those from the United States and Great Britain—English-speaking Christendom. Japan's real advance is not in war. It is in things less showy, but none the less real.

ITHACA, New York.

#### BELIEVING IN CHRIST.

How much do we believe in Christ? Most of us would say, fully. We have no doubt about Christ. We would be shocked to have that point in our Christian character questioned. And yet it is certain that many who profess his name believe very little in him. For, as has been pointedly said, "We do not believe in him any more than we are willing to obey him. It is the religious self-delusion of the modern church that calls Jesus its Lord without dreaming of doing the things he commands." Does the man who gives one dollar for missions, and spends hundreds on personal indulgences believe on him? Not by any means, fully. Does the youth who can go to the places of pleasure, and not the services of devotion? Does the woman who has her table loaded with dainties, and knows that the family wants bread next door? Does the employer who cuts the wages still more that he may add to the thousands already secured? Do those who fail to control their temper, or who slander their brother, or who fail in the graces of forbearance, patience and kindness? No, no. We only believe in Christ as far as we obey him. This is the practical test. Profession is often self-deception. Actions speak the truth. It is the man who continues the life of Christ from day to day who believes in him.—*Epworth Herald*.

THE apostle says, "It doth not yet appear what we shall be;" but this may not refer to a bodily change at all, certainly not such a change as would destroy our identity of person, or deprive us of those marks and peculiarities of manner and form which now contribute so largely to make up our individuality. How much may be added we cannot tell, for our heavenly Father is very rich, we know, in everything good, grand and beautiful, and he may be pleased to array his redeemed children in robes of light more dazzling than threaded gold woven as with the bright beams of the midday sun! But as the fond child of an earthly parent does not cease to know itself or be known by others, no matter how much changed in its outer garments, and improved and beautified, no more will we cease to know and be known when we shall rise from the dead and "put on immortality."—*The Cottage Pulpit*.

AN old Scotch lady, who had no relish for modern church music, was expressing her dislike to the singing of an anthem in her own church one day when a neighbor said: "Why, that is a very old anthem! David sang that anthem to Saul." To this the old lady replied: "Weel, weel! I noo for the first time understand why Saul threw his javelin at David when the lad sang for him."—*Sel*.



## EDUCATION.

### SALEM COLLEGE.

BY THEO. L. GARDINER.

The good friends whose hearts have become so enlisted in the cause of education in West Virginia, and who have done so much to help Salem College, will be glad to know that the present term is the fullest fall term in the history of the school. We now have 70 students as over against 60 all told, for last fall. The closing out of the Business Department has given us the much needed room for all of our classes in the building, and we believe will be a blessing to the school. I have long felt that the Business College was only holding out inducements to the young people to think that a little smattering of commercial education is all sufficient, thus leading them to spend time and money in rearing a superstructure for which they had prepared no foundation. It is the height of folly for a young man to expect a commercial training, to ensure to him a good position in business, if he has never laid a good foundation for his training, by a mastery of grammar, and rhetoric, and spelling. The boy who is made to believe that all this can be woven in with an education of six months in the Business College is simply *deceived*, and will see his mistake after it is too late to mend.

But I did not start to write in this line. It was to tell the friends about our work that I took up this pen. It would be difficult to find a more earnest and faithful company of young men and women than are the students of this term. Many of them are with us for the first time; and some of these come to us from other schools. They speak in highest commendation of the work here.

The usual number are going out to teach during the winter. Salem students are in demand wherever good teachers are wanted. Some of them have captured number one certificates in two or three counties this year. One lady teacher said the other day: "Professor, I have received two number one certificates this summer, each for four years, and I want to give Salem College the credit for it all." Another holds, or has held, eight "number ones." One of the young men is County Superintendent, and the candidates for that office on both county tickets this fall are Salem College boys of last spring term. Either one of them would be an honor to the office. Four others have just been given positions on the "Board of Examiners" in three different counties for terms of two years. These things are mentioned to show that this work is bearing good fruitage. The money you have given is bringing quick returns and large dividends. I doubt if you can find a place, where you have given money for benevolent purposes, in which the good results are so apparent, and in such large proportion to the amount given, as in Salem College. You did not have to wait till "after many days," to see the "return" of the "bread cast upon the waters" here. God has given a hundred fold the first year.

Those who were at Conference will remember our plea for apparatus; and some of you will remember giving something for that purpose. Upon the strength of these gifts we visited Queen and Company, of Philadelphia, and stated our case. They made such a liberal discount on the \$100 set in their catalogue, as to enable us to have it at \$75. It is a splendid set. And although we did not have enough in

hand that was given for that purpose, we did need it so much, that we ventured to buy it and trust somebody to help us out with it before the year closes. We had needed it so long that some way I could not be content to go home without it, and told Bro. Huffman that I had faith to believe that the friends would bear us out in making the purchase. When I went out of that store it seemed as though I scarcely touched the pavement upon which I walked, so delighted was I over the apparatus. It has already proved a blessing to us in our work.

Some good friend, (I know not whom), sent us a fine box of geological specimens, nicely wrapped in separate papers, each with its proper label enclosed. These are just such things as we need. We have about one-half dozen Indian relics besides these specimens. How nice it would be if the friends would send us such specimens, nicely labeled, telling where they came from, and what they are. Give relics of the "stone age," geology, natural history specimens and archeological.

We were obliged to buy a new organ at the opening of the term, for use in chapel. We had always hired an old one until then. The new one is a fine seven and one-fourth octave instrument, with walnut piano case.

One of the rooms on the lower floor is now nicely fitted up for the library. It contains over 900 volumes, counting such magazines as the *Arena* and *Forum*. The students are daily searching these books as supplementary to the text book work. This is true, especially of the three classes in history. We still need a good standard cyclopedia. The abridged editions of *People's Cyclopedia* and the *Universal* are good as far as they go, but they cannot fill the place of *Appleton's* or the *Britanica*. Perhaps some one may find a way to send these to us soon. So many good things have come to us of late, that we would not be surprised to have a cyclopedia put in an appearance at any time now.

Prof. C. R. Clawson, of New Market, takes Miss Muncy's place in the faculty, and County Superintendent Rosier has the place vacated by Prof. Blair. These men are evidently in the right place. They are working in splendidly.

Our hearts are greatly cheered by your interest in our work, and we constantly pray God to raise up friends for Salem until it is placed upon a sure living basis.

OCT. 7, 1894.

[From L. C. Randolph.]

WE have been interested in watching the course of our Alma Mater, the Baptist Union Theological Seminary, since it became a "divinity school" and was planted in the cosmopolitan life of the University of Chicago. Would the old seminary retain its individuality when absorbed into a great institution of "higher learning"? Would "the boys" feel at home? Would they still be warm-hearted and enthusiastic? Would they call one another "brother" when a scoffing sophomore was listening? When they finally took their diplomas and went out into the world, would they carry along with their superior education the power to win men? Would they be better preachers of the gospel? We hoped they would. We almost believed it.

Perhaps it is yet too early to answer the questions. These are days of transition, and institutions, like people, must be acclimated. In the years to come, when the seminary shall settle down into its place in the new regime, perhaps it will do a greater work than any it has done in the past. But there is no mistaking

the fact that the old school is gone. The same faculty is there and the same subjects are presented; but it is not the same school. It never can be again. The students who came with the school to its new place have always seemed subdued and disappointed. It is with a certain tender pathos that they speak of the "good old days."

It was my pleasure but a few days ago to chat once more with Doctor Northrup. Grand old man he is—past the allotted age of man, and every seam in the stern but kindly face dear to generations of students—one of those men who can lighten the sober problems of of theology with a flash of genial wit like sunshine in a dark basement.

"Doctor," said I, "What has become of the Rhetorical Society?" "Gone." "And the Missionary Society?" "Gone." "And the prayer-meeting?" "Gone—everything gone, and the students reduced in numbers. Much of the enthusiasm is gone. Throughout the Baptist denomination there is a general distrust of the religious atmosphere of the university with which we are connected. The people are afraid of Dr. Harper's 'higher criticism.' Some of the best who would otherwise have come to us now go to other schools. I do not know what the end will be. I have many times feared that our moving was a mistake."

Whether or not it was it is not my purpose now to decide; but I thought—It *does* take something more than granite blocks and money and erudition to make the best training school for preachers. Milton was a better seminary to some of us than Morgan Park. We got systematic theology at Morgan Park, but we got inspiration at Milton. We have forgotten a good deal of the theology; but we can never forget those grand prayer-meetings in the Davis room, nor lose the forging which God gave us in that white heat.

What were the disciples receiving all those three years with the Master? What were they waiting for in those days after he was gone? What was Paul seeking for three years in Asia? Power—power from on high. Paul's magnificent education became of value when he had been with Christ and learned of him. I hope I have no less opinion of learning than I had five years ago; but it seems to me that we sometimes allow ourselves to become dazzled with its glitter until we are in danger of losing sight of the things which are all important.

MEASURED by the highest standards we do not need to be ashamed of our Theological Department among the hills of Allegany. God's blessing has been on it. God's blessing has been on the men who went out from it. We must keep it. Some of us who hoped to spend at least one year there were kept from it by family ties, or religious work, or by some other obstacle which seemed to us at the time sufficient. But I remember to-night Wardner Titsworth's earnest words in which he expressed the loss he should always feel because he did not receive a part of his training there. I hope and pray that in these years to come there will be many young men entering the Seventh-day Baptist Christian ministry, and that they will all have a Seventh-day Baptist education.

AS WHEN we kindle a fire in the stove the outside becomes hot as well as the inside, and the room is warmed, so when the gospel fire once gets into a man's heart it must show upon the outside—must warm other hearts about him.



## MISSIONS.

ELDER J. F. BAKKER has labored the past year as pastor of the church of our people in Rotterdam, and as a missionary among the seamen and emigrants who gather there to sail for other lands. Mr. Bakker is a man of a warm and earnest missionary spirit, and is a faithful and successful worker. He has been supported the past year in this work by the late Dr. N. Wardner, Mrs. Wardner and other friends of the Milton Junction Church, Wis. The Lord has abundantly blessed his labors the past year.

MR. JOHN VAN DER STEUR and his sister Mary, members of the Haarlem Church, are engaged in mission work at Magelang, Java. Though not connected with the Missionary Board or our denomination in that work, yet some of our people are so much interested in these two young people and their noble efforts, that they contribute something toward their support. Now and then reports of their labors are published in the SABBATH RECORDER. We wish them heaven's choicest blessings in their labor of love, and that they may have great success.

### CORRESPONDENCE.

*Dear Secretary:*—A few thoughts this morning to our Seventh-day Baptist friends who ask if the Shanghai mission pays considering the few converts and the work on that field. I have feared that too many of us have not true ideas of success, and too little faith in God's method of evangelizing the world, and more than all, too much ignorance in regard to obstacles in the way which are to be overcome, and will be in God's good time overcome. These thoughts are suggested by this verse: "Who art thou, O great mountain? before Zerubbabel thou shalt become a plain." Zech. 4:7.

The English opium trade has been a greater barrier in the way of China's evangelization than most people realize. Just the same as the drink traffic, licensed by the Christian people of this country, stands more in the way of religious, and political, and business prosperity than the unpatriotic partisans are willing to admit. Then, too, the solid conservatism and immobility of the Chinese; their reverence for their sages, aversion to anything new or foreign, and contempt for all people and customs not of China; national pride, etc., all this is a great mountain in the way of evangelization. If I am not greatly misinformed, the average Chinese mind, so far as religious instincts are concerned, is in a paralyzed condition. The people as a nation are not morally earnest, there is but little real religious life. Religion can hardly lay hold of them until differently educated. It seems difficult to make them long for higher spiritual things, or get them to think it of any importance. The Chinese appear to be exceedingly worldly and materialistic. Real religion to them is worship of ancestors, and this one thing is a mighty barrier to the progress of truth. It cannot be, therefore, the work of a day, year, or century to move a mighty nation so welded together by custom, education and government. We must not lose faith in mission work because great multitudes of Chinese are not in a few years converted to Christ. "Who art thou, O great mountain?" Is anything too difficult for God in his chosen way to overcome? And has he not commissioned his disciples to go even to such discouraging places? Does not the "all

nations" include China with its hundreds of millions of suffering people? Yes, verily. We may not know how to compass them, but we know our marching orders. It is for a believing Christian soldier to do his duty knowing that the Great Commander has his plans which will be carried out. God is not less than man, and man to-day makes all obstacles an incentive. Light is dawning in China. Already great mountains have become plains. If we are faithful and active, we can safely trust results with him who can use worms for threshing mountains. Send more missionaries to China and cheerfully support them. Young man and woman, does not God call you to the mighty task of leveling these mountains?

H. D. CLARKE.

SEPT. 20, 1894.

### MISSIONARY SOCIETY.

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

(Continued.)

#### SOUTH-EASTERN ASSOCIATION—CONTINUED.

The Rev. S. D. Davis, Jane Lew, W. Va., Missionary Pastor.

Mr. Davis has been the missionary pastor of the Salemville Church, Pa., the past year and though poor health has interrupted his labors very much he has been faithful to his trust. The Board appropriated \$100 to aid the church in the support of a pastor for the year 1894. Mr. Davis reports that there are 14 Seventh-day Baptist families and 40 resident church members. They have a flourishing Sabbath-school and a wide awake Christian Endeavor Society which is doing much to break down prejudice and unify society in the village and surrounding neighborhood. There are a great many young people in the church and society, and the aid given to the church by the Board greatly encourages them.

#### NORTH-WESTERN ASSOCIATION.

The Rev. L. F. Skaggs, Boaz, Mo., General Missionary.

Mr. Skaggs reports 44 weeks of labor with the Corinth Church, Barry Co., the Delaware Church, Christian Co., and the Providence Church, Texas Co., and at six other preaching stations; 209 sermons and addresses; average congregations from 15 to 200; prayer-meetings 40; visits 224; 2,500 pages of tracts and 50 papers distributed; 3 additions by baptism; 12 Seventh-day Baptist families; 24 resident church members. Mr. Skaggs has preached to the Corinth Church once a month the past year. The interest and attendance at this place are good. Eld. E. H. Socwell, of Welton, Iowa, assisted him in holding a series of meetings with this church. A good interest was manifested and his preaching greatly strengthened and encouraged the church. He made many friends among the First-day people. Mr. Skaggs has preached as a rule once a month to the Delaware Church, which is greatly reduced in numbers by removals. Some of the members live at quite a distance from the church so that it is quite discouraging in holding services. He has visited, once a month, the Providence Church. The prospects look more hopeful here now than in the past. Eld. Gilbert Hurley and his family live near the church and are quite a help. Eld. G. T. Helms, though living 16 miles away, now attends service. They hold a regular prayer-meeting and are about to organize a Christian Endeavor Society. There are a number who are convinced that they ought to keep the Sabbath but have not the moral courage to do so. In the rural districts which he

visits there are but few Christians—the mass of the people are out of Christ. He has held in several places series of meetings with good interest and results.

The Rev. Geo. W. Lewis, Hammond, La., Missionary Pastor.

Mr. Lewis reports a year's labor with the churches at Hammond, La., and Beauragard, Miss.; sermons and addresses 75; average congregations 52; prayer-meetings 35; visits 800; 3,100 pages of tracts and 90 papers distributed; 6 additions—5 by baptism; 24 Seventh-day Baptist families; 53 resident church members; 1 Bible-school.

Mr. Lewis reports that a series of meetings were held in the Hammond Church, conducted by Evangelist C. W. Threlkeld of Southern Illinois during February and March, which resulted in greatly reviving the membership, reclaiming the backslidden in heart, and an addition to the church of five by baptism. The First-day Baptists of the place were well represented in the meetings, some eight or ten of their number were converted and several were seriously considering the Sabbath question.

While the spiritual condition of the Hammond Church is good there is not that deep spiritual earnestness in the entire membership which he would like to see. The appointments of the church were well kept up, and the young people of the Christian Endeavor Society were faithful and active in the work of the Master. At Beauragard, considering their lack of numbers and a regular leader, the brethren and sisters are certainly holding on with commendable zeal. On his late visit there they celebrated the Lord's Supper, and the conference meeting held preceding the observance of the Supper was one of deep piety and spiritual interest and one in which nearly all, both old and young, testified of their love of God and the religion of Jesus Christ. The Louisiana and Mississippi field is an important one needing the prayers of God's people for the divine blessing upon it.

The Rev. S. I. Lee, Fouka, Ark., General Missionary.

Mr. Lee reports 22 weeks of labor in Arkansas and Texas; 59 sermons and addresses; average congregations about 25; visits 50; prayer-meeting 20; pages of tracts distributed 3,550; additions 1. Mr. Lee writes:

"When I received my appointment to labor as general missionary for three months of the present year I planned to visit Southern Texas in January and February, but seven weeks of sickness disarranged all my plans, and what work I have done so far this year has been in this part of my own State. The outlook in the South-west, while not as bright as is desired is not without encouraging features. The past year among our Sabbath people has been free from those disturbances which for two or three years before were so seriously in the way of our denominational prosperity. A few have been added to the churches and these mostly by baptism. But there is in the South-west, as elsewhere, a general indifference concerning true godliness which is appalling. There is much of creedism and formal profession of Christianity, and but little of Christianity exemplified. In most of the churches no-lawism is in the ascendancy, and it is hard to convince a man who believes in that doctrine, whether in the church or out, that obedience to God has any bearing on his eternal interest. But occasionally we find one who believes in the God of the Bible; to such salvation is more than a name, it is becoming Christ-like and showing his life to the world. I regret that I havenot

been more successful in winning such to my Saviour.

The Rev. F. F. Johnson, Stone Fort, Ill., General Missionary.

Mr. Johnson was employed to labor six months on the South-western field. He reports 26 weeks of work with the churches at Fouke, Ark.; Bonita, and Eagle Lake, Texas; and at Elk, Indian Territory, also at the following preaching stations; Balcher, Marysville, Cox School-house, Mapville, Meridian, Grisham School-house, Allen School-house, Texas; sermons and addresses 86; visits 285; many tracts and papers distributed, varying congregations; additions 7,—5 by baptism, and in the churches where he more particularly labored 14 Seventh-day Baptist families and 48 resident church members.

Mr. Johnson writes that the outlook on this broad and large field is good and encouraging. It is a great field for missionary and evangelistic work. The door is wide open for us. Many acknowledge the claims of the Sabbath. All the South-west needs is cultivation. By God's help he will put in the rest of his life in that country. The Board can help him some when it feels able, only he wishes to work under its direction and report to it. His wife will travel with him. The brethren in the South-west will help them. His wife will be of great help to him in the work. Is not the least uneasy about a living. God will preserve and support them and give all the help they need. What pleasure it is for him to work in the cause God called him to twenty years ago. How little accomplished!

(To be continued.)

MISSIONARY SOCIETY.

Receipts in September, 1894.

Pawcatuck Church.....	\$ 21 48
Receipts per Rev. G. M. Cottrell:	
E. K. Burdick, Nortonville, Kan.....	4 70
Plainfield Church.....	22 57
Dea. H. S. Glaspey, Ferris, Ill.....	5 00
Andover Church.....	8 58
First Brookfield Church.....	5 95
Receipts reported by E. B. Saunders:	
Sales of Bibles.....	\$ 9 70
S. G. Burdick, Milton, Wis.....	1 00
Collection at Conference, evangelistic work.....	42 00—
Wood Hill Sunday-school, Westerly, M. M.....	3 00
Received through RECORDER office:	
Mrs. Eusebia Stillman, Mapes, N. Y.....	5 00
Interest on Real Estate Mortgage, Permanent Fund.....	42 00
Receipts reported by Rev. O. U. Whitford:	
Mrs. A. L. Collins, Waterville, Ore., C. M.....	1 00
Adelia H. Greene.....	1 00
Rev. V. Dunham, Danellen, N. J.....	2 00
Mrs. Horace Davis, Shiloh, N. J.....	1 25
J. H. Wolfe, Salem, W. Va.....	2 00
D. C. Whitford, Wolcott, N. Y.....	5 00—
	12 25
	\$183 23

E. & O. E.  
WESTERLY, R. I., Sept. 30, 1894.

A. L. CHESTER, Treas.

ON THE WING.

To the Editor of the SABBATH RECORDER.

I am on my way to the meeting of the South-Western Seventh-day Baptist Association, in Southern Missouri, having left home on Monday morning, October 6th. I had not reached the first station from Alfred before the morning paper fell under my notice, and a group of announcements attracted my attention; this set me to thinking, and this prompted me to write this letter.

The first of these announcements was that on the previous day, the 7th inst, in the city of Chicago, Prof. David Swing was carried to the resting-place of the dead. We have not heard much about Prof. Swing during these later years, and perhaps some of your younger readers may secretly inquire, "Who was he?" To one who was but a youth in the work of the gospel ministry a quarter of a century ago, that name can hardly be forgotten. It was Prof. Swing who dared to cast off the shackles of a traditional theology, step out upon a free,

broader platform of thinking, and adopt what, in many respects, has proven a more generally acceptable view of Christian truth. The charges of heresy which were then hurled at his head from many quarters would have terrified a less conscientious man than Swing, and driven him from his strongholds. Bravely, patiently, and lovingly he fought it out, and has lived to see a marvelous change in the mode of religious thinking and teaching, which, on the whole, is in the line of true progress, and which his own labors helped, in no small degree, to bring about.

The second of these announcements was that, on the same day, Oct. 7th, at his quiet home in Bellefonte, Pa., A. G. Curtin, "Pennsylvania's War Governor," died. Again a troop of memories, long quiescent, comes rushing to my mind. In 1860 Mr. Curtin was elected governor of Pennsylvania against a powerful party, by an overwhelming majority; and in the midst of the civil war he was re-elected under most trying circumstances. He has since been honored with appointments on foreign ministries, and has served several terms in the United States Senate, besides performing various other public, civic services, but in none of these did he achieve such distinction or win so large a place in the affections of a grateful people as in the capacity of Governor of Pennsylvania. It was then that he served the national government most efficiently in the time of her sorest need. He not only furnished his quota of troops for the great conflict promptly on call, but he anticipated the country's needs, and maintained, at one time, at the State's expense, a large body of men ready for service as soon as called for. He did not forget his men when sent to the front, but was untiring in his efforts for their comfort, originated a system of care and instruction for the children of those who fell in the great struggle for national unity and integrity, and in a thousand ways proved himself the true friend of his country and of his countrymen. But Governor Curtin is dead, and across the chasm of thirty years we recall these memories and greet him with "Hail, and Farewell."

A third train of reflections is awakened by the announcement that, on this same 7th of October, Dr. Oliver Wendell Holmes died at his home in Boston, Mass., at the ripe age of 85 years. Dr. Holmes was a many-sided man, and on all sides was eminent. Physician, college professor, a writer of scientific works, a magazine editor and contributor, a popular lecturer, a brilliant conversationalist and profound scholar, he is probably most widely known as the writer of the magazine articles under the title of "The Autocrat of the Breakfast Table," and of numerous poems both gay and grand. Among the latter his own favorite is said to have been "The Chambered Nautilus." Is it too much to ask you, Mr. Editor, to make room for this little gem entire? I send it at a venture:

This is the ship of pearl, which, poets feign,  
Sails the unshadowed main—  
The venturous bark that flings  
On the sweet summer wind its purpled wings,  
In gulfs enchanted, where the siren sings,  
And coral reefs lie bare,  
Where the cold sea-maids rise to sun their streaming hair.  
Its webs of living gauze no more unfurl;  
Wrecked is the ship of pearl!  
And every chambered cell,  
Where its dim, dreaming life was wont to dwell,  
As the frail tenant shaped its growing shell,  
Before thee lies revealed—  
Its irised ceiling rent, its sunless crypt unsealed.  
Year after year behold the silent toil  
That spread his lustrous coil;  
Still, as the spiral grew,

He left the past year's dwelling for the new,  
Stole with soft step its shining archway through,  
Built up its idle door,  
Stretched in his last-found home, and knew the old no more.

Thanks for the heavenly message brought by thee,  
Child of the wandering sea,  
Cast from her lap, forlorn!  
From thy dead lips a clearer note is born  
Than ever Triton blew from wreathed horn!  
While on my ear it rings,  
Through the deep caves of thought I hear a voice that sings;

Build thee more stately mansions, O my soul,  
As the swift seasons roll!  
Leave thy low-vaulted past!  
Let each new temple, nobler than the last,  
Shut thee from heaven with a dome more vast,  
Till thou at length art free,  
Leaving thine outgrown shell by life's unresting sea!

Every school-boy has probably heard, if he has not tried his powers at reciting, the wonderful "One Horse Shay;" "Old Ironsides," the brave little protest which saved the old frigate Constitution from proposed destruction, will last as long as the English language is spoken; and "The Autocrat of the Breakfast Table," and a similar set of papers, "Over the Teacups," will continue to brighten the weary places in many lives, though the hand that wrote them is forever still.

America has produced a galaxy of noble poets of which any country might justly be proud. The first of these was William Cullen Bryant, whose "Thanatopsis," written at the age of seventeen, gave him an international reputation. He was followed by Longfellow, Lowell, Whittier, and Holmes, all of whom have now passed on, leaving treasures behind them that will forever enrich a literature which they helped in no small degree to create. That Dr. Holmes should have clung to life for a little time after all the rest of his group had gone, calls forcibly to mind his little poem, "The Last Leaf," the quotation of which may fittingly close this rambling letter:

I saw him once before,  
As he passed by the door,  
And again  
The pavement stones resound  
As he totters o'er the ground  
With his cane.

They say that in his prime,  
Ere the pruning knife of Time  
Cut him down,  
Not a better man was found  
By the crier on his round  
Through the town.

But now he walks the streets,  
And he looks at all he meets  
Sad and wan.  
And he shakes his feeble head,  
That it seems as if he said,  
"They are gone."

The mossy marbles rest  
On the lips that he has prest  
In their bloom.  
And the names he loved to hear  
Have been carved for many a year  
On the tomb.

My grandmamma has said—  
Poor old lady, she is dead  
Long ago—  
That he had a Roman nose,  
And his cheek was like a rose  
In the snow.

But now his nose is thin,  
And it rests upon his chin  
Like a staff.  
And a crook is in his back,  
And a melancholy crack  
In his laugh.

I know it is a sin  
For me to sit and grin  
At him here;  
But the old three-cornered hat,  
And the breeches, and all that,  
Are so queer.

And if I should live to be  
The last leaf upon the tree  
In the spring,  
Let them smile as I do now  
At the old, forsaken bough  
Where I cling.

L. A. P.

B. & O. S.-W. R. R., nearing St. Louis.



## WOMAN'S WORK.

## A LESSON IN TRUST.

Monk Hubert was in need of oil,  
For his store was getting low,  
So he placed an olive in the soil  
Impatient to see it grow.

"O! Lord!" prayed he, "it needs the rain,  
To make it thrive amply well,  
Send gentle showers—not in vain,  
That its roots may drink and swell."

Again, the monk prayed, as before,  
While his tasks remained undone,  
"O! Lord! my tree needs something more;  
I pray thee give it sun."  
So the sun shone out in bright warm rays,  
Tinting the dark clouds with light,  
The monk sent up a song of praise,  
His prayers were answered aright.

"Now, O! Lord!" prayed the ancient monk,  
"Send frosts, to make it bold,  
Sturdy and strong to meet the blast  
Of the storm-king's biting cold."  
The Lord sent the frost and the tree  
Sparkled with diamonds of light.  
At even-tide, behold it died,  
The tree was a sorry sight.

Chagrined, faithless he sought the cell,  
Of a brother monk, and sighed,  
Telling how long he prayed and well,  
Yet, his little tree had died.  
Said his brother, "I have a tree,  
And I love to watch it grow—  
But said, 'Lord, I leave it to thee  
Thou hast made—and thou dost know.'"

\*If we could only be contented,  
To leave "our times" in God's hands,  
Putting aside each selfish bent,  
For he knows and understands  
Better than we, who see but dim  
What's needed, to make us strong,  
And tho' dark the way—trust in him,  
Our feet will never go wrong.

MARY F. WHITFORD.

AS WE take up the work of the new year we desire, first of all, to thank our dear sisters for the help and encouragement they have given us during the Conference year just past, and we will try to help you to make our page each week a desirable contribution to our SABBATH RECORDER.

Since early in the month of June our page has been largely supplied by papers written by the sisters in various parts of our denomination, treating on subjects pertaining to our work, our responsibilities, the needs and the demands of the times. To say that these papers have given us some idea of the capabilities of the women of the Seventh-day Baptist denomination is a very feeble expression of their worth and influence. It must open our eyes to the possibilities which are before us, of making this department of our denominational paper worthy of the place it holds in our literature; and how can we help making progress in this line if we read carefully and prayerfully the thoughts which have been expressed during these summer months.

Sisters, do you read our page? Do you manifest such an interest in it as to stimulate and interest your boys and girls to read it? The busy house-keeper and mother should remember, "There are many ways of loving service which do not take time so much as thought and prayer." Sweet communion with God is possible when the day is fullest of cares and work."

The needs of organized, systematic planning in our various departments of work have been faithfully portrayed to us, and we have been told, "How to increase our interest," and "What we can do in missionary work." And what a feast of fat things has been ours since Conference. Sisters, wont you please read again the report of "our hour" at Conference in August 30th issue? Then read the six papers that were presented that evening, and all the other reports from the various Societies, and see if you cannot say with Bro. L. C. R., "It

almost seems as though we were there," and "let us all join whether we were at Conference or not, in praying God that the year upon which we have entered may be one in which he shall come to our churches in mighty power." Shall we do this unitedly in faith, and with a purpose in each heart to do our part in bringing down such a blessing upon us as a people, that it shall be possible for us to do higher, nobler, more acceptable service for the Master, from this time, because of a greater love for him?

A WORD of explanation seems necessary in regard to the limits of our Board year. Our Treasurer closes her books for the year, with the close of July, the same as the Treasurer of the General Missionary Board, in order to have time to prepare the annual report for Conference. Therefore, please remember that all funds sent in the first day of August, and until the last day of October, will be reckoned as received in the first quarter of the year, and should be so reported to the Associational Secretaries. The Secretaries will send out soon, blank reports, which should be filled out and returned to them, *not later than two weeks* after the close of the quarter. Please be prompt in returning your reports. For the first quarter, have them in the hands of your Secretary during the first two weeks of November. For the second quarter, during the same time in February, as this quarter closes with January. The third quarter closes with April, and the fourth quarter with July. Any Societies that have not sent their contributions for Dr. Palmberg's outfit, please send immediately, and directly to her, at Plainfield, N. J., care Mrs. Geo. H. Babcock. The time is short now, so be prompt. Her outfit includes money for the purchase of surgical instruments, which must be bought in this country, and we fear such funds will be short, unless all shall contribute their share. The Board Treasurer will give credit for all such gifts, when they are reported.

The Board is prepared to fill all orders for photographs of either of our Medical Missionaries, and we hope all societies and individual members will avail themselves of the privilege of having them in their homes. Their pleasant faces will keep us in remembrance of the needs of their great work.

Please send orders to Mrs. E. M. Dunn, Milton, Wis.

MRS ALBERT WHITFORD, Cor. Sec.

THE students of Kentucky University placed a card on the clock on which these words were painted: "Every time this clock ticks a soul passed into eternity without God! Eighteen hundred years have passed and still this great work moves slowly." While the souls of men are dying and the Master calls for you, let none hear you idly saying, "There is nothing I can do." Gladly take the task he gives you, let his work your pleasure be, answer quickly when he calleth, "Here am I, O Lord, send me." The Master said, "I must work the works of him that sent me while it is day." Every moment of time was precious to him. So dear sisters let us work the works of him that sent us while it is day. Let us do what we can. Let us set our mark and press toward it. "Forgetting all things that are behind, let us press forward to the things that are before." May the Lord bless our work and our workers and when the time comes for him to call us hence, may it be said of us as of one long ago, "She hath done what she could."—*Missionary Tidings*.

JUDSON used to say: "O Lord! have mercy on the churches of the United States, and hasten the time when no church shall dare to sit under Sabbath and sanctuary privileges without having one of their number representing them on heathen ground."

## EASTERN ALUMNI MEETING, 1893.

MARY BASSETT CLARKE.

Again the months, in tireless round,  
Coming and going without sound,  
Through winter's snows and April's showers,  
Have brought the pleasant time of flowers.  
Again the year, with noiseless tread,  
Makes green the turf above our dead;  
And singing birds along our way,  
Declare to us the time is May.

With other pleasant things of spring  
Has come our annual gathering.  
Once more we meet with clasping hand,  
A loyal-Alfred-loving band;  
Once more, a moment, turn aside  
From paths where fame or fortune bide,  
To greet, and talk of other days,  
And sing our Alma Mater's praise.

Can children, who together share  
One mother's love, one mother's care,  
Through all life's after years, forget  
The home, where they in childhood met?  
So we, where'er our feet may go,  
Whate'er our hearts of sorrow know,  
Still keep amid our devious ways,  
The memory of our glad school-days.

The years are few, since some, who claim  
The mother's love, the mother's name,  
From the home-nest went forth to try  
Their wings, beneath a broader sky.  
What wonder, that with hearts still true  
They come, their pledges to renew;  
What wonder, that they gladly prove  
By deeds, the measure of their love?

But here are some, with silvered hair,  
And brows already marked by care,  
Who now must bear, as best they may,  
The heat and burden of life's day.  
With earthly triumphs, largely won,  
With faces toward the setting sun,  
They come, to sing her praises sweet,  
And lay their laurels at her feet.

The years have wrought sad changes, where  
We fain would bid time gently spare;  
Our Alma Mater tearful stands,  
With bowed head, and folded hands,  
As one who owns a sorrow great,  
By death bereft and desolate.

The strong, the grand, the tried and true,  
Have fallen, one by one, and new,  
Strange faces, must their places fill.  
We bow in silence to God's will,—  
For this we know His power can make  
The loss a gain He doth not break  
The bruised reed, nor quench the flame,  
Which wafts its incense to His name.

The firm foundations laid in truth,  
Are stamped with everlasting youth.  
From such broad base, her walls still rise,  
To catch the glory of the skies;  
And generations yet unknown,  
Her worth and power shall proudly own.

Then let us pledge our faith anew,  
In loyal love and honor true;  
Assured there is a conquering host,  
In her, who bears her burdens most;  
Who serving in the Master's name,  
Her highest honors rightly claim.  
Our fealty to them we give—  
Long may our Alma Mater live!

## A REMINISCENCE.

The recent appearance of Mrs. Allen's "Life of President Allen" calls up memories which go back to the days when he, in the vigor of early manhood, read "Hiawatha" mornings in chapel, to the school, charming us scarcely less with Longfellow's master piece, than with his own mellow, musical voice and fine rendition. We were only a junior then, but his fatherly interest in the boys and girls all the way along the line—made its impression upon us in ways never to be forgotten. Our last opportunity to meet and clasp hands with President Allen was at a meeting of the Alfred Alumni Association of New York City held in Park Avenue Hotel in the spring of 1892, he being the guest of the Association. Quite a goodly number of the old students were there, each eager to meet him and hear the message which he had brought to the New York branch of Alfred's numerous family. He never looked more beautiful than on that evening, with his crown of silvery hair and his magnificent snowy beard. His voice seemed to have lost nothing of its former richness, but there were indications that his health was no longer robust, and many of us felt that possibly



this might be our last meeting with him on earth, which proved so to be. When the Association met again the following year President Allen's voice no longer sounded in mortal ears, and we "sighed for the touch of a vanished hand and the sound of a voice that was still." President Main was the guest of honor at the meeting in 1893. At this meeting many references were made to the late President, and some excellent things bearing upon the past, present and future of the school were said in after dinner speeches, but nothing said was more sweet and touching than the above poem written by Mrs. Mary Bassett Clarke in response to the toast "Our Alma Mater." Just now when we are all reading President Allen's memoirs, it will strike a tender chord in many hearts and is therefore forwarded to the RECORDER.

P. J. B. W.

#### SUGGESTIONS FOR MISSION BANDS.

We hear the question frequently asked, "Is there any need of girls mission bands?" Certainly, if we wish the interest continued, and the work carried on in the future.

The early training is good; for the girls learn to manage their own society, to conduct its meetings, and above all to learn of the many fields of work.

To organize a band, appoint some one as superintendent, that she may call upon the mothers, thus securing their support and interest. Then, through the Sabbath-school, call the girls together, at the time and place that may be mentioned. Tell the girls what they are called for, and let them organize, appointing their own officers and committees, selecting their name and badge. The name of the Plainfield band is the "Light Bearers," and their badge a light blue ribbon. One hour in two weeks is often enough to meet. Hold a business meeting once a month, and appoint new committees, such as music, work and entertainment. Always open the meeting with singing, reading and prayer. A good plan is to take up a course of study about the home and foreign fields. The course of study in the Baptist Mission Bands is very good, called "A trip around the world." (The course can be secured from Mrs. N. M. Waterbury, Newton Center, Mass., by the payment of \$1.)

In this plan we can teach of our own mission work. After spending the first half hour in study it is well to have a change, spending the remainder of the hour in sewing, and making scrap-books. There is much we can do for China and the home fields in this way. In making scrap-books for China, do not use any pictures where boys and girls are on the same card; for the Chinese do not like such pictures. Mizpah Mission is always glad to receive bags made of cretonne, filled with cotton, buttons, wax and needles. These the girls can easily make, and the sailors are very glad to receive them.

To vary the meetings a story can be read of a missionary's life and work. Occasionally a Missionary Tea can be held, when the girls arrange the programme, take part in the entertainment, decorate the room with lanterns, banners, and flowers; and those having charge of the tea service can be dressed to represent the country in whose name the tea is given.

The older friends are invited, which serves to stimulate an interest in the cause. There is much to be done through these bands, and I hope all our churches will endeavor to give the girls an opportunity to prepare for greater usefulness in the great harvest field of the world.

MINEOLA TOMLINSON.

Supt. of the Plainfield Mission Band.

#### AUXILIARY SOCIETIES.

I wish to say just one word in commendation of Rev. O. U. Whitford's article on "More Thorough Organization," in RECORDER of Oct. 4th, in Woman's Work Department. He recommends, if I understand him correctly, that the Woman's Board of the General Conference should have auxiliary societies in each church, and in each Association. I think the idea he presents in his article a happy one; one which would bring about much good and more deeply interest the women of our denomination in our benevolent work, and be productive of larger contributions. Yours truly,

CHARITY L. BURDICK.

EXTRACTS from a letter from Miss Susie Burdick, written Aug. 27th:

"I have been at the Mission since school closed. When the vacation commenced I had so many things I hoped to do in the way of putting bedding in order, making new, getting clothing for the boys for the beginning of the year under way, putting the building in order, and writing and study that I quite forgot to make allowance for the hot weather and the consequent weakness of the flesh and mind—that now in looking back there is much to regret.

"Since the school opened Lu Nyang Nyand, Lu Erlow's widow, has done the sewing for the boys. She needs the money she can earn in that way and we are glad to be able to help her help herself. The daughter with whom she lives now has three little ones, so there is less time and the sewing goes more slowly.

"Another of our church members, Was Amah, a widow too, who begged to be allowed to do the plain sewing, turning of sheets, new sheets and the like. As she is to marry an adopted son to some girl near her country home, this winter, she stands very much in need of money. She also has a married daughter who depends upon her mother whenever she is poorly or her children ill, and they have had much sickness this summer; so instead of piles of bed covers and sheets all finished and in order, there is still a large basket of work to be done. So it is with many things. Next week we hope to re-open the boys' school but the girls must wait a bit for the paint to harden. . . .

"The interest that has required more thought than any other one thing has been the war between Japan and China. . . . I wonder a little where your sympathy, and that of the American people, is. One of the daily Shanghai papers yesterday ventured the opinion that the majority of foreigners in Japan, Corea and China hoped the Japanese would 'get a licking,' for if they were victorious they would become insufferable, while the Chinese under similar circumstance would not (or could not) be changed much for the worse. It is beyond question that in the end this war will open the way for the advancement of God's kingdom in these two empires.

"As to just how affairs are going there seems to be no certain news. It has been reported that in Corea there has been fighting with considerable loss for the Japanese. If the Japanese supply telegrams for the American papers, you are in all probability reading that there have been battles and that the Chinese have lost heavily. So does there seem to be two sides to the question? Sometime we will know the truth; we will hope.

"We are eager to hear from Conference this year. We did not know of the change in date until the time was fully upon us. Our Re-

CORDER came in on Thursday and about ten o'clock in the evening. I discovered that the Conference had already convened and my first impression was that missionary day had already passed, then allowing for difference in time I realized that the exercises for the day were just about opening. You will know that I slept but lightly. We are so glad Dr. Palmberg is coming, and I have not been able to give up the hope that this is the Lord's time to send some one to the boys' school. I shall be indeed eager to hear from the meetings.

"We are hoping the uneasiness of the country will not lead Dr. Palmberg to defer coming."

The following racy article on "Babies and Cats" was written for and published in the *Springfield Republican*, of Springfield, Mass., by Sara Spy, of Boston. A friend forwards it to the RECORDER for us to publish, which we cheerfully do, for its sound common sense, so trenchantly and amusingly expressed. We hope young mothers will read and profit by its hints.

#### AS TO BABIES AND CATS.

"She didn't kiss the baby," and a very good thing she didn't. The baby has a hard enough time as it is without going outside the family circle for caresses; so don't say it reproachfully; say it with joy. You know how it is with kittens—they mustn't be handled too much if you want "ratters." But the baby is passed from Grandma to third Cousin Maria; he is tickled, tossed, squeezed, poked and kissed until the marvel is where the world gets its human "ratters." To be sure, there is here and there an independent baby, a baby who holds all promiscuous cuddlings in righteous scorn. He is not a popular baby (reformers never are), you don't dare toss him, you hesitate before trotting him, and you would no more think of burying your face in the satin folds of his pink neck than if he were a young gentleman of years instead of months. Mamma and grandma call his lusty and rebellious yells "spunk;" diplomatic relatives get out of it with wise nods and the somewhat ambiguous remark that "the world will hear from him yet." And so it does, generally. A baby born with sufficient firmness of character to regulate the familiarities of intimates, will be pretty certain to have a voice in the world's affairs later on, and to some purpose. If there are abuses to be done away with—rats to be caught, as it were—he'll be keen on the scent. I don't think Dr. Parkhurst could have been a "popular" baby.

It doesn't seem as if it would take anything beyond an ordinary endowment of common sense to see that if handling is bad for kittens, it is ten times worse for babies. The average well-mannered infant accepts the squeezing and tossing as peculiar conditions of an existence he is too young to understand, and so late is he from angel land that he even ventures a "goo goo" after a peculiarly trying squeeze. This we take as indicative of enjoyment, and we squeeze again; if he protests we look for a pin—surely nothing but a pin would make our "ownsey downsey" cry when his little stomach was full; if he still murmurs, we toss him. But if he lives through what would kill ninety lives in a cat, what does he amount to? Look about you, what has he amounted to? For one ratter how many sleek Tabbies and Toms are there dozing in upstairs comfort? They are seldom so lost to all sense of duty that if a mouse ran across the floor they would not run after it; they have even been known to sit two hours on a stretch before a crack in the china closet, but to go down cellar and deliberately hunt rats, like a common cat, they may not reason it out, but they don't do it.

It is unfortunate for the kittens and babies that their charms are of so irresistible a nature; but irresistible or not, what right has an admiring stranger to take liberties with the helpless things, just because they are soft and pretty? It's quite time some one took a stand. Too



many babies are being eaten up" by fond grandmas, aunts and cousins. The country can't stand the drain. We need more "ratters;" we need men and women eager to do their share toward ridding the world of its pests. The rat that runs across the room doesn't count; for very shame's sake we'd finish him. As for the rat in the china closet (call it drainage) we look out for our private residences, but how about the tenements we own on—street? Do we personally investigate here, or do we wait till the health officer comes with the law in his hand? It's no excuse because the rats are out of sight.

Another thing; it ought not to take a physician to teach us that a tender baby body ought not to be squeezed and tossed about like a worsted ball, and that everybody's breath, or even the breath of an extensive family circle, is not good for baby lungs. Where is the blame? Watch the old cat next time you take up her kittens to cuddle; human mothers could take a lesson from this mother cat.

#### IS THE SABBATH A TYPE?

A few words in reply to the article from the pen of our venerable Brother Kinne, in the SABBATH RECORDER of Aug. 3d. I wish to say in the beginning that it was not anything from his pen that raised the query in my mind. By some kind of oversight I happened to miss the article of which he speaks. But a communication from Bro. Wentz in the RECORDER some weeks before gave rise to my inquiry. However, as our good brother has replied, I shall, I trust, with the same kindly spirit offer a few thoughts in reply.

He quotes Bro. Brinkerhoff as follows: "Its memorial character is one of the principle evidences of its perpetuity," and then adds, "Along by the side of the above I put the following declaration: The Sabbath is both a memorial and typical institution, and its typical character is the strongest evidence of its perpetuity." To the writer this statement seems unwarranted, for the reason that the memorial character of the Sabbath rests upon indisputable scriptural authority, while for the typical character of the Sabbath there is not a solitary passage in Scripture in support of it. And every statement that our dear brother has made in support of the Sabbath as a type is assumed. And if we are allowed to assume premises and predicate conclusions upon analogies, we can prove or disprove anything we please. Our brother inquires, "Is not therefore the Sabbath most appropriately denominated the archetype of all subsequent rest? Whether that of Canaan, or the Christian's rest by faith in Christ, or the saint's everlasting rest in glory? If not, why not? To all of which we simply answer, Where is it so denominated and by whom? Certainly not in the Scriptures; for there is not so much as a hint given to this effect by the Lord of the Sabbath nor by any of his apostles. Where is the Sabbath spoken of as a type of Canaan? Where is it spoken of as a type of the Christian's rest by faith in Christ? Where is it spoken of as a type of the Christian's rest in glory? In the traditional notions of men, without a vestige of authority in the Scriptures. This may seem overweeningly positive, but I feel sure that it is true and truth is positive. When I was a Sunday-keeper I felt quite sure that the Christian Sabbath, so-called, rested on scripture authority; but when I came to investigate the matter in search of the facts in the case, I soon discovered my mistake. And notwithstanding the many endearing and sacred memories connected with Sunday, I felt in duty bound to displace my error by the truth of God's holy Word. In like

manner, we have been accustomed to regard the Sabbath as being typical of rest, both earthly and heavenly, without giving the subject due consideration. And no doubt it is hard to give up a belief so long cherished and fraught with so many precious memories.

The passages in Heb. 3d and 4th chapters, referred to by our brother, to the writer afford no support to the typical character of the Sabbath whatever. And it must be apparent to every one that it was not the sin of forty years that prevented the Hebrew nation from entering Canaan, but the manner in which they received the message of the spies in less than a year after leaving Egypt. As evidence of this, compare Heb. 3:17-19, with Ezek. 20:12, 13. Here it will appear evident that it was the Sabbath rest that they were to be deprived of on account of their forty years' sin. And notice well that whatever rest is meant in Heb. 3:18 is intended also in the fourth chapter and first verse. And to apply this to Canaan would make the most bewildering confusion. And mark well also that the apostle declares in the third verse: "For we which have believed do enter into rest, as I have sworn in my wrath if they shall enter into my rest; although the works were finished from the foundation of the world." Here, evidently, the Sabbath rest is intended; for neither are the works of redemption nor those of sanctification yet completed; but the works of creation are. And in the fourth and fifth verses the sense is made certain. "For he spake in a certain place of the seventh day in this wise, and God did rest the seventh day from all his works: and in this place again, if they shall enter into my rest." That this rest here spoken of is not that of Canaan is too evident to be doubted for a moment. For the sacred writer goes on to say: "If Joshua had given them rest then would he not afterward have spoken of another day." And we find that the same test of obedience was applied to the people of Israel about 380 years after entering Canaan, accompanied by the solemn injunction: "To-day if ye will hear his voice, harden not your hearts, as in the provocation in the day of temptation in the wilderness; when your fathers tempted me, proved me, and saw my works. Forty years long was I grieved with this generation, and said, they do always err in their hearts, and they have not known my ways; unto whom I swear in my wrath they shall not enter into my rest."

Now, consider the following facts: 1st. The people had been in Canaan nearly four hundred years when this language was addressed to them. 2d. The apostle says that "if Joshua had given them rest, then would he not afterwards have spoken of another day," which shows that the rest of Canaan was not what he meant. 3d. He (God) limits another day, saying in David, etc., the time specified in the language just quoted. 4th. The apostle shows that the same test of obedience applied to the people of his day. "There remaineth therefore a keeping of the Sabbath to the people of God." In all the foregoing there is not a solitary reference to the future, only as the Sabbath itself was to continue as the rule of obedience to all coming generations, as Jehovah's memorial.

In regard to Heb. 4:10, our brother says that this refers to Christ entering into heavenly rest after his work on earth was completed. I can see no good grounds for this conclusion. Christ is never referred to in such an isolated manner in the Scriptures. The pronoun "he" here employed, refers to anyone, who in accordance with the divine example, and in obedience to the divine commandment, rests from his secular labors and keeps holy the sacred day. For says the apostle: "For we which have believed do enter into rest." This rest is certainly in the present, and has no reference to the future. It is sufficient to say in conclusion that the term used by the sacred writer from beginning to end signifies rest from physical labor. The term which signifies spiritual or soul rest is not employed in a single instance, a fact worthy of serious consideration.

A. McLEARN.

## HOME NEWS.

New York.

INDEPENDENCE.—The most important event in our quiet little church of late was the ordination of Brother D. E. Livermore to the office of deacon. This took place in the church on Sunday, Oct. 7th. The services were deeply impressive and consisted in the reading of the Scriptures by Rev. Geo. B. Shaw, Acts 6:1-8 and 1 Tim. 3, and prayer by the pastor, Rev. M. Harry. Rev. L. E. Livermore preached the ordination sermon from 1 Tim. 3:13, pointing out (1) the Qualifications, (2) Duties and (3) Rewards of the faithful deacon. The consecrating prayer was by Rev. J. Canyon accompanied by the laying on of hands; the charge to the candidate, Rev. M. Harry, and the charge to the church by Rev. Geo. B. Shaw. The choir sang appropriate hymns, and the deacons and congregation came forward and welcomed the brother to his new office and to the hearts of the people by hand-shaking.

The usual appointments of the church are well maintained, and we trust we are making some progress in Christian life. OBSERVER.

New Jersey.

PLAINFIELD.—The Union County Christian Endeavor Union held its Fall Conference in our church on the 4th instant. The house was crowded, and the meeting was said to be the best the union has ever held. Two open parliaments were held, one on "Lookout Work" and one on "Bible Study," and several spirited addresses were made. Dr. Lewis was among the speakers, and spoke on "Christian Endeavor and Good Citizenship." The meeting enjoyed excellent music under the direction of Bro. D. E. Titworth.

The Annual State Convention of the Christian Endeavor Societies was held at New Brunswick on Thursday and Friday of last week. About 1,500 delegates were in attendance, quite a large number being present from this city, including several members of our own society. The reports showed a very rapid increase in the societies and in membership. There are now 907 societies, with a membership of 43,740. It was also shown that 3,846 had united with churches during the year.

The Congregationalist Church of this city celebrated its fiftieth anniversary on Sunday, September 30th, followed by a social celebration on the evening of October 21. This church has been quite prosperous, having much more than doubled its membership during the eight years' pastorate of the Rev. Charles L. Goodrich.

The New York Pailharmonian Club are to appear for the third time in a series of subscription concerts, under the management of Mr. H. Otis Newman, one of our enthusiastic musical citizens, who has met with marked success in his two previous efforts to entertain the music lovers of Plainfield in this most delightful manner.

The Sabbath-school began the present quarter with a new programme for the opening exercises, and with the gratifying attendance of one hundred and fifteen.

On the second Friday evening in each month the young people conduct a missionary meeting in place of the usual service. Last Sixth-day evening this service was of more than usual interest; several valuable papers being read bearing especially on the subject of foreign missions. "Ye are the salt of the earth," was the text from which the pastor gave us an excellent discourse yesterday. Of the many benefits derived by the application of this indispensable and saving ingredient he showed most convincingly the important fact, so persistently overlooked by many carping critics against the church, holding it responsible for nearly all existing evils, that all the great moral and beneficent movements in the world, have had their origin in Christianity, and have been sustained and carried on through the operation of the same benign influence. J. D. SPIGEE.

Oct. 14, 1894.



## YOUNG PEOPLE'S WORK.

### OUR INTEREST IN THE RECORDER.

As young people it is not our duty or privilege to express a decided opinion in reference to the location and manner of conducting the publishing interests of our denomination. In the first place because we are not competent to judge, we do not understand the "conditions which confront us," and have not had experience enough in regard to the matter; and in the second place because we need to sit in silence and let our elders speak and make plans.

### WHAT WE SHOULD DO IN THE MATTER.

And yet we have a place and a duty even in this matter of where the publishing house shall be located, and who shall do the work. It is our place to inform ourselves, to find out what our leaders are doing, how they are doing it, and why they are doing it. This information we should gain not with the idea of criticising or of suggesting something different or better, but with the idea of being able to lend them assistance, of supporting and encouraging them in their work.

### AN ILLUSTRATION OF A CHILD LEARNING TO MAKE PIES.

It is not proper for a little girl to stand around in the way watching her mother bake and wash and sew, and do nothing to help; nor should she find fault all the time with what is being done. On the other hand, she should not go away by herself and so grow up to womanhood wholly ignorant of how these same household duties are done. Many of us have seen the interest with which a little girl watches her mother make and bake pies. How anxious she is to know how and why each part of the operation is done! How ready and glad she is to run here and there for various articles which are needed! In this way she learns to do what she must do for herself in later years, and at the same time is helpful to her mother, who is wise if she does not become impatient if some of the questions which the childish curiosity prompts seem rather foolish and unnecessary.

### OUR LINES OF WORK COMPARED TO DIFFERENT KINDS OF FOOD.

In a similar way we should learn the workings of our denomination. We should not be satisfied with having the departments of our work served up to us at our Associations and Conferences like so many dishes at a feast, concerning which we know nothing except that they are agreeable to our mental and spiritual palates. We want to learn who made these good things, what they are made of, why they are made of this or that thing instead of something else, and why they are made in this way rather than by some other receipt; and all the time we want to be ready to help in our way. Furthermore, if our elders think best to make some changes, if they conclude to make apple instead of mince pies, if they roast our meat in place of boiling it, if we have cookies instead of doughnuts, even if they patronize the public bakery, we want to be ready to help, to learn, to be satisfied, and to ask now and then a foolish question, it may be.

Go where you will your soul will find no rest but in Christ's bosom. Inquire for him; come to him, and rest you on Christ, the Son of God. I sought him, and found him all I could wish or want.—*Rutherford.*

## THE CLEVELAND CONVENTION.

BY REV. T. J. VANHORN.

How shall I tell within the proper space of this the greatest of Christian Endeavor Conventions. I was tired, hot and dust-begrimed that July afternoon when I stepped from the train into the midst of the great city. It was in gala dress. Flags were gaily fluttering until one would have thought it the Fourth of July but for the banners of black and gold floating side by side with our national flag. There was no mistaking it. It was the time, and this was the city of the great convention. Further evidence of it was that, in less than half an hour after this awkward, dust-begrimed stranger from the woods of Southern Illinois stepped off the train, certain young people of the city had treated him so considerately as to almost beguile him into the belief that he was of just as much importance as anybody. But not a whit more important he learned the next morning when he made personal application to the door-keeper of the Sangerfest Hall for admittance, just as many others had done before him. What did it mean? Did not the newspapers the evening before still report serious hindrance to travel? And did they not report Sec. Baer as saying, on the ground of this, that probably not more than 8,000 or 10,000 people would reach the convention city? And did not this building seat 12,000 people? But it was full, and neither the tall Californian, who thought that he ought to be admitted on the ground of his getting over so much railroad, nor the important delegate from Southern Illinois could get in. But the latter soon found the "tent" which was soon filled with another 12,000 people. Here he heard and saw substantially the same things which were heard and seen at the "Sangerfest."

Pres. Tyler, of the Cleveland Union, and Chairman of the Committee of '94; Sec. Baer's report; the magnificent form, intelligent face, and the address of Welcome of Gov. McKinley, whose brave, manly words for Christian Endeavor and the Christian religion I wish everyone who thinks it an unmanly thing to be a Christian could have heard.

One who tries to write an article on the Cleveland Convention must be distressed that he cannot speak particularly of the many things. There was the singing, which alone was worth a pilgrimage to hear. At either the "Sangerfest" or the "tent" almost an hour before the opening of each session, you might hear three or four songs at once from as many different sections of the great audience: "There's Sunshine in My Soul to-day," "Nearer My God to Thee," "My Country 'Tis of Thee," and "Scatter Sunshine," all rolling up together in one grand symphony. Then imagine the effect when, at a signal from Conductor Lincoln, every voice would be hushed, the orchestra would play a prelude, and then, keeping perfect time with his baton, the vast audience would unite in singing "Blest be the tie that binds," or "Like a Mighty Army." There were the sunrise prayer-meetings in a dozen or more of the great churches at the same hour; the denominational rallies; (this suggests the aching void of the writer's experience in Cleveland), the electric cars darting here and there laden to the lowest step with Christian Endeavorers, "Scattering sunshine" as they went; the saloon-keeper who had the strange experience of a big crowd in the city with no benefit to their trade; the city itself with its "Soldier's Monument," its "far famed Euclid Ave," and its cemetery with Garfield's Monument," in the

crypt of which we stood reverently before the casket containing the mortal remains of our martyred president, and even the pleasant home where we were so hospitably entertained, I would like to tell about. Shall I speak of the enthusiasm, which if every one did not bring with him he had liberally supplied to him at the two great power houses where it was manufactured, the "Sangerfest" and the "tent." The air seemed surcharged with it, and it seemed to go off on the slightest occasion.

"What are we waving our handkerchiefs for" said a seminary professor to a minister at his side, when there occurred one of those bursts of enthusiasm so frequent at the "Sangerfest." "I don't know" was the laughing response, and the handkerchiefs waved as vigorously as ever. The Professor told this story at the Baptist rally, and remarked that we ought to have an educational car hitched on to the Christian Endeavor movement. While there are great thinkers, and even heads of educational institutions who indorse this movement, yet the criticism implied in this suggestion may not be untimely. Looking at some of those demonstrations which were so frequent at "the hall" or the "tent," one might get the impression that enthusiasm was running wild. In all probability, more than two persons in those great audiences, who participated most heartily in the Chautauqua salute and hand-clapping did not know what they were waving their handkerchiefs for. But, following these young people into the early morning meetings and watching them in the devotional exercises of the convention, a most casual observer must be impressed with their serious earnestness and consecration. Let any one study carefully the proceedings of this meeting and there will appear great thoughts and purposes threading their way through all the sessions of which the noisy hand-clapping and waving of fluffy handkerchiefs were not an indication.

It was not at the hall and tent meetings, but at meetings for the discussion of special lines of work where these great thoughts were more conspicuous, and one could get an idea of the trend of this great movement. A great impetus to the cause of missions will doubtless be given by the plan agreed upon by the trustees of the United Society and the representatives of the denominational missionary boards. This plan was consummated on board one of the excursion steamers on Lake Erie during the convention, and is now in operation. Everywhere throughout the Cleveland meeting one must be impressed that Christian Endeavorers are thoroughly awake on the subject of missions.

Good-citizenship is another sub-movement which received great momentum at this meeting. Notices in some prominent political papers concerning the work of Christian Endeavorers along this line show that the movement is already taking effect in some of our great cities. Of course there were times when the enthusiasm of the Seventh-day Baptist delegate got the better of his dignity and he dropped pencil and paper to join in the general applause. But it was not when a Pennsylvania man arose and said that they needed not so much temperance work in his State as a better enforcement of their Sabbath laws. There were other things said upon the subject of the good-citizenship movement while his handkerchief remained in its place and he gripped more firmly his pencil and paper and looked wise. As he writes this he thinks of some of the excellent principles advocated by the promoters of good citizenship, and the beneficent results



which may come as a result of this movement. But there are dangers here and it is well to listen to the timely warnings of Pres. Clarke,—guard against “substituting good-citizenship work for the more spiritual work of the society,” and “distinguish between politics and partizanship.” A young aspirant for political honors said to me the other day in talking with him about the good-citizenship movement that it would doubtless be good for politics but demoralizing to Christian Endeavorers. The last part of his statement will surely prove true unless the warning of Pres. Clarke be heeded. Seventh-day Baptist young people would have no trouble in advocating the principle which was made much of at Cleveland, “promise to vote for no bad man or bad measure regardless of how seriously it may strain party allegiance,” and the pledge which has been suggested and I quote here, we can most heartily endorse: “Trusting in the Lord Jesus Christ for direction, I promise him that I will never indulge in any intoxicants or tobacco, nor use profane or impure language, nor violate the obligations of social purity or the Sabbath; and, when I vote, it shall be as I think Christ would have me vote, and I will pray each day for God to help me keep this pledge, and that the saloon, the gambling-room, and other places of evil resort shall be banished from our land.” We are hurried along the line of reform indicated in this pledge until we come to “the Sabbath.” Here let us pause and insist that the “educational car” of the Professor, alluded to above, be hitched on at this point. There were a good many references to Sabbath reform when it was evident that *Sunday* reform was the thing desired. There is no question but that one prominent object of the promoters of good-citizenship at the convention was to secure the better observance of Sunday as a sacred day. It seems strange, having observed the wisdom that has characterized the Christian Endeavor work so far in its remarkable history, to see so little intelligence shown at this point. Did we hear some one say at one of those sessions, who was greatly disturbed at the growing desecration of Sunday, that we must insist on keeping holy the seventh day? It shows that there are yet many who, let us think, thoughtlessly and ignorantly refer to Sunday as the seventh day. There are brave appeals made to adopt measures to suppress the Sunday newspapers and general “Sabbath” desecration, but how a question or two as to the Bible Sabbath, and the basis of true Sabbath reform will put them to confusion.

Let us be glad that we can march along so far with this “mighty army” of Christian Endeavorers, and participate in their glorious conquests for “Christ and the Church;” let us keep abreast with them in mission work, in temperance reform, in dispensing good literature, and promoting good-citizenship; and shall we not also rejoice that to us God has given the banner, and expects us to lead the van in the work of Sabbath reform.

## OUR MIRROR.

### PRESIDENT'S LETTER.

I presume some are tired of hearing of the work at DeRuyter (Bro. L. R. Swinney says this is not true). For the present week we have been holding meetings every other night here, and at Lincklaen every other night. Another heavy rain storm has come but usually has held up at night, and so far has not broken up any of the meetings. My work here has reminded

me of some of the weak points in church work. I find that this place, like many other towns has been worked by the church, by ministers and revivalists for money and not souls. This does not apply to the resident pastors here; I think them noble Christian workers. The idea that all the church wants of unconverted people is their money, that the object of any revivalist is to finally make money out of people, has been impressed on people here most wonderfully. I do hope our ministers will be very careful about giving letters of recommendation to people traveling, claiming to be religious teachers. Worthy people can always get a hearing and do not need letters from comparative strangers; usually they will be used to get collections or money in some way, for some pretended benevolent purpose. People who have been humbugged finally get disgusted and turn a deaf ear to all religious work, and workers. Letters of this character are business matters and should come from business men. If people cannot obtain them from this source there is something wrong. The religious world must in some way command the respect of the unconverted. We can only do this by being worthy of it. When we get this respect we can lead them to Christ. We must stop being humbugged and humbugging. We are either weak or corrupt in being worked in many ways. Let us have a pure gospel, clean lives, and sufficient courage to look after all these matters in details.

E. B. SAUNDERS.

### HEALTH HINTS.

Choose an erect position, chin in close to chest, chest out, abdomen in and back below waist thrown outward. Maintain this attitude in sitting and walking.

Inspire deeply, strongly and slowly, always using the nostrils to warm and purify the atmosphere before it reaches the lungs. Nature has furnished a complete protection in the fine hairs situated in the nose for the purpose of intercepting dirt.

Expire very gradually and slowly, thus completely emptying the lung cells and preparing them to better accomplish their office of purifying the blood and stimulating the heart's action.

Take no tonics except of Nature's own preparing. Food and rest, air and exercise, water and sleep, these are the agents of health. These will give the rosy hue of carnation and the delicate pinkish white that we all so much admire.

Sunshine is your best friend. Open your hearts to its influence; it will revive you, it will invigorate you. It will send good blood to every capillary in your body. It will quicken your heart—increase your desire to do good and make better men and women of you.

Next to air and water in the essentials of life we place the glorious old sun that shines for all the children of the world. In every clime and zone we find its shining face.

We loved its rays as a child, we eagerly sought its warmest side in the street, we revelled in sunrises and sunsets, we rejoiced in its welcome smile and its sweet kisses upon our bare face and hands.

If you can cultivate but one grace let it be that of sunshine.

It will radiate your whole being and shed peace and joy in your soul.

It will make you more sweet and amiable, it will lift you up into a world of mighty thoughts, it will stimulate you to grand and noble deeds.

Food is essential to life, and sunshine is essential to the growth of food. Without its warm and life-giving rays we could not enjoy the delightful flowers, nor fruits, nor vegetables, that make up so much of our hourly and daily life.

What a perfectly beautiful world this is if

only the children of God realized their blessings and were willing to share them as our Father intended we should do.

The hard places in life would become smooth and pleasant when shared in love and kindness.

Oh the value of *Love!* Love is to our spirit what the sunshine is to our bodies—an indispensable factor in our existence.

Health, meaning wholeness, embraces the physical, mental, moral and spiritual needs of life.

Some parents are intent on the physical only, producing a grand animal without the moral and mental balance so necessary to a perfect whole; so vital if we would become the highest types of man and womanhood.

We see so few really healthy or happy people, most of them look as if something were out of joint.

Melancholy, disappointed, morose, sad, and discouraged.

How to be healthy, happy, and wise should be the aim of all men and women.—*Humanity and Health.*

### HOW THEY MANAGED IN 1800.

In these days of enlightenment we can scarcely conceive how it was that the people could be such hard drinkers and yet retain the respect of the “first families.” We can only account for it by the fact that everybody drank and yet were not drunk. We can see the effect in this later generation, in weakened constitutions, impaired vitality, and increasing of the ills to which flesh is heir. They had all the fun and we take the consequences, and I don't think that's fair at all. Read the following fragment of the diary of a Mr. Emerson, pastor of the Congregational Church of Conway, Mass., and then sit down and think of what you have to thank God for:

“Jan. 1, 1800.—Had much company. In the evening married a couple; fee, \$1 25. Had a cheese given me; value, \$1. Deacon Ware a present of beef; value, about 20 cents.”

“Jan. 4.—Attended to study. Bottle rum, 50 cents.”

“Jan. 23.—Married three couples; fee, \$6 25.”

“Feb. 4.—Paid a woman tailor for one day, 25 cents.”

“July 3.—Bottle rum, at Bardwell's store, 50 cents.”

“Aug. 12.—Two quarts of rum, at Williams' store, \$1 50. Paid for killing hog, 17 cents.

“Oct. 10.—Put in cellar for winter use, 38 barrels of cider, value, \$32 ”

“Dec. 29.—Lord's-day; preached from 2 Samuel 1: 27, “How are the mighty fallen!”

C. H. G.

ALFRED, N. Y., Oct. 2, 1894.

### CORRECTION.

To the Editor of the SABBATH RECORDER.

Bro. H. D. Clarke in his “Denominational Catechism” on Lesson III. of present quarter, makes his pupils say that Hammond is the most southern church in our denomination. Not quite Bro. C. Eagle Lake, is about one degree south of Hammond. Bro. Whatley is the present pastor. By the way have all the Florida churches become extinct? If so, somebody give us the cause, please. Sincerely yours,

G. W. LEWIS.

THE most awful thought that comes to a man sometimes, is the thought of a soul that he injured years and years ago, and that he cannot touch and cannot help. His own life is under better influence; his own life is uplifted; but where is the man, where is the woman, to whom he did the harm years ago? God save us from that! It would be hopeless if it had not the infinite hope in the endless love of God to fall back upon.—*Phillips Brooks.*



## OUR YOUNG FOLKS.

### THE CHILDREN ARE COMING HOME.

The children are coming home to day,  
And all the house takes on a brighter air;  
And we wait and watch and talk of the joy  
That is coming back with our fun-loving boy  
And our two bonnie lassies fair.

The days are but few since they went away,  
On music and work and books intent,  
But we look across at the empty places,  
And sigh for the charm of girlish graces,  
And the laugh that spoke content.

But they're coming home, and the house will ring  
With story and song and mirth;  
And we'll work with hearts so happy and light,  
And look into faces so cheery and bright,  
'Twill transform this sober old earth.

And then I think of a coming time,  
When the children will go away,  
To the great busy, bustling school of life,  
To learn hard lessons of care and strife,  
For months and years to stay.

Ah! then we will long for the happy laugh,  
And the sympathy strong and true,  
And the tender hearts that were slowly bound  
With strong silken bands of love around,  
And the old home joys still new.

And then will they come from distant homes  
With stories of life well spent;  
Round our home fireside to sit once more,  
And talk of the joyous days of yore,  
And the strength that endeavor has lent?

God grant that they may, and when life is past,  
And we rest in that heavenly home;  
With records that tell of noble deeds,  
And plenteous harvests from well sown seeds,  
The children may all come home.

—Jennie H. Reed.

### A DOG STORY.

"Father, what is poetic justice?" asked Fred Stanley at the table.

"Bless the boy! What put that into his head?" said mother.

"Why, there was something about it in our reading lesson to-day, and when I asked Miss Thompson what it meant she said we should see how many could find out for ourselves, and give her an illustration of it to-morrow; but I don't know how to find out unless you tell me, father."

Mr. Stanley looked thoughtful for a moment, and then smiled as if struck by some amusing recollection.

"Poetic justice," he said, "is a kind of justice that reaches us through the unforeseen consequences of our unjust acts. I will tell you a little story, Fred, that I think will furnish the illustration you are after.

"I recall a summer afternoon, a good many years ago, when I was not so large as I am now. Two other boys and myself went blackberrying in a big meadow several miles from home. On our way to the meadow, as we paddled along the dusty highway, we met a stray dog. He was a friendless, forlorn-looking creature, and seemed delighted to make up with us; and, when we gave him some scraps of bread and meat from our lunch basket, he capered for joy, and trotted along at our side, as if to say, 'Now, boys, I'm one of you.' We named him Rover, and, boy-like, tried to find out how much he knew and what he could do in the way of tricks; and we soon discovered that he would 'fetch and carry' beautifully. No matter how big the stick or stone, nor how far away we threw it, he would reach it and draw it back to us. Fences, ditches and brambles he seemed to regard only as so many obstacles thrown in his way to try his pluck and endurance, and he overcame them all.

"At length we reached the meadow, and scattered out in quest of blackberries. In my wandering I discovered a hornets' nest, the largest I ever saw, and I have seen a good many. It was built in a cluster of blackberry vines, and hung low, touching the ground. Moreover, it was at the foot of a little hill; and as I scampered up the latter I was met at the summit by Rover, frisking about with a stick in his mouth. I don't see why the dog and hornets' nest should have connected themselves in my mind; but they did, and a wicked thought was born of the union.

"'Rob! Will!' I called to the boys; 'come here. We'll have some fun,'

"They came promptly, and I explained my villainous project. I pointed out the hornets' nest, and proposed that we roll a stone down upon it, and send Rover after the stone. 'And, oh, won't it be fun to see how astonished he'll be when the hornets come out?' I cried in conclusion. They agreed that it would be funny. We selected a good sized, round stone, called Rover's special attention to it, and started it down the hill. When it had a fair start, we turned the dog loose; and the poor fellow, never suspecting our treachery, darted after the stone with a joyous bark. We had taken good aim; and as the ground was smooth, the stone went true to its mark, and crushed into the hornets' nest just as Rover sprang upon it. In less than a minute the furious insects had swarmed out, and settled upon the poor animal. His surprise and dismay filled our anticipation; and we had just begun to double ourselves up in paroxysms of laughter, when with frenzied yelps of agony, he came tearing up the hill toward us, followed closely by all the hornets.

"'Run!' I shouted, and we did run; but the maddened dog ran faster, and dashed into our midst with piteous appeals for help. The hornets settled like a black, avenging cloud all over us, and the scene that followed baffles my power of description. We ran, we scattered, we rolled on the ground, and we howled with agony.

"I have never known just how long the torture lasted; but I remember it was poor Rover who rose to the emergency, and with superior instinct showed us a way to ride ourselves of our vindictive assailants. As soon as he realized that we, too, were in distress and could give no assistance, he ran kindly to a stream that flowed through the meadow not far away, and plunging in, dived clear beneath the surface. We followed him, and only ventured to crawl out from the friendly element when we were assured that the enemy had withdrawn. Then we sat on the bank of the stream, and looked at each other dolefully, through our swollen, purple eyelids, while the water dripped from our clothing, and a hundred stinging wounds reminded us what excessively funny fun we had been having with Rover.

"The poor dog, innocent and free from guile himself, judged us accordingly, and creeping up to me, licked my hand in silent sympathy. Then some dormant sense of justice asserted itself within me.

"'Boys,' I said, 'we've had an awful time; but, I tell you what, it served us right.'

"Neither of them contradicted me; and, rising stiffly, we went slowly homeward, with Rover at our heels.

"That, my boy," said Mr. Stanley, in conclusion, "is a good instance of poetic justice."—*Our Dumb Animals.*

### A PILLOW-THOUGHT.

"Now, my lad," said Farmer May, "you are going into the world to seek your fortune, as you say. Take a word for advice from an old man. Youth is hasty and impetuous, and apt to act without consideration; but remember that most matters are the better of a pillow-thought.

"I will tell you a little of my history," he went on, pressing the tobacco into his long pipe and gazing thoughtfully into the fire. "It was my father who taught me all the good I have ever been taught. My mother died when I was born, and I was but a lad of fourteen when my poor father was killed on the railway at his pointsman's duty by an accident. Then I found myself alone and unprovided for.

"My wish had been to keep on with my books for a year longer, and then to go as clerk into an engineer's office if I could get the chance. I had pictured how I would work up step by step till in the end I should be a great engineer, and make a name and a fortune too. But my father's sudden death changed all. I was quite alone in the world.

"The only relation I had ever known of was an uncle, my mother's brother. The day my father was buried he came to see me.

"'Business brought me to this place,' he explained, 'and I heard of your poor father's death. What are you going to do?'

"I told him of my hopes and ambitions. He listened with various grunts of disapproval,

"'Now look here,' he said, 'I want a farm boy. If you like to come, I'll try you. You shall have a dollar a week and your keep. You'll have to work hard, and put all nonsense out of your head. If you refuse don't look to me for help—that's all.'

"So this was the way he took my confidence; this was the way he proposed to further my ambition! A hot anger took possession of me.

"'Give it a pillow-thought,' he said coolly. 'If you decide to come, there's your railway. If not you can return it to me by post.' And before I could say anything he was gone.

"'A farm boy!' thought I. 'Surely I can do better than that! If that's all the help he can offer, I'll have none of it.'

"But his words came back—'Give it a pillow-thought.' And somehow when my anger cooled down I began to take a different view. If I refused this what was I to do! Beggars must not be choosers. I had read somewhere that the duty that lies nearest is the highest duty; and my father had always said that it is not the work that matters, but the way it is gone about and done. On the one side lay misty ideas of 'getting on in the world,' on the other a means of honest livelihood.

"The next day, carrying my clothes in a bundle, I arrived at my uncle's farm. He showed neither pleasure nor surprise. I found that the duties of farm boy did not leave much leisure to dream of other things. At night honest healthy fatigue drove me to bed, where I slept like a top till time to get up. I grew stronger, and gradually got to like the place and the simple life of the country, and to put all my heart and energy into serving my uncle well. He was a just and kind master, respected by all his men.

"At the end of a year he called me to him one day and said:—

"'My boy, you have been here a year, and you have done your duty well. I like you. Go on as you have begun, and you will never repent it.'

"Well, to make a long story short, I did go on. Many a time, when I felt discouraged and angry, and inclined to do or say what I might afterwards have repented, I remembered, 'Give it a pillow-thought; and I generally found that by morning anger had cooled, and foolish ideas had given place to more reasonable ones. At last it became a habit with me, as it was with my uncle, never to do anything without due consideration, and to repress all hasty words till I could speak calmly.

"I had been three years at the farm, and had risen from farm-boy to shepherd, when my uncle said to me one day:—

"'Jim, my boy, you've been tried and not found wanting. When I asked you to come here I had the intention, if I liked you, of making you my heir. I never had a son. You shall be my son, and carry on the work in this place when I am gone. I love the place as you know, and if it goes into your hands I shall die happy. You have been faithful in little, and so it is sure you will be faithful in much.'

"I needn't tell you what I felt. Thank God, there were many years left in which I could show my gratitude and love, and when at last my uncle was carried from this house to his grave I slipped into his place as master here, with the example of that good and upright life to help me on.

"But I should never have known such happiness if I had not followed his advice to 'Give it a pillow-thought.'

THE use of grace attracts more; faith gives a man the knowledge of the truths of Christianity. But from whence do this use of grace and this faith proceed, but even from grace itself? The less belief, respect, and relish one has for these truths, the more one deserves to be deprived of them. One divine gift prepares us for another; he who, by a holy kind of usury, improves them for his Master, enriches himself.—*Quesnel.*

THE air, with God's sweetest and tenderest sunshine in it, was meet for mankind to breathe into their hearts, and send forth again as the utterance of prayer.—*Hawthorne.*



# SABBATH SCHOOL.

## INTERNATIONAL LESSONS, 1894

FOURTH QUARTER.

Oct. 6. Jesus at Nazareth.....	Luke 4: 16-30.
Oct. 13. The Draught of Fishes.....	Luke 5: 1-11.
Oct. 20. A Sabbath in Capernaum.....	Mark 1: 21-34.
Oct. 27. A Paralytic Healed.....	Mark 2: 1-12.
Nov. 3. Jesus Lord of the Sabbath.....	Mark 2: 23-28; 3: 1-5.
Nov. 10. The Twelve Chosen.....	Mark 3: 6-19.
Nov. 17. The Sermon on the Mount.....	Luke 6: 20-31.
Nov. 24. Opposition to Christ.....	Mark 3: 23-35.
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 IV.—A PARALYTIC HEALED.

For Sabbath-day, Oct. 27, 1894.

LESSON TEXT—Mark 2: 1-12.

GOLDEN TEXT.—The Son of man hath power on earth to forgive sin.—Mark 2: 10.

#### INTRODUCTORY.

GENERAL STATEMENT.—In the study of harmony some place the call of Matthew before his feast, others after. Robinson places all the events of Mark 2: 18; 5: 21, between verses 14 and 15. In this interval are included the cure of the withered hand, Sermon on the Mount, many parables by the seashore, stilling of the tempest, and healing of the Gergesene demoniac. Matt. 12: 9-14; 5: 6, 7; 13: 9-14; 8: 28-34, Mark 4: 1-34.

PLACE.—Capernaum, in Galilee.

#### EXPLANATORY NOTES.

THE ACT OF FAITH. 1. "Again he entered." At the close of the first circuit of Galilee, Capernaum being his headquarters. "It was noised." Rumored, reported. "In the house." Which perhaps he occupied with his mother and brethren (Matt. 4: 13), or it may have been Peter's. 2. "Many were gathered." With Oriental freedom they flocked together in any house where he might be. Luke says doctors of law were there from Galilee, Judea, and Jerusalem. "No room." Crowded to the door inside and the space outside occupied. "Preached the word." That the kingdom of God was at hand, the doctrine of repentance and faith. He preached from the Word, what the Word taught, 3. "They came." While he was preaching. "Sick of the palsy." Paralysis which deprived a part or parts affected of power of motion and sensation. It may also mean apoplexy. This man was utterly helpless. "Borne of four." On a pallet, or mat, a bearer holding each corner. 4. "For the press." Crowd. "Uncovered the roof." Having been pulled up to the top and on the flat roof, they removed the brushwood, coats of mortar, and sticks and rafters, and "let down the bed." The room was probably low and it was easy to reach the feet of Jesus.

THE MERCY OF JESUS. 5. Jesus saw their faith. The faith of the paralytic and his friends, manifested by their acts and also as he looked into their hearts. "He said." Even before they asked for help other than that indicated by their act. There is a silent prayer of action. "Son." Child. He may have been young. Matthew adds, "Be of good cheer." "Thy sins be forgiven thee." The higher cure and miracle comes first. This word of power was never before spoken by man on the earth. How it startled the Jews. Paul said afterward, "Through this man is preached unto you the forgiveness of sins." 6. "Certain of the scribes." On the alert to scent heresy. "Reasoning in their hearts." Had a dialogue in their own minds. 7. "Why does this man?" This fellow, a term used contemptuously. "Speak blasphemies." Irreverently, impiously against God. In this case assuming to do what only God can do. "Forgive sins but God only." No one. If, therefore, Jesus forgave sins on earth he was God in the flesh. They reasoned correctly; Jesus, forgiving sins, was divine or else he did blaspheme. 8. "Immediately." Jesus perceiving in his spirit. He possessed supernatural knowledge as the divine one. A test of his Messiahship. Bar Cocab claimed to be Messiah and the rabbis quoted Isa. 11: 3, and demanded that he reveal the secrets of their hearts. He could not and they slew him. Jesus did reveal them and they slew him. 9. "Whether." Which is easier, to pronounce sins forgiven, whether they are or not, or pronounce him healed with outward evidence of the healing? I will now do what you believe I cannot do.

THE POWER OF JESUS. 10. "That ye may know." It is doubtful if Christ would have given this sign to unbelievers except that the sick man and his friends were praying for his help. "Hath power on earth." This is the Messiah's earthly mission. Sins, too, must be forgiven on earth or never forgiven. 11. "I say unto thee." Forgiveness did not cure the palsy, that was a distinct act. God may forgive the intemperate man his sin while the steady hand of health may never again on earth be given. The pardoned thief had to die on the cross. 12. "He arose . . . and went forth" If God heals the diseases of men, they must go forth to use their strength. No idleness for a healthy and forgiven man. Idleness and Christianity are antagonistic. The church is no place for lazy people. Laziness should be a case for discipline. "Glorified God." Express gratitude for divine favor. "On this fashion." It was no mere doctrine or philosophy, but a new way of teaching the truth and showing love and sympathy for mankind. God has come down to save body and soul.

A LEADING THOUGHT.—Faith will find or make a way to Christ.

ADDED THOUGHTS.—Christ on earth awakened hope and effort, brought pardon and power, and called forth the praise of men. Sin is like paralysis. We may bring others to Christ. Difficulties are in the way of every sinner. Forgiveness is conditioned on faith. Forgiveness is the first need of the soul. Results that follow forgiveness prove it.

#### CHRISTIAN ENDEAVOR TOPIC.

(For week beginning Oct. 21th.)

WHAT CHRIST HEALS AND HOW. Matt. 8: 5-17.

He heals blindness. John 9: 8, 9, 11, 20, 25. The carpenter who made the house can repair it, or he can build on the same foundation a new one. Even so, and more so, God who made the eye and gave sight to men can speak the word and heal all defects, or make even a new eye for the same socket.

Deafness and dumbness. Mark 7: 32-35. If we knew the spiritual condition of each one brought within the circle of Christ's grace, we might know why Jesus spake to one, touched another, heals one in a crowd, another privately. He has his own way of conveying grace to the soul.

Lunacy. Matt. 17: 15, 18. No means of grace are made idols, no one exalted to the disparagement of others. His miracles call out the strongest faith in and expectation of the blessings to be imparted. No matter what your trouble is take it to Jesus. "Earth has no sorrow that heaven cannot heal."

Leprosy. Luke 17: 12, 13, 14. Leprosy is a type of sin. Jesus was the hope of the lepers. In their cry we note an incipient faith. It is the cry of hope and their only hope. As sinners we must likewise cry for mercy. But it may be with sure hope of being heard. No one need despair, for the "same Lord is rich in mercy unto all that call upon him."

Dropsy. Luke 14: 2-4. Every new development of Jesus' knowledge and power goes to prove him God in the flesh, the Saviour of man. All disease he can heal, but more than all these, he has power over.

Death. Mark 5: 23, 38, 41, 42. Physical death is no longer death in the order of things over which Jesus presides. With him to restore the dead is like waking a man out of sleep. Jesus is the resurrection and when he speaks the word men awake. Hope on diseased, wearied, dying mortal. He that believeth on the Son of God shall find healing for all things.

—"BUT," says one after reading our last week's paragraphs, "the trouble is, scholars make the Bible subordinate to the lesson helps and give those helps undue prominence."

—WELL, possibly some do. Nobody but that very scholar can remedy that. The fault was not in the helps furnished him, nor probably in the teacher. The responsibility is his own. Please tell him not to do it.

—ALL writers of lesson helps truly desire, if they are true to their mission, that all teachers and scholars make their helps subordinate to the study of the text. So doing he will not give them too great prominence.

—It is supposed that each person has brains of his own, that he makes a right use of suggestions, and thinks and studies somewhat for himself in the line of God's truth thus brought to his mind.

—THERE is some difference between studying a subject by itself, using properly all available helps, and simply answering a teacher's questions by repeating the answer from a catechism, or Sabbath-school Quarterly. No one should have any substitute for lesson-study. Lesson helps are not substitutes but aids.

#### THE SABBATH RECORDER.

To the Editor of the SABBATH RECORDER.

Since hearing the financial condition of the SABBATH RECORDER discussed at the recent Conference; reading remarks and reports in said paper, and listening to an appeal by one of our earnestly interested pastors, my mind has been much exercised in its behalf and has often prompted me to ask some questions and perhaps throw in a suggestion or two.

1. Have we taken delight in reading the paper with or to our families in a way to secure a personal interest in its contents?

2. Have we considered it the family paper and used it as such to our own and the denomination's profit?

3. As our children have left our homes for business or homes of their own, have we secured to them the opportunity of receiving its weekly visits direct from the office?

4. Are we now taking the paper for ourselves, or are we reading what someone else pays for (when convenient to get it)?

5. As many of us have outlived the home circle and have become members of another's family, have we dropped the blessed privilege of furnishing the SABBATH RECORDER for some one while we find it in our present home?

6. Being careful to remember our mercies and drop the pennies into our thank-offering boxes, may we not draw therefrom, or provide the slip which shall tell at the box opening that some unsupplied one, who cannot reasonably meet the expense, shall have the RECORDERS weekly visits?

7. Are there any among us with so little interest in "the Master's kingdom" that they can take one or more daily, weekly and monthly secular periodicals, but have no means to invest in the SABBATH RECORDER? who might be stirred up to active, spiritual life, if it was sent to them for three or six months? Some such results have been secured by this means, and may be again if seconded or preceded by fervent prayer.

The question of paying advertisements as discussed at Conference and in social converse seems to rest on this, "It does not pay many business men to advertise in a paper with less than 5,000 paying subscribers." The SABBATH RECORDER would be self-supporting with 4,000. Were its circulation sufficient to secure the business ads, it would be financially a success and would carry Bible truth, and spirit life, and enthusiasm into the homes and hearts of many more than it can now reach, beside saving much anxiety in many hearts. "Whatsoever thy hand findeth to do, do it with thy might, heartily as unto the Lord." "Bring ye into the store-house all the tithes and offerings and prove me herewith, if I will not pour you out a blessing."

The demand is upon us, the work is an individual one, the order from the Captain of Hosts is "Go forward," "withold not thine hand," "thou knowest not which shall prosper this or that," "I am thy reward."

W. KEENE.

#### SEVENTH-DAY BAPTIST GOSPEL TENT.

Dear Brother Livermore:—We had a meeting of great interest last night. I gave a discourse of one and one-half hours' length on "The Bible Sabbath." There were about one thousand in attendance. A leading man of town says, "Three-fourths of the people of the place agree with the discourse." Some have promised to observe the Sabbath. At the close of the meeting we invited them to help themselves to a supply of Sabbath literature we had on the platform. The supply was soon gone and I presume they would have taken five times as much if it had been there, but it was all we had. This whole country is in a perfect turmoil of mind on religion, temperance, and Sabbath question. Yours for truth,

GEO. W. HALLS.

HOPE MILLS, N. C., Oct. 11, 1894.

WHEN the boys do not trouble your orchard, you may know there is no fruit worth their stealing; and if you are having a good time—free from the devil's assaults, you may know it is because there is nothing in you worth his while—you are not doing him much harm.

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. FCKLES, 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 Scandanavian 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 Treasurer of the General Conference requests attention to the following apportionments:

NORTH-WESTERN ASSOCIATION.	
Milton.....	\$ 11 00
Albion.....	9 75
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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

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

SOUTH-WESTERN ASSOCIATION.

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

EASTERN ASSOCIATION.

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First Hopkinton.....	17 90
Shiloh.....	19 30
Berlin.....	5 80
Waterford.....	2 55
Marlboro.....	3 90
Rockville.....	10 65
Pawcatuck.....	17 95
Woodville.....	90
New York.....	1 85
Greenmanville.....	1 40
2d Westerly.....	1 60
Cumberland.....	95

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DeRuyter.....	6 90
1st Verona.....	3 85
Adams.....	15 00
2d Brookfield.....	10 85
Cuyler.....	90
2d Verona.....	1 35
Watson.....	3 15

WESTERN ASSOCIATION.

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Richburg.....	4 10
Independence.....	5 80
Scio.....	1 55
Hebron Centre.....	2 40
West Genesee.....	1 30
Hornellsville.....	1 05
Wellsville.....	2 50
1st Hebron.....	4 75
Clifford.....	75
Hartsville.....	5 40
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REV. A. P. ASHURST, Quitman, Georgia, is an independent Seventh-day Baptist missionary. He would be glad to correspond with any interested in the dissemination of Bible truth in Georgia.

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

THE Chicago Seventh-day Baptist Church holds regular Sabbath services in the lecture room of the Methodist Church Block, corner of Clark and Washington Streets at 3.00 P. M., Sabbath-school at 2 P. M. The Mission Sabbath-school meets at 1.45 P. M. at No. 461 South Union Street. Strangers are always welcome, and brethren from a distance are cordially invited to meet with us. Pastor's address: L. C. Randolph, 6124 Wharton Ave.

REV. J. T. DAVIS desires his correspondents to address him, until further notice, at Ferris, 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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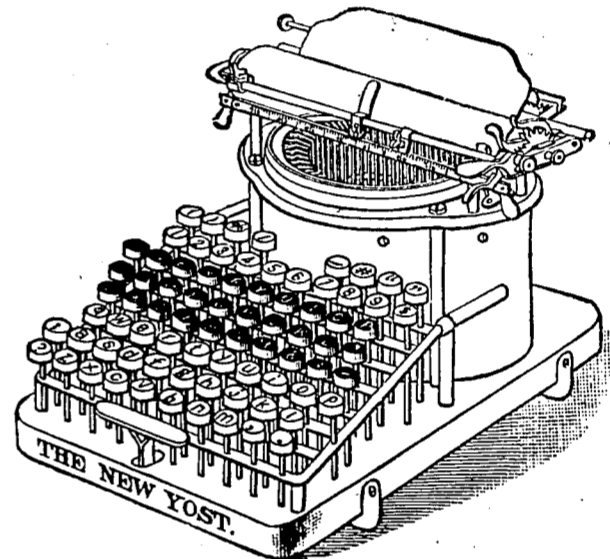


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THE Seventh-day Baptist Church of Hornellsville, N. Y., holds regular services in the lecture room of the Baptist church, corner of Church and Genesee streets at 2.30 P. M. Sabbath-school following preaching service. A general invitation is extended 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. 22-29, 1890, bound in fine cloth, can be had, postage free, by sending 75 cts. to this office. They are on sale no where else. No Seventh-day Baptist minister's library is complete without it. A copy should be in every home. Address John P. Mosher, Ag't, Alfred N. Y.



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MARRIED.

**BROWN HAKES.**—At the residence of the bride's parents, Mr. and Mrs. E. E. Hakes, West Hallock, Ill., Oct. 10, 1894, by Pastor Stephen Burdick, Mr. Linn H. Brown, of Chicago, Ill., and Miss Maggie Hay Hakes, of West Hallock.

**ARNETT—THOMPSON.**—In the parlors of the Johnson House, Hope Mills, N. C., Oct. 11, 1894, by the Rev. Geo. W. Hills, of Attalla, Alabama, Mr. Geo. P. Arnett and Miss Mollie R. Thompson, both of Hope Mills.

**PRESCOTT—STILLMAN.**—At the church of the Reconciliation, Webster, Mass., Oct. 9, 1894, by the Rev. J. Eldred Brown, Mr. Jesse Prescott and Miss E. Louise Stillman, all of Webster.

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.

**BARCOCK.**—At Adams Centre, N. Y., Aug. 15, 1894, Charles H. Barcock, in the 83d year of his age. While working at his trade as a carpenter he fell several feet striking on his head and shoulders. He lingered in a paralyzed and suffering condition about two weeks and died. He expressed a hope in Jesus. A. B. P.

**WITTER.**—In Leonardsville, N. Y., Sept. 25, 1894, Mrs. Lucetta Witter, aged 88 years. Mrs. Witter was the daughter of Jared and Polly Covey and was born in Burlington, Conn., May 5, 1806. When about ten years old her parents moved into the town of Brookfield, N. Y., and her whole life since, with the exception of two years, has been spent within the boundaries of the town. She was married to Joel Witter in the year 1828. Six children were born to them, four of whom survive her and two died in infancy. Mr. Witter preceded her to the better land more than forty-six years ago. On the 23d day of December, 1820, she was baptized and joined the First Brookfield Seventh-day Baptist Church. In all that long membership of nearly seventy-four years her faith in her Saviour and her loyalty to the church never wavered. To but few of a generation are given the fullness and richness of Christian experience which was hers. However deep the sorrow or heavy the burden which was given to any soul to bear, a few minutes in her presence and a few words from her lips were sure to dispel every cloud and fill the heart full of the brightness of divine love. So the whole community feels the loss of an uplifting power. Her later days were full of suffering, but as the things of the world slipped away from her grasp the things of heaven became nearer and dearer, and with a heart at perfect peace with God and all mankind she passed through the shadow of death into the glory of eternal life. J. A. P.

**BAKER.**—In Enlalia, Pa., Oct. 8, 1894, of cholera infantum, infant son of John and Nettie Baker, aged 8 months. Funeral at the Hebron church Oct. 10th. Text, Rev. 21: 25, "There shall be no night there." G. P. K.

**LOVELAND.**—At her home in Corry, Pa., Sept. 28, 1894, of bowel complaint, Mrs. Wm. Loveland. Mrs. Loveland was a daughter of Clark and Polly Green Witter, and was born Nov. 6, 1831 in Alfred. She and her husband have been residents of Corry for twenty-seven years, having come here from Welleville, N. Y. She leaves a husband and nine children to mourn her loss.

**POTTER.**—In Tribune, Greeley Co., Kan., Sept. 15, 1894, Charles G. Potter, aged 21 years, 9 months and 18 days. He was the youngest child of Samuel M. and Laura U. Potter deceased. His home was Adams Centre, N. Y., where most of his relatives reside. He left home in the spring to die among strangers, yet kind hands ministered in the last offices. A minister of the M. E. Church conducted his funeral services. A. B. P.

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

**Royal Baking Powder**  
 ABSOLUTELY PURE

**FURROW.**—At her home in Calhan, Colo., Sept. 27, 1894, Olive Davis Furrow, in the 55th year of her age. Sister Furrow was born in Sullivan Co., Indiana. At the age of twenty she removed with her parents to Clinton Co., Iowa, where she was married, in 1871, to John Furrow. Since that time she has lived with her husband and family in North Loup, Neb.; Taney, Idaho, and Fouke, Arkansas. From Fouke she removed with her family to Calhan about eighteen months ago. For several years she has suffered much at times from liver complaint, which finally caused her death. She has seen much of hardship incident to pioneer life but she early committed her ways unto the Lord, confident that he would direct them in truth. The light of her constant, steadfast faith has been an inspiration and strength to the little church of which she was a loyal member. She leaves a husband, two sons and three daughters, besides several sisters and brothers to mourn her departure. O. D. W.

Beware of Ointments for Catarrh That Contain Mercury,

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

A Successful Business.

As Messrs McHenry & McHenry, of Denison, Iowa are offering Iowa First Mortgages for sale through this paper they have thought it desirable to publish a statement of their bank business which appears in their regular advertising space in this issue. It is certainly a good showing. Their good line of deposits, \$236,437 93, shows the confidence of their patrons and their available cash means, \$74,924 63, insures the conservative basis upon which their business is translated. Their capital and surplus is ample to carry on the business, and their successful experience entitles them to favorable mention.

**FREE A SILK DRESS** Every person answering this advertisement can get a handsome silk dress full for complete dress free. We are bound to swell our annual subscription list to 60,000 within next 60 days. Think it fit. Each & everyone will get a handsome dress. Don't go blind; we make our offer to all answering this advertisement so send at once. We mean what we say; our Illustrated Home Weekly is one of the most humorous family news & story papers published, containing latest hints on dress, fashions, etc. If you doubt it send 10 cts. silver or 15 cts. stamps to pay for addressing, packing & posting, & we will send you our paper each week for 3 months. No chance, no guessing. Our offer is made to every one. We can show proof for hundreds of dresses given away. Send at once, get your name on our 60,000 list, & we will send a handsome dress { F. TURNER PUBLISHING CO., 10 Spruce St., N. Y. City. } the same day your subscription is received. Don't miss our offer. Write at once.

W. A. McHENRY, President. SEARS McHENRY, Cashier.  
 REPORT OF THE CONDITION OF

First Nat. Bank, of Denison, Iowa.

Call of Comptroller, Oct. 4, 1894.

RESOURCES.		LIABILITIES.	
Loans and discounts ..	\$269,184 58	Capital paid in .....	\$100,000 00
U. S. Bonds .....	50,000 00	Surplus .....	25,000 00
Premium U. S. Bonds ..	4,000 00	Undivided profits .....	7,431 28
Banking house .....	15,000 00	Circulation .....	44,240 00
Due from U. S. Treas ..	2,250 00	Deposits .....	236,437 93
Due from banks .....	53,936 09		
Cash on hand .....	18,738 54		
			\$413,109 21

\$413,109 21

See list of mortgages in this space next week. Correspondence solicited.

Interesting to Ladies.

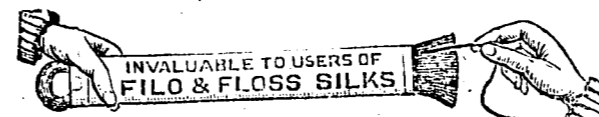
The latest invention of the Brainerd & Armstrong Silk Co. is a Patent Skein Holder for Wash Embroidery Silks. Each and every skein is to be enclosed in a paper holder, and one needleful at a time can be drawn out as wanted. This saves ladies the trouble of undoing the skein and re-winding upon cardboard, as in the o'd fashioned skeins.

Any lady interested in this improvement and wishing to see it, can get a sample skein, together with a copy of the "Blue Book" on embroidery, by sending 6 cents in stamps to No 2 Union St., New London, Conn.

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this Fall for the world famous fast selling new book **Our Journey Around the World** By REV. FRANCIS E. CLARK, President of the United Society of Christian Endeavor. 220 beautiful engravings. The King of all subscription books and the best chance ever offered to agents. One sold 200 in his own township; another, a lady, 58 in one Endeavor Society; another, 182 in 15 days—all are making money. 8000 more men and women agents wanted for Fall and Christmas work. Now is the time. Distance no hindrance, for we pay freight, Give Credit Premium Copies. Free Outfit. Extra Terms, and Exclusive Territory. Write at once for Circulars to A. B. WORTHINGTON & CO., Hartford, Conn.

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EAST. 10.42 a. m. No. 6, daily, accommodation for Hornellsville. No. 8, daily, solid Vestibule train, for Hornellsville, Corning, Elmira, Binghamton, New York and Boston, connections for Philadelphia and Washington, also connecting for points on Buffalo and Rochester Divisions. Stops at Wellsville 11.08 a. m. No. 14, daily, for Hornellsville. Addison, Corning, Elmira, Waverly, Owego, Binghamton and New York. Stops at Wellsville 1.17 p. m. 6.27 p. m. No. 18, daily, accommodation for Hornellsville, connecting for points on Buffalo and Rochester Divisions.

No. 12, daily, for Hornellsville, Corning, Elmira, Binghamton, Boston and New York, through Pullman sleepers. Stops at Wellsville 7.02 p. m. No. 10, daily, New York special stopping at Hornellsville, Corning, Elmira, Binghamton, arrives at New York 8.07 a. m. Pullman Vestibule sleepers. Stops at Wellsville 9.55 p. m. Further information may be obtained from Erie agents or from

H. T. JAEGER, Gen. Ag't P. D., 177 Main St., Buffalo, N. Y. D. I. ROBERTS, Gen. Pass'r Ag't, New York City.

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