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THE SABBATH RECORDER.

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PRAYER.

Lord, what a change within us one short hour
Spent in thy presence will avail to make—
What heavy burdens from our bosom take,
What parched grounds refresh as with a shower!
We kneel, and all around us seem to lower;
We rise, and all, the distant and the near
Stand forth in sunny outline, brave and clear;
We kneel, how weak! We rise, how full of power!
Why, therefore, should we do ourselves this wrong,
Or others, that we are not always strong,
That we are ever overborne with care,
That we should ever weak or heartless be,
Anxious or troubled, when with us is prayer,
And joy and strength and courage are with thee?
—Trench.

Now is the time to remember and arrange
for heeding the request of our missionary, D.
H. Davis, who asked that Sabbath-day, Nov. 3d,
be set apart for special prayer for missions in
China.

THE converted savages of Cavalla, Africa,
have raised and forwarded to Bishop Whipple,
of Minnesota, \$75, saying, "Give it to carry the
gospel to the heathen in America," having
special reference to the Indian. Possibly the
Bishop will give it a broader interpretation.

A WRITER high up in a living faith once said,
"I wonder many times how a child of God can
have a sad heart considering what the Lord is
preparing for him." But there is the difficulty.
The sad hearts do not always stop to consider
what the Lord is preparing.

IF the *Ram's Horn* did not say exactly this
it said something like it: "When you bury an
evil habit, do not go to the grave too often." It
will keep the memory alive, and will not help to
forget its temptations. Jesus said to his dis-
ciples, "Let the dead bury their dead. Follow
thou me."

ALMOST every country on the globe is troubled
with hordes of the unemployed and consequent-
ly vicious people. Some wise, or otherwise,
philanthropists (?) are suggesting a general
war as the only remedy. This would give em-
ployment to millions of the unemployed and in
time rid the earth of their presence.

ABRAHAM LINCOLN had a profound sense of
his own helplessness and the need of divine
help. On one occasion he said, "I have been
driven many times to my knees by an over-
whelming conviction that I had nowhere else
to go. My own wisdom and that of all about
me seemed insufficient for that day."

IT is said that in Canada a liquor dealer, or
saloon-keeper, cannot hold a municipal office.
In many places in the United States the liquor
dealer's qualifications seem to be a first-class
recommendation for office. Well, why not? A
certain number of citizens must sign a petition
for their license; and in this petition they must
certify to the good moral character of the
saloonist; and good moral character is an im-
portant quality in a municipal officer!

THE bitterness, want of charity and unrea-
sonableness with which some of the Baptist
papers of the South assail the great Baptist
University of Chicago, on account of some
supposed heretical teachings of President Har-
per, are simply astonishing. Many of his
statements are misquoted and many others are
misinterpreted. It is the same spirit of intol-
erance and rashness with which Roger Williams
had to contend over two hundred years ago.

THE death of the Czar of Russia, which has
for some time past seemed near at hand, may
make serious complications in the affairs of
many oriental powers. The nations of Europe,
as well as of Asia, are held together, or rather
apart, by such a frail network of diplomacy
that the breaking of one strand may involve
both continents in great changes if not almost
interminable warfare. The fire may be already
kindled which will cover this vast area. God
grant that it may speedily be extinguished.

IT would be instructive and quite satisfactory
if we could know just what per cent of the
strikers and anarchists of our times in this
country are adherents to the Roman Catholic
Church. It seems to be generally believed that
since this class of people are generally foreign-
ers they are also Catholics. This may be a
natural and still not a necessary inference.
There are many foreigners who are not Cath-
olics, but probably the greater portion of them
are of that church. And if so, how consistent
their outcry against capital sounds along side
of the fact that Archbishop Corrigan, of New
York, holds more than \$50,000,000 worth of real
estate, in his own name, all of which is exempt
from taxation. We here no complaint from
strikers against the hoarded millions in the
hands of Catholic priests. Why this distinc-
tion?

IT seems like a little relief, in ecclesiastical
circles, to find that "heresy hunting" has at
last infested the secular courts. Prof. R. F.
Ely, of the Wisconsin State University, has
been the victim, for some time past, of suspicion
and charges of teaching the heresies of socialism
at least bordering on anarchism. Prof. Ely is
eminent in economics. He was formerly a pro-
fessor in Johns Hopkins University. It is said
in his vindication that he specifically denies the
charges made; and that his published books and
lectures do not imply that private or corporate
property is injustice or robbery, which is the
chief corner stone of socialism. It appears

that the Professor holds some views akin to
socialists and if in the pending investigation it
shall appear that he differs from them in more
points than those in which he agrees with them,
or on subjects that are most vital and charac-
teristic, then he will probably be acquitted. We
have no words of censure for those who watch,
with eagle eye, for secular heresies. One of
the greatest dangers in our country is this
growing power of the anarchists. It has al-
ready led to evils and troubles not easily esti-
mated and its prophecy for the future is omin-
ous. There should be a just censorship of the
press, of public and private schools, of lecture
bureaus, and in short of all ways and means for
the propagation of discordant and dangerous
sentiments. These are the inflammable kindlings
of what will be, unless judiciously checked, a
most disastrous and sweeping conflagration.

AMONG the most instructive as well as attract-
ive books recently published is "Our Journey
Around the World," by Rev. Francis E. Clark,
D. D. This journey was undertaken a little over
a year ago, by "Father Endeavor Clark" and
his excellent wife in the interests of Christian
Endeavor. The results of that journey, as given
in this volume, and its influence for the cause
of Christianity cannot be over estimated. This
volume is not a rehash of the journeys around
the world, by other travelers. Its object and
its achievements are new, and told in a style to
interest and add a large fund of valuable infor-
mation; at the same time it will enkindle a new
zeal in Christian work and in Christian mis-
sions. The chapters on Japan and China alone,
just at this time of lively interest in their
national struggles, are worth more than the
price of the book. A fine map of the world
shows their entire journey by sea and by land
and adds much to a complete understanding of
the descriptions given.

The last five chapters, of "Glimpses of Life
in Far-off Lands," as seen through a woman's
eye, are of special interest. These, with the
thirty-one chapters by Dr. Clark, and two hun-
dred illustrations, making a volume of six hun-
dred and forty-one pages, and detailing events,
scenes and incidents found in their travels of
about 40,000 miles, should be owned by every
family in which there is one or more Christian
Endeavorers, to say the least. It is published by
A. D. Worthington and Co., Hartford, Conn.

DR. ROSA W. PALMBORG

TO SAIL FROM VANCOUVER NOV. 12th.

A letter from Secretary Whitford, just re-
ceived, announces that Dr. Palmberg will leave
New York City Nov. 4th by the Canadian Pacif-
ic route to Vancouver, B. C.; and she will sail
from Vancouver on the Steamer Empress of
Japan, Nov. 12th. With a favorable voyage it
is expected that she will reach Shanghai about
Dec. 1st. Any mail sent to her on the steamer
should be directed to Dr. Rosa W. Palmberg,
Passenger, Empress of Japan, Vancouver, B.
C., and should not be sent later than Nov. 4th.

[From L. C. Randolph.]

BRO. PLATTS' "On the Wing" shot last week touched us with its simple-hearted pathos. We thought as we read it: No young man could have written that letter. Such a tribute to the great trio, Swing, Curtin, Holmes, could have come only from one who had passed with them through those stirring days in which they first endeared themselves to thousands of unknown friends.

WHETHER the church which David Swing founded will survive his death, or whether his pulpit will remain forever vacant, is as yet uncertain. The sentiment of many of the congregation is expressed in the words of the pewholder who said in a recent business meeting that it would seem like sacrilege for any other man to stand in that pulpit. A more tangible reason for disbanding the church is that its mission is ended. The conditions which forced it into existence have ceased to be. The central church was an organized rally round a persecuted pastor, a protest against intolerance, a plea for breadth. But all through these swift-moving years since, Christians have been growing more liberal. At the death of Professor Swing there were few Presbyterian churches that would not have welcomed him to their membership.

As a color-bearer in the advance guard of progressive Christianity David Swing has stood for twenty years. In the heart of a city devoted to material advancement he has pleaded for spiritual things. Amid all, too much of church bigotry and selfishness, he has taught charity by word and life. The kindly eyes and the big smiling mouth were a familiar sight to Chicagoans, and they seemed to carry with them everywhere an atmosphere of hope and good cheer. In the words of Dr. Gunsaulus: "In a city of tremendous practicalism Prof. Swing has been one of the most heroic and noble figures of our time, for he has been a scholar in the pulpit, a Christian in society, a philosopher in our literature, and a beloved citizen of the ideal commonwealth."

THOUGH "the last of our great poets" is gone, it does not follow that the hopes of American literature lie buried in the grave of good Dr. Holmes. Great periods of literature cannot be predicted; yet we shall be disappointed if the coming decades do not produce writers quite as inspiring as the brilliant group of which the "autocrat" was the last. Notable periods in literature are contemporaneous with great outbursts of national life. When the hearts of the people are stirred to the depths then the poets sing, the essayists write, and the great stories tell themselves. But for the anti-slavery cause, "Uncle Tom's Cabin" and "Voices of Freedom," would never have been written.

Surely there will be enough of great causes in these coming days to enlist all the enthusiasm of noble souls. The voices of needy humanity are crying to-day. The problems facing us now, the struggles now beginning, will create a literature commensurate with the importance of the subjects themselves. Though our great writers are gone, the inspiration they gave out is hidden like a seed in the hearts of the boys and girls of to-day. The seed will burst into flower when the occasion arrives.

A VERY timely article on "How Gambling was Stopped in Chicago," appears in the last

Ram's Horn, from the pen of the man who stopped it, Rev. William G. Clark. The article occupies over a page, but it may be boiled down to the following points:

"A variety of methods, including eight general plans of assault, were devised and prosecuted with zeal and energy. No single plan would have accomplished the purpose. All of the plans, if tried consecutively, would probably have failed. But these several measures were undertaken simultaneously, and were brought to bear with augmented and tremendous force upon the citadel of evil.

"First. A time was selected which, because of the proximity of an important election, would force the political parties, and especially the one in power, to wash their hands of the iniquity.

"Secondly. Influence was brought to bear through personal friends and political associates upon the ruling authorities to exercise their official authority in the suppression of the evil.

"Thirdly. The united and harmonious support of the newspapers was solicited and secured.

"Fourthly. The aid of the pulpit was requested for a simultaneous denunciation of the conditions and causes of the crime in every church, Catholic and Protestant, in every ethical society and Jewish synagogue in the city, to which request a general and generous response was given.

"Fifthly. A series of mass meetings was arranged by which the sentiment thus engendered could be forcibly expressed; and before crowded audiences, representatives of all classes, industrial, political, moral, and religious, declaimed with vengeance against the further intolerance of the vice.

"Sixthly. In order to cut off the revenues arising from the nefarious business vigorous efforts were put forth which were designed to intimidate its patrons, believing that reduction of traffic would militate against its permanence.

"Seventhly. As the statutes of Illinois holds the owners of property occupied for gaming purposes equally guilty with the gamblers and subject to the same penalties, a deliberate plan to prosecute criminally, was directed against these owners, who, while sharing the gains of the business in increased rentals, seek to preserve their respectability.

"Eighthly. The main stress of the campaign was naturally laid on the prosecution of the gamblers themselves and the demolition of their implements of trade, and every means for the embarrassment of the business was employed without fear or favor.

"Within forty-six hours of the first public stroke in the raid upon the wealthiest gambling house of Chicago, public gambling was suppressed. Let this victory over evil, in a city where it was most flagrant and formidable, encourage the citizens of other afflicted places to achieve the same success. May God prosper every endeavor for municipal reform!"

We rejoice in the great tent revival services now being held at the South. How could any one expect anything else but that the Lord's blessing would be on these meetings? It is the right work and the right men and the right way. We need more of this kind of campaigning. We shall never rise as a people to the full measure of our opportunity until we cast doubts and fears to the winds, and step out boldly. Never mind if we don't see anything to step out on—except a promise. Send out every evangelist, preacher, and singer, that is available. I don't believe it will bankrupt

us. We are not in danger of that kind of bankruptcy. When I find a church or a denomination that died from too much giving I want to climb with the old darkey preacher upon the moss-covered roof and say: "Blessed are the dead that die in the Lord."

IN VACATION TIME.

BY HENRY M. MAXSON.

Taking a vacation is by no means a modern idea, for, as far back as the time of the Roman Empire the rich senators were wont to go out to their country villas to spend the summer; but that was a rich man's vacation. The idea of a wage earner taking a vacation is decidedly modern, and the development of this idea in the last decade or two is remarkable. Vacation is no longer a monopoly of the wealthy, but the people in all conditions of life look forward to a summer outing, if it be but a few days' visit to some relative in a neighboring town. Churches recognize it in their service, employers calculate on it in engaging their employes.

Not many years ago there were but few places to visit, and only hotels to receive one. Now the places are legion and the choice of board ranges from a country farm-house at three or four dollars per week to veritable palaces with princely charges. Tourist agencies rival each other in their efforts to serve you, and the railroads arrange all sorts of combination trips to reduce the prices. The whole world conspires to make vacations easy and cheap.

This flood of summer travel has developed a new and interesting form of literature, the beautifully illustrated guide-books published by the various railroads to advertise the attractions along their lines. All their descriptions must be taken with a grain of salt, in some cases with a great many grains. It is very interesting as one goes about to compare the advertisements with the real facts. Here is the "Highland Lake Cottage, two and one-half miles from the depot, one-half a mile from the celebrated Willowmoc and Mongaup trout streams, lake well stocked with black bass, three waterfalls,—one 300 feet high, free boating, good livery."

As you read it what delightful visions arise of sitting on the veranda and watching the glow of the setting sun as it gives a rosy tinge to the lake, setting a halo of glory upon the foliage around it; what anticipations of ravenous trout and gamey bass! What lovely drives along country lanes! But this is all poetic anticipation. In hard reality the two and a half mile ride stretches out to four miles; the cottage, a small, unpainted affair, is at the bottom of a hollow, with no water in sight (an exploring expedition later finds the lake over behind the hill), the livery attached consists of the team of draught horses with which the landlord works his farm; the Willowmoc is a real fact, but a mile away, and we are informed that "no one thinks of fishing for trout after June, the water is so low," while the Mongaup remains shrouded in impenetrable mystery; it is "over yonder, somewhere." The waterfalls, all but one, are dry, and the straggling stream that trickles over that falls a scanty ninety feet instead of three hundred. As for bass, the landlord declares he has never seen one in his life, but Mr. Smith put some in the lake five years ago, and no one here ever caught them out, so the lake must be well stocked. Yet, with all deductions, the beautiful landscape is left, the clear, bracing air, and the deep woods, with their grand trees and graceful ferns, and there

is still enough to delight the soul of one that loves nature.

But not all advertisements suffer so much deduction. Here is a quiet, restful valley on the far edge of the hills that run up to the Catskills, of which not half is told, a place so hemmed in by lofty wooded hills that there is barely room for a road each side of the river, save where some tributary, pouring its flood into the main stream for ages past, has worn away the hills and brought down gravel, and sand, and soil, to form a little plain just large enough for a church and a school-house, with a little cluster of farm-houses about them. Here the cares of the world rest lightly. Though but little more than a hundred miles from our greatest city, the daily paper seldom reaches here save when it is brought by some newly arrived visitor. No one is hurried, no one seems driven by the city's feverish hunger for money but every one seem to have enough to keep the wolf away and all are neighbors. If you wish candy you must go to the meat market, if peanuts, to the barber's, and for lemons to the hardware store, while for apples and peaches,—well, for these you must go to the city for they are comparatively unknown here.

What is the essential of a vacation? As one watches the restless throngs at the popular resorts his impulse is to say excitement, while the life of a fashionable summer hotel seem to defy an answer. But a closer study gives the one word "change"; a change of scene, a change of air, of thought, of ways of living, of daily pursuits; the wider the change the better for mind and body. Hence the essentials of a vacation are as various as the natures and pursuits of men are different, and what is a summer of happiness unalloyed to one, may be a time of torture to another. I was once expressing to a mechanic my anticipations of delight in a month's outing where I could substitute flannel for starched linen with the conventionalities that accompany it, when the mechanic, who wore flannel every day, stopped me with an exclamation of surprise and said, "Why I beg in my vacation to-morrow and I am rejoiced at the thought of wearing every day that starched linen that you are rejoiced to be rid of." Verily, it is the old adage, "What is one man's meat is another's poison."

As I sit here on the hilltop with the snug little valley below me and the gentle slope of the fertile hillside rising opposite, just far enough away for its pastures to present the smooth loveliness of a huge lawn, there is unspeakable happiness in simply sitting still and watching the lines grow dimmer and the shadows deepen, while the twilight fades and the lights of the scattered farmhouses spring into sight like dim stars, till the moon rises in its radiance and sheds a new glory over all; and yet, in this houseful of people there are but three of us that see it, while all about them in the chatter of kirmese and parties and dancing, but each is enjoying his vacation.

It is easy to set up business with a capital made up of other men's mistakes. Such agencies for starting in business are abundant. All the gossips, and restless people in the neighborhood, will trade with you, if you start with such a stock. Tattlers and backbiters, and bearers of "false writers," will be at your counter often, like fowl-mouthed men in a barroom. They will admire your stock and add to it daily. But when the year ends your inventory will show only accumulated rubbish, moth-eaten stock, and nothing which God can give you credit for. That sort of business pays no one but the devil.—*Evangel and Sabbath Outlook.*

VOTIVE OFFERING.

My Saviour died
On Calvary's tree;
Thence flows the tide
Of life for me.
I'll die for him
If need shall be;
I died with him
On Calvary's tree.

S. S. P.

LITTLE GENESSEE, N. Y.

A FRAGMENT OF ANCIENT SONG.

BY REV. S. S. POWELL.

"Faithful is the saying:
For if we died with him,
We shall also live with him;
If we endure,
We shall also reign with him;
If we shall deny him,
He also will deny us;
If we are faithless,
He abideth faithful;
For he cannot deny himself."
2 Tim. 2: 11-13. (R. V.)

The words in the text which appear to be a quotation seem to be a fragment from one of the early hymns used in the churches in the days of the apostles. If so, we do not know the author; some uninspired person who wrote unwittingly, not knowing that a part of his production would be seized upon and given immortality, that it would be used by an apostle and incorporated into the inspired body of Scripture. How glad we would be if the whole of this hymn were preserved to us, and if its lines could be converted into English verse! We too would sing them in our congregations, the same words that were sung by the congregations of the early Christians.

The service of song holds an important place in the services of our churches. God created us for his praise and we were re-created in Christ Jesus that we should live to the praise of his glory. When the Israelites were saved from Egyptian bondage they stood on the shore of the Red Sea two million strong and sang the song of Moses. When at last they who are victorious from earth shall stand on the shores of the sea of glass mingled with fire they will sing the song of Moses and of the Lamb. Intermediate between these two epochs the church has loved to give expression to her praise in hymns and Christian song. The Spirit distributes his gifts variously to the members of Christ's body. Happy is he who is dowered with the gift of song. Let him use it sedulously in active Christian service.

The times in which this fragment was sung in the congregations of the churches were troublesome. Paul devoted his life to a career which involved continuous danger and suffering. He was stoned, imprisoned, beaten with rods, endured perils of robbers and perils from false brethren, and was ship-wrecked. He endured all for the gospel's sake. At the beginning of his career as an apostle he was told that he would be called upon to suffer much. Many professed Christians of the present day would not have suffered as Paul did. If called upon to enter upon his career all for the gospel's sake they would tell you that it was not convenient. They would beg to be excused. At a time contemporaneous with the life of Paul there began the ten fearful persecutions of the Roman Empire through which the church was called upon to pass; and in the arena, upon stakes of wood and under the executioner's sword multitudes of Christians perished. They knew not at times when their assemblies would be disturbed. Nevertheless under these circumstances we approach where their door stands ajar and hear them sing this fragment of heroic song.

The first strain that catches our ears is this: "If we died with him, we shall also live with

him." The consecration of the genuine Christian requires that we shall be willing, if called upon so to do, to lay down our lives for Christ's sake. No true Christian can exist unless this shall be his temper. A little girl who had given her heart to Jesus was asked a question among others by her pastor previous to her reception into the church. She was asked whether if the occasion should ever come she would be willing to die for Jesus' sake. She promptly returned answer that she would; but the mother thought the question a strange one. The minister however soon made it plain that it is necessary to give up all, even our own lives also, if we shall be Christ's disciples. Unless we are willing to take up our cross and to follow Jesus we cannot be his disciples. The cross meant for him death at the last. It means the same for us if God shall call us to meet it. But the strain of our fragment of song meant more particularly another death which we have all actually experienced if we are Christians at all. It is the death that is symbolized in the ordinance of baptism. As Jesus died upon the cross where he bore our sins upon the accursed tree, so did we die to sin when we repented and gave our hearts to God. The symbolic death beneath the yielding flood proclaims to all the world that we are dead and our life is hid with Christ in God. We gave up all at the time when we died to sin and rich has been the recompense, blessed the compensation! For the first time in our experience we began truly to live. The period of our death to sin is the beginning of our life in Christ. We live with him, in him, and to him. Life is not worth the having unless we derive our life from Christ. As time goes on many a man grows weary with the burden of life. But not so with the Christian. To live and abide with Christ, both here and hereafter, confers all joys. Life is a failure without Christ. In Christ the Christian achieves a glorious success.

The next strain which comes to us from the door ajar is this: "If we endure we shall also reign with him." A residuum of the sufferings of Christ is left for his followers to bear. He bore our sins upon the cross and bore them away. We also are to bear whatever he sends of suffering. He will not permit any sufferings to come to us that he will not control; and in them all we have the consciousness that we are having fellowship with Christ; and if we have fellowship in his sufferings then shall we participate also in his glory. Patience is one of the stirring virtues of the Christian character. To be able to bear and to endure are of the greatest service to us for all of our future. "Ye have need of patience," exclaims the author of the epistle to the Hebrews, "that having done the will of God, ye may receive the promise." Heb. 10: 36. The capacity to endure is a valuable one for the acquiring of strength. It was formerly supposed that the little coral insects were busy workers; but latterly it has been ascertained that these undergo a process of hardening and at last upon their expiring submit themselves to be built into the coral reef which at last rises above the waves and into the sunshine where in time palm trees wave over the happy habitations of men. So if we endure we shall willingly yield ourselves to be built into the fabric of the kingdom of God which is rising until at last it will reach the region of perpetual sunshine. The crown of that kingdom is the reward of endurance, a kingdom that is possessed both now and in the world to come. We are constituted by the divine ordinance "a kingdom of priests, a holy nation."

By virtue of their high calling Christians reign already in an influence that is felt by all who know them; and, in some way that we cannot now understand, we know that we shall reign in the other world. The twelve apostles were promised thrones and that they should judge the twelve tribes of Israel; and all of Christ's followers shall participate in the reign of his kingdom. Oh! happy retribution—short toil, but everlasting rest!

Again, we catch the final strain from our sweet fragment of song: "If we shall deny him, he also will deny us; if we are faithless, he abideth faithful; for he cannot deny himself." Sometimes men are tempted to deny Christ by the apparent hardships of the way. But Christ requires of all his followers that they shall make confession of his name before men. If we are ashamed of him then will he deny us before the Father and the holy angels. "Whosoever would save his life shall lose it; and whosoever shall lose his life for my sake shall find it. For what shall a man be profited if he shall gain the whole world, and forfeit his life? or what shall a man give in exchange for his life?" Matt. 16: 25, 26. We are to deny ourselves and to put to death our sins. We are to renounce ourselves; but far be it from us that ever we should renounce our Lord. The cause of the denial of Christ is ever the want of faith. In the witness song of Moses in Deuteronomy the thirty-second chapter, God speaks of his perverse people as "children in whom is no faith." Of all the names borne by the people of God there is no prouder title than that of believer. The disciples were first called Christians at Antioch. There they became differentiated on the one hand from the Jewish nation and on the other from the heathen Gentiles. There it was discovered that a new and heavenly society had arisen and the new name of Christian that they bore is precious with meaning. It signifies that as Christ was anointed so are we anointed, and it has come to be synonymous with all that is lovely and of good report. Tertulian in his Apology says: "But when erroneously by you the word is pronounced Christian (for there is no certain knowledge of the word on your part) it speaks of suavity and benignity." Apol. 3. (A mistaken etymology from the Greek *χρηστος*, good kind useful.)

Nevertheless, a prouder name than that of Christian, which was given to the disciples from the beginning is that of believer. We are believers because we believe in God. We believe also in Christ. We believe with steadfastness the entire body of truth that was once delivered to the saints, and we believe in the promises of God which open up before us our golden future. Perish the thought that ever our faith should fail, for "whatsoever is not of faith is sin." "Be not faithless but believing" is ever the message of Christ to his churches. If by any means we should prove faithless and deny our Lord, Christ remains faithful. He cannot deny himself. That he does remain faithful should prove a great incentive to our faithfulness. Jesus Christ, the same yesterday, to-day and forever, is our perpetual dependence, and because of his unchanging faithfulness there is no one to blame but ourselves if we prove unfaithful. "Be thou faithful unto death and I will give thee a crown of life."

SANCTIFICATION?

If God has a second work or blessing for the soul, out of which Satan has cheated the church, ought not we to know the fact? Let it be sanctification, holiness, the second blessing, perfection, perfect love, or whatever name may

be given to this higher and more consecrated spiritual life, evidently meaning, first, to become alienated from the world, second, exalted to a supreme love to God. To put this into practice calls Satan to the front forthwith. If there is one person that he hates, above another, it is that one that professes to have and to enjoy this great blessing; and in return the soul that possesses this spiritual life, loves to hate the things of Satan as it relaxes its hold on the world and clings to the Saviour; then how easy it is for us to change our love from earthly to heavenly things? "for where your treasure is there will your heart be also."

To study this subject in the proper spirit one should lay aside all prejudice that he may have for it. As it was with us when we were brought into the regenerate state, so it is in this higher spiritual life, we cannot know a road that we have never been over, experience alone can bring understanding on this line.

God said to Abram "Walk thou before me and be thou perfect." Abram was human as we are, and if he could walk before God perfect is it not our privilege to do the same? He was put to the test in offering up Isaac, possibly to show him his faith; however, the example remains the same for us, and it coincides with Christ's teachings, when he says, "He that loveth father or mother more than me is not worthy of me, and he that loveth son or daughter more than me is not worthy of me." Matt. 10: 37. Job sanctified his household and the Lord said unto Satan, "Hast thou considered my servant Job that there is none like him in the earth, a perfect and an upright man, one that feareth God and escheweth evil?" And so we follow down through the ages; we find the pure white thread of soul life interwoven all through God's holy Word, in symbols, pleadings, promises and commands.

We must "cleanse ourselves from all filthiness of the flesh and spirit if we would perfect holiness. Some light is thrown upon this subject as we study the conversation between Jesus and the rich young man, who said that he had kept the commandments from his youth up and had even loved his neighbor as himself. Jesus said unto him, "If thou wilt be made perfect go and sell that thou hast and give to the poor, and thou shalt have treasures in heaven: and come and follow me." The requirements were, 1st, Separate thyself from worldly things. 2d, Do good to others, for in so doing thou shalt lay up treasures in heaven. 3d, Then you will be in the way, to be able to come and follow me. These, and many other references that we might quote, show that it is possible for us to walk perfect before God.

Evidently we cannot follow Jesus wherever he may lead until we have become dead to worldly things. He loves to lead his disciples away from the multitude (Matt. 5) into that clear, pure mountain atmosphere, where he dwells, and where sin cannot exist. Note how gradual the ascent of this spiritual mountain, at the foot, and how the grade steepens as we advance up its side, and as we approach near the top how steep and rugged the way appears, but even through persecutions and false accusations we are able to rejoice and be exceedingly glad if he is with us. From this lofty height we can look down upon the world and view our little possessions, how insignificant they look to us now as compared with what our Saviour offers us? Can we not say take the world but give me Jesus. In the regenerate state we can say, as we advance in this spiritual life,

"Day by day his tender mercy,
Healing, helping, full and free,
Brought me lower while I whispered
Less of self and more of Thee.
Higher than the highest heavens,
Deeper than the deepest sea,
Lord, thy love at last has conquered
None of self and all of Thee."

When we have gotten thus far along in the spiritual life how different the Word reads to us. We read and study it as a letter from home, and as is promised to us, the Holy Spirit reveals its truths according as our weak natures are able to take in its teachings. We read passages that we have read many times before, but how different they read to us. The promises seem to stand out in letters of gold; the ever present joy is on the alert for the good things; we cease to serve our heavenly Father as a servant and obey him as a son and heir studying his supreme will, our will being lost in his; and in this connection our love goes out to the Saviour as that of a bride to the bridegroom, he being uppermost in our minds, and as a bride strives to please her husband, so we in this higher, spiritual life will study to please our Saviour. He enters into all our joys and sorrows, business and pleasure, or we with him. We love to sit at his feet and study his life, his ways, his character, and try and partake of his nature, strive to know his mind to guide us in the walks of life; live in and breathe the very atmosphere that he dwells in, and learn to love the things that he loves and hate the things that he hates. The Apostle Paul says (Rom. 8: 38), "For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Jesus Christ, our Lord."

What a blessed thing it is that this joy does not depend upon outward circumstances for an existence. Health of body, prosperity in this world's goods, even favorable surroundings are not essential to it. The absence of trouble is not necessary to its life in the soul. Its roots lie deeply imbedded in the renewed heart. It lives in spite of opposition, even persecution, and is not quenched by floods of sorrow; there is such a thing as "being sorrowful yet always rejoicing," and even rejoicing in tribulation, "ask and ye shall receive that your joy may be full."

This joy of salvation is ever bubbling up all through the day and all through the hours of the night in the thoroughly consecrated heart, like an artesian well gushing forth with that steady, equal pressure, and one is in a constant experience of a freshness and satisfying fullness. Christ promises this fountain experience to all who will have it. He spoke to the woman of Samaria and called it a "well of water springing up." The disciples tarried at Jerusalem according to his instructions for and received it; how they watered the church and the surrounding nations from this fountain.

When we reflect over our religious life during the past thirty years or more we compare it to our Jersey farm life, in our boyhood days, when we used to draw water from a forty-foot well, whenever we needed we were obliged to draw; but here in Florida we have artesian wells giving forth that clear, sparkling, refreshing water, that is ever ready for the user. However, the pressure in these artesian wells is such that the water will not rise above a given height and all those living above this elevation cannot receive the blessings of this artesian pressure but must continue to draw. So all those receiving this great joy of salvation must be meek and lowly, striving to become more and more like our Saviour each hour of the day.

DAVID D. ROGERS.

MISSIONS.

MISSIONARY SOCIETY.

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

THE SOUTHERN FIELD.

The Rev. Geo. W. Hills, Attalla, Ala., General Missionary.

Mr. Hills commenced his work on the Southern field, Oct. 1, 1893, locating at Attalla, Ala. He has labored as general missionary and as an evangelist in five of the Southern States. He reports 39 weeks of work, having supplied the church at Attalla, Ala., and the Cumberland Church, Fayetteville, N. C.; preaching also at Harriman, Tenn.; Pleasant Valley and five out stations in Attalla, Clear Creek, Collinsville, Green's Plantation, Ala.; Howard School-house, Gillisville, Hope Mills, N. C.; Quitman, Ga., and Quincy, Fla.; 163 sermons and addresses; congregations ranging from 20 to 300; prayer-meetings 20 of the church, many outside connected with evangelistic work; 140 visits; about 2,000 pages of tracts and 200 papers distributed; additions to the Attalla Church 12,—7 of them by baptism; 176 professed conversion in the different meetings he has held; 2 Bible-schools; organized 1 Y. P. S. C. E.; and traveled about 3,800 miles.

Mr. Hills' work has been largely of the evangelistic order. Sometimes he has carried on meetings entirely alone, sometimes in union meetings with other workers. By his pleasant ways and genial manners Mr. Hills has won the friendship and good will of the Southern people where he has labored. In order to make his work more widespread, more effective and successful, he has felt the absolute need of having a tent that he might take his meeting-house with him from place to place, and also have with him a singer. Mrs. C. D. Potter, of Belmont, N. Y., has kindly donated the use of the tent owned by her late lamented husband, Dr. C. D. Potter, and formerly used in Sabbath reform work, to the Evangelistic Committee of the Missionary Board for Mr. Hill's use in the South, and the Committee has secured the services of Mr. T. B. Burdick, of Little Genesee, N. Y., to go with Mr. Hills as singer. Soon after Mr. Hills began his labors in Alabama, Bro. E. D. Richmond, of Coloma, Wis., a sweet singer and a consecrated Christian worker, offered to give his services a few months with Mr. Hills, the Board only paying his traveling expenses. Mr. Richmond joined Mr. Hills the latter part of November, 1893, and labored with him nine weeks. He not only was a great help in conducting praise services but also in the preaching services, conference meetings, after meetings, and in house to house visitation. The Board are not only grateful to him for his services but hope he will do so again, and that other lay workers may do likewise.

Mr. Hills about the last of May, from over work and the climate, was stricken down with malarial billious fever with typhoid tendencies. He was so dangerously ill for a time we were fearful of losing him. But from a strong constitution, a good physician, the most excellent nursing of his wife, and in answer to the prayers of God's people, he is now rapidly recovering and is able to preach again, but has to work slowly until he gains full strength. As soon as he is strong enough he will set up his tent in North Carolina. Mr. Burdick will join him and they will carry on evangelistic work. Mrs. Hills is a missionary herself. She became very much interested in the little chil-

dren about her who were poorly clad and were not going to school. She opened her house for a school, invited the little ones in, books were furnished by friends at the North, and other things which would aid the children to attend the school, and thus she began and carried on a school which grew in importance to her and the children, and as a missionary agency for good. She greatly loved her school and the children loved her but she had to close it when Mr. Hills became sick. Since the close of her school a new system of free schools has been inaugurated in Attalla with primary departments conducted on the most approved modern methods which will not make it necessary for Mrs. Hills to resume her school.

The Rev. R. S. Wilson, Attalla, Ala., Missionary Pastor.

The Board made an appropriation for the year 1894 to aid in the support of Mr. Wilson as a missionary pastor, at Attalla. It was found since Mr. Hills was away most of the time in evangelistic work, that Mr. Wilson could be profitably employed as pastor and preacher at Attalla and at adjacent preaching stations. He reports 26 weeks of labor; 29 sermons and addresses; congregations ranging from 30 to 150; prayer-meetings 25; visits 54; 1,150 pages of tracts and 38 papers distributed; 5 additions,—4 by baptism; 1 Bible-school.

Mr. Wilson writes that the interest here is very good and our future prospects look bright. The young people take right hold of Christian Endeavor work and we have some very excellent meetings. The Sabbath-school, under the superintendency of Bro. J. T. Green is moving along nicely. At Whiton, 30 miles north-west of Attalla, we held meetings in May from Friday night to the next Sunday night. We had good meetings. Preached Sunday night on the Sabbath question to about 150 people. There were three ministers present but they said nothing. We had to leave on Monday, but a special request has come for Bro. Hills and myself to come there soon and hold a two weeks' meeting. We have planned to go there about July 17th, if Bro. Hills shall then be strong enough to stand the work.

The Rev. D. N. Newton, Fayetteville, N. C., Missionary Pastor.

Mr. Newton has labored during the year with the Cumberland Church as his health would permit, preaching once a month, and also occasionally at preaching stations about him. He has superintended the Bible-school regularly and has distributed a good number of tracts. He reports the congregations from 15 to 20. Whenever from poor health he could not meet his appointments his brother, Eld. R. Newton, has usually filled them. They maintain a regular prayer-meeting conducted by Deacon J. A. Howard. The coming of missionary evangelist, Geo. W. Hills, upon the North Carolina field has greatly strengthened them, and the prospects for our cause there are both hopeful and encouraging.

The Rev. T. J. VanHorn, Stone Fort, Ill., General Missionary.

Mr. VanHorn reports 50 weeks of labor with the Stone Fort, Bethel, and Pulaski churches in Illinois, the Shepherdsville Church in Kentucky, and at three other preaching stations; sermons and addresses 99; average congregations about 50; visits 715; 2,400 pages of tracts and 280 papers distributed; 13 additions,—6 by baptism; 1 Bible-school organized; 20 Seventh-day Baptist families and parts of families; 45 resident church members; 2 Bible-schools. Mr. VanHorn writes:

"While the progress has been slow and there have been many discouragements, yet our people of Southern Illinois have many things for which to devoutly thank God." The growth in numbers has been small but there are some encouraging evidences of spiritual growth and development on the part of the churches. One year ago it was a rare thing to hear any voice but the ministers in the public service of God. The preacher was expected to do the preaching and praying, and in some instances about all the singing. Now people from twelve years old and upwards are able and willing to conduct a public service. Thirteen in all have joined the different churches, all but three of them are converts to the Sabbath. Your missionary had his first experience in administering the ordinance of baptism last April when two happy candidates went forward in this rite. Both of these are heads of families, and both converts to the Sabbath. One of them is a young man who has come to us through the greatest opposition of friends and with special discouragements. He, with another young man, embracing the Sabbath under the work of the Milton College quartet here last summer, will be heard from among our people later. They need your special prayers. I have labored in all parts of my field as best I could. As directed by the Missionary Secretary I went to Farina, Ill., to assist Brother D. B. Coon in holding meetings. It will be for others to speak of the work done there. Just as the work was closing at Farina, I was requested by the Christian Endeavor Societies of Stone Fort and Bethel to represent them at the Cleveland Endeavor Convention. It was not hard to see it my duty to go. It was a source of great satisfaction to me, not merely for the opportunity of visiting the great Convention, nor for the honor of representing these societies, but most of all for the evidences of spiritual life and enthusiasm shown among the young people. I am praying for receptive power to carry back some of the good I am receiving here to those young people of Southern Illinois."

THE EVANGELISTIC WORK.

At the regular meeting of the Board of Managers of the Missionary Society held Oct. 18, 1893, the following resolution was adopted:

In view of the great need of evangelistic work among our people, and of the success which has attended our efforts in that direction during the current year,

Resolved, That the Rev. O. U. Whitford, the Rev. W. C. Daland and Mr. Geo. B. Carpenter be and hereby are appointed a committee to have charge of the evangelistic work for the year 1894, with authority to employ such person or persons for the prosecution of said work as may accomplish the greatest good with the men and means in their hands. They shall have the authority to make such changes in the *personnel* of the workers as may to them seem wise. But in no case shall they exceed in their expenditure the amount appropriated by this Board.

The Board appropriated \$1,300 for evangelistic work for the year 1894. It afterwards gave authority to the committee to pay all workers and all expenses connected with the work, and draw upon the Treasurer the money needed to pay the bills. The evangelistic work for the remainder of the year 1893 was also put under their charge. The rule of the Committee was when evangelistic work was performed in the small and feeble churches, they should raise what they could toward the expenses of such work among them, and the committee would pay from the funds put into their hands for that object the remainder, but when evangelistic work was done in the large and strong churches they should meet the expense by contributing to the Missionary Society a sum equal

to the same over and above their usual contributions to the Society.

The Committee employed Mr. E. B. Saunders, of Milton, Wis., and the Rev. L. C. Randolph, of Chicago, Ill., to labor as evangelists,—as much time during the year as they could give to the work. Evangelist Saunders commenced evangelistic labor in the Western Association at Nile, N. Y., Oct. 20, 1893, and labored two months with the Friendship and Richburg, and the Little Genesee churches, earnestly and efficiently aided by their pastors, also by Mr. Geo. B. Shaw, a theological student of Alfred University, and the Christian Endeavor Societies. Their labors were greatly blessed of the Lord. The members of the churches greatly revived and at Nile there were 20 conversions, 18 baptized, 16 joined the Friendship Church, 6 reclaimed. At Richburg there were 10 conversions, 7 baptized, 5 joined the Richburg Church and 12 were reclaimed. At Little Genesee there were 15 conversions, 5 baptized and joined the church and 10 reclaimed. These efforts affected the whole community, arousing spiritually the First-day people as well as our own, and many of the converts joined First-day churches.

In the summer of 1893 the Milton College Quartet, a band of earnest Christian workers, consisting of Charles Sayer, Alvah VanHorn, Fred Whitford and Eli Loofboro, spent a part of their summer vacation in evangelistic work in Southern Illinois, under the direction of General Missionary T. J. VanHorn, on that field, and there was also with them Rev. M. B. Kelly, Jr., on a visit to his home, who gave valuable service. Their labors resulted, under the blessing of the Holy Spirit, in some 30 conversions.

(To be continued.)

WHICH WILL LIFT OUT OF THE PIT?

A Chinese Christian tailor thus described the relative merits of Confucianism, Buddhism, and Christianity:

"A man had fallen into a deep pit, and lay in its miry bottom, groaning and utterly unable to move. Confucius walked by, approached the edge of the pit and said, 'Poor fellow! I am sorry for you. Why were you such a fool as to get in there? Let me give you a piece of advice. If you ever get out, don't get in again.' 'I can't get out,' said the man. *That is Confucianism.*

"A Buddhist priest next day came by, and said, 'Poor fellow! I am very much pained to see you there. I think if you could scramble up two-thirds of the way, or even half, I could reach you and lift you up the rest.' But the man in the pit was entirely helpless and unable to rise. *That is Buddhism.*

"Next the Saviour came by, and, hearing his cries, went to the very brink of the pit, stretched down and laid hold of the poor man, brought him up and said, 'Go, sin no more.' *That is Christianity.*"

BY CHANCE.

This is an old story worth a thought.

Sir Isaac Newton was once examining a new and fine globe when a gentleman came into his study who did not believe in a God, and declared the world we live in came by chance. He was much pleased with the handsome globe, and asked:

"Who made it?"

"Nobody," answered Sir Isaac. "It happened here."

The gentleman looked up in amazement at the answer, but he soon understood what it meant.

Who can say this beautiful and wonderful world came by chance, when he knows that not a house, or ship, or picture, or any other thing in it, but has had a maker.—*Forward.*

REFORMATION.

O 'twas born in a garden—The branch was bent low
And the soil was all wet from the late-melted snow;
And the rough wind had bowed it this poor, tiny bud
Till its half-blighted leaves were all draggled with mud.

But there came once a morning the rain did not fall,
And a beautiful sunbeam came over the wall;
And a warm, quiet breeze followed gently and slow
And lifted the bud that was drooping below.

And, day after day, for a long, golden week,
Did these kind, loving nurses the little bud seek,
Till it yielded one morning its heart once locked close,
To the sun, and 'twas opened—a sweet, crimson rose.

And I bent to its lips, and its breath I drank in,
And this thought from its bosom my close love did win:
Lo, how many a life has been dragged to the earth
And besmirched by its wrong, weak and trammelled
from birth.

That God's agents of mercy, through Heavenly grace,
Have raised up to the light of his fatherly face
Till the sweetness, unlocked so, has blessed the whole
air
Where it breathed, thus repaying God's bounty and
care.

Like my beautiful rose. "Ay, but still they are there—
On your rose—those soiled leaves—though the blossoms
look fair"

One replies, Ay, I know it those petals, earth-soiled,
They are there, and I grieve, yet my flower is not
spoiled.

You may seek if you will where pollution hath been,
I rejoice at the fragrance and beauty within.

M. C.

THE FAVORED NATION.

The following is a synopsis of a doctrinal sermon preached by Rev. W. L. Blanchard at the First Nebraska Association. The text of the sermon was Psalm 33: 12, "Blessed is the nation whose God is the Lord."

The Jewish people were the chosen people of God. They were chosen out from all the nations of the earth that through them the Saviour might come to the world. The Jew was conscious of special divine favor. Envoyed by God's protecting love he took on those characteristics which marked him a "peculiar people." By no means perfect, he was immeasurably superior to his contemporaries.

He belonged to a spiritual aristocracy. It is a good thing for a man to be well-born. A godly ancestry is a desirable heritage. If a man is to amount to much he must feel that he is somebody. If a man thinks he is nothing more than an educated ape, he is nothing more, so far as objective results are concerned. A man must believe himself to be a *spiritual* being if he is to produce spiritual results.

The Jew was intensely patriotic, devotedly attached to his country and intolerantly proud of his race. In exile and bondage he yearned for home and independence and eagerly awaited the advent of the promised Messiah. His patriotism, his love of country and pride of race were due to the fact that God had promised great things for him. The Lord was his God and "blessed was that nation to be whose God was the Lord." True patriotism is not alone awakened by broad territories, fertile soil, great resources and beautiful scenery. These may produce their effect, but it is principle, God's truth behind the nation, for the defense of which men will give their lives. Man will sell his life in defense of property and home. Not for the material wealth there represented, but because it is his. Man feels that life isn't worth living if wrong is to rule, if the rights of man are not secured to him.

We need as a people to-day true patriotism. To be true patriots we must love our country for the principles of truth she stands for. Prof. Herron's idea that Christ should be the head of government, his commands the laws of her people, is the right one. A man cannot be a true lover of America, and he is not a true American, if he does not recognize God and his purposes concerning us as a people. It is truly prophetic of us that "Blessed is the nation whose God is the Lord; the people whom he hath chosen for his own inheritance." That prophesy holds true only while the Lord is our God. Cursed is that nation which forsakes the Lord is equally true. What is the meaning of our present troubles, financial depression, wide spread destitution and social disquietude?

Witness our political corruption, our legalized traffic in strong drink, wasting enough annually

to comfortably provide for every wage-earner in the land; our influx of European and Asiatic hordes, more threatening to our American institutions than was to Rome the invasion of the Huns and Vandals from the North. Witness the materialism of many of our prominent educators, producing skepticism and unbelief among our young men and women.

Let us return to the Lord, may he once more be our God. Then sensible of his envying care and recognizing our kinship to him let us realize in our individual and social life the truths revealed by his Son, the Christ. Then shall the words of our text be true of us as they were of the Jews so long as they served the Lord as their God.—*The Standard.*

THE DANGER OF THE COMMUNION CUP.

We are pleased to know that the frequent discussion in these columns as to the danger of the communion cup in propagating disease is bearing fruit by transference to the columns of the daily press. The public is thus being educated to the necessities of the situation, and there is a reasonable hope that the claims of preventive medicine will be vindicated even against those whose faith in old forms have failed to listen to reason before.

The following telling experience, detailed by Dr. Albert S. Ashmead in a recent letter to the *Sun*, points its own moral:

"The last time I knelt at the communion altar of the Episcopal church there knelt at one side of me a patient whom I knew, as I was treating him at the time, to be the subject of a peculiarly foul disease, then worse, especially in his mouth, which makes the disease especially contagious. This person took the cup before it came to me. Of course, I let the cup pass.

At another time the person next to me, but following me in the use of the cup, was also a patient of mine, in an advanced stage of tuberculosis. The mouth of this person was in a condition dangerous to his neighbor.

Of course, no man who is not a complete survivor of the Middle Ages can assert that, under these circumstances, a man (if he knew) should apply his lips to a probably dangerously contaminated cup, trusting in the protection of the Lord, who has allowed hundreds, a hundred times, to perish in burning or earth-shaken churches while they were in the very act of worshiping him.

Verily a little sermon in itself, and from a churchman and a physician, who views both sides reverently for Christianity's sake, and candidly for the vindication of truth.

The *Sun*, with its usual vigor of diction and directness of aim, thus valiantly takes sides with science and fact as against tradition and prejudice:

When a physician writes to a newspaper, as one wrote to the *Sun* the other day, that he refrained from drinking from the chalice at a recent celebration of the eucharist in the Episcopal church, because before him two patients of his had sipped from the cup, the one afflicted with an odious and the other with a destructive communicable disease, reasonable fears of the danger of the hallowed practice are excited even among the most devout of communicants; and such fears thus justified, are quickly and widely diffused. Is it unlikely, then, is it not probable, that this alarm will become so extensive and so great that all churches whose doctrines require that both elements shall be administered to the whole body of communicants will be compelled to imitate the Rochester example, or adopt some other method devised for the same purpose, in order to save the communion in both kinds from perilous disease?

The fact of danger is indisputable, and the conclusion for safety is irresistible. We are confident that it is only a question of time when, as the *Sun* says, all churches will be compelled to imitate the Rochester example. Contagion is no respecter of cups, men, or place, when the essential conditions of its propagation are present. The Christian will never yield up the cup; why should he object to its being clean and free from danger? Why one contaminated chalice against many safe ones?—*Medical Record.*

WOMAN'S WORK.

HE CHOSE THIS PATH FOR THEE.

He chose this path for thee;
No feeble chance, no hard, relentless fate,
But love, His love, hath placed thy footsteps here;
He knew the way was rough and desolate,
Knew how thy heart would often sink with fear,
Yet tenderly He whispered, "Child, I see
This path is best for thee."

He chose this path for thee,
Though well He knew sharp thorns would tear thy feet,
Knew the brambles would obstruct the way,
Knew all the hidden dangers thou wouldst meet,
Knew how thy faith would falter day by day,
And still the whisper echoed, "Yes, I see
This path is best for thee."

He chose this path for thee,
And well he knew that thou must tread alone
Its gloomy vales and ford each flowing stream;
Knew how thy bleeding heart would sobbing moan,
"Dear Lord, to wake and find it all a dream."
Love scanned it all, yet still could say, "I see
This path is best for thee."

He chose this path for thee.
What need'st thou more?—This sweeter truth to know,
That all along these strange bewildering ways,
O'er rocky steeps, and where dark rivers flow,
His loving arms will bear thee "all the days."
A few steps more, and thou thyself shall see
This path is best for thee.

—Selected.

WOMAN'S EVANGELICAL UNION OF CHICAGO.

On January 10, 1894, a few women met at the home of the pastor, Rev. L. C. Randolph, to consider the organization of a society for benevolent work. A committee was appointed to draft a constitution which was adopted at a meeting held with Mrs. Ira J. Ordway, on the afternoon of January 17th, when officers of the society were elected. The meetings have, since that time, been held monthly at the homes of its members. Simple refreshments are served. The men of the church and society have helped to make these meetings a success by their attendance and contributions. In a church so widely scattered these social opportunities are highly prized.

There are at present twenty-four active and thirteen honorary members. Up to the month of September there had been \$38 30 taken into the treasury.

The first work of the society was to provide dresses, aprons, etc., for Dr. Rosa Palmberg's use in her professional duties in China, a work which it was a pleasure to do.

In the death of Mrs. Ordway we sustain a great loss. As one of the constituent members of the society she was greatly interested in its work. She was in the habit of sending the amount of her car fare and monthly contribution, after she was confined to her room by severe illness. Her wise counsels and efficient help will be greatly missed.

We bespeak a kindly interest in this little sister organization in the great city of Chicago trying to do its part in the great work of uplifting humanity both at home and abroad.

M. S. W.

AN EXTRACT FROM ONE OF ELD. MORTON'S SERMONS.

Rewards of Obedience. Text, "Thus saith the Lord: refrain thy voice from weeping, and thine eyes from tears: for thy work shall be rewarded, saith the Lord." Jer. 31: 16.

Those who teach and hold the doctrine, that salvation comes by faith only and not by works, are tempted to undervalue the rewards of obedience. But there is no doctrine more frequently or forcibly inculcated than that the Lord will reward the faithful righteous. Even the bestowal of a cup of cold water upon a disciple in the name of a disciple, shall not fail to

be duly rewarded. The laborers in the vineyard, according to the parable, were all rewarded at the close of the day. They did not seem to receive the due reward, for some of them had wrought but an hour, while others had borne the burden and heat of the day; but each received "what was right."

The doctrine that I deduce from the text and many parallel passages is: that all labor and all self-sacrifice will surely be rewarded in this life or in the next. I do not propose, however, so much to discuss this doctrine as to mention some of the discouragements that lead the believer to doubt the reality of the promised rewards, and also some of the encouragements to the faithful in this promise.

1. We sometimes fail to discover any connection between our labor and any desirable end. The story goes that a poor man once applied to a rich man for work, which he readily obtained. He was set to removing a pile of stones from one part of the yard to another. When he had finished his task he went to his kind employer and asked what he should do next. He was told to take the stones and put them where he found them. This work seemed to him so utterly aimless that he threw up the job in disgust. Now that benevolent man doubtless had some object in view, but the worker could not realize its importance. So we often feel that the work God gives us to do is an aimless one.

2. We sometimes feel that we are not doing the work that we are best suited to. Many a man does nothing because he wants to preach the gospel and his brethren do not see that his talent lies in that direction. Some want to be missionaries but find no open field, and are therefore idle instead of faithfully using the opportunities for doing good that God has placed within reach.

3. We sometimes want to be with the crowd. "We are so small and insignificant," say some of us. If we could only worship with a great congregation, and be associated with a large denomination, we should be both happy and useful. We should remember, first, that God's people have always been in the minority. Secondly, that even personal happiness is not always promoted by a wide range of social privilege. Thirdly, that to be on good terms with God is preferable to the friendship of the world. We are working for a wise Master. He never sets us to do a foolish or needless work. We may not be able to see the propriety of our several tasks, but we know that it is proper and will tend to his glory if we persevere in it. We are perfectly sure of our reward. We receive part of it as we go along, and the rest is sure to us in God's own time. A human employer may fail to pay in full, or even become bankrupt; but our Master's promises can never fail. He pays what we need in this life and will give us at the end of the race an "eternal weight of glory."

We are not responsible for the numbers of those whom we influence. It would certainly be desirable to be associated with a large and flourishing church, but this is not necessary, either for our prosperity and happiness, or for the glory of God. Our duty is to stand in our place and keep the charge of the Lord's cause. We may have success as the world sees it, or we may not. We are doing our duty, and God will see to it that the work succeeds; for succeed it will in some sense of the word. Christianity may be established by great revolutions in which the handful of Christians now laboring, will seem to have but little share. No

matter to us, God's purposes must stand; his cause must prevail. Are we sometimes discouraged? doubtless we are, but we have no real ground for discouragement. Are the people slow to hear and receive our testimony? No doubt they are; but that should not cause dismay. For their sake we may feel sad, for ourselves we need not grieve. He who is our God and Saviour is with us, and our needs are all supplied. Dry your tears, therefore, ye mourning souls! Your work shall be rewarded. God has promised it and he has given many proofs of his ability to redeem his promises.

PLOWED UNDER.

"Passing a field of clover, its rich, red blossoms bowing and nodding in the breeze, seeming to invite us to enter and have a closer acquaintanceship with itself, and the sweet perfume from its myriad chalices emphasizing the invitation, involuntarily we stopped to enjoy the beautiful sight of its crimson undulations against the rich green background and revel in the soft and delicate odor. Along one side of the field we noticed a line of moist, black, freshly upturned earth, and wondered what it meant. As we watched, drinking in the beauty and fragrance of the sight, we saw, coming nearer and nearer, following the line of black, a strong team hitched to a plow, guided by the steady hands of a farmer. What! could it be possible that he was ruthlessly plowing under the field of rich and beautiful clover. When he came within speaking distance we asked what he meant by this wholesale waste. 'It is no waste. I plow under this field of clover to enrich the ground for next year's crop. 'Tis the best fertilizer I can use for certain purposes. Next year this field will be planted to wheat and will yield a much more abundant crop because of certain properties contained in the clover, which being returned to the soil, will give of its strength to the growing grain, that it may contribute the more bountifully to our sustenance.'

"Silently we passed on, pondering in our mind the lesson just learned. Was it not often so with our lives? Cherished plans that, to us, seemed so rich and sweet, have come seemingly to naught. Beautiful friendships that we thought would be a blessing all our lives, have been after a time taken from us, leaving to us a desolation as black as the upturned clover field.

"But God knows best, and as the wise farmer plowed under the clover to enrich the field, which to the ignorant, seemed such a veritable waste, so does God 'plow under' in the 'field of our hearts' many growths that the after sowing may yield more abundantly. If we could but remember this—that God knows best, and that the fulfillment of many things we long for is not a loss, how much more easily could we stand disappointments, sacrifices would not seem so hard and self-denials might almost be welcomed; and the greater things which have come to us, those we have termed losses, and which seem so hard to bear, would be easier if we remember that it was to make us richer in heart and work."—*The Housekeeper*.

Now, husbands, if you love your wives, show them you do. Don't leave them to guess at it. Then you will see the bloom come back to their faces, as it was years ago, when you led her to the altar, your dependant bride.

GOD speaks to you in your deeper convictions of duty. See that you turn not away from him who speaketh.

CHICAGO.

Chicago is a town of such size as to demand an entire article. And then the people of the West in general, and of Chicago in particular, are so modest and quiet in reference to their own merits, figuratively speaking, that I the more gladly write about them.

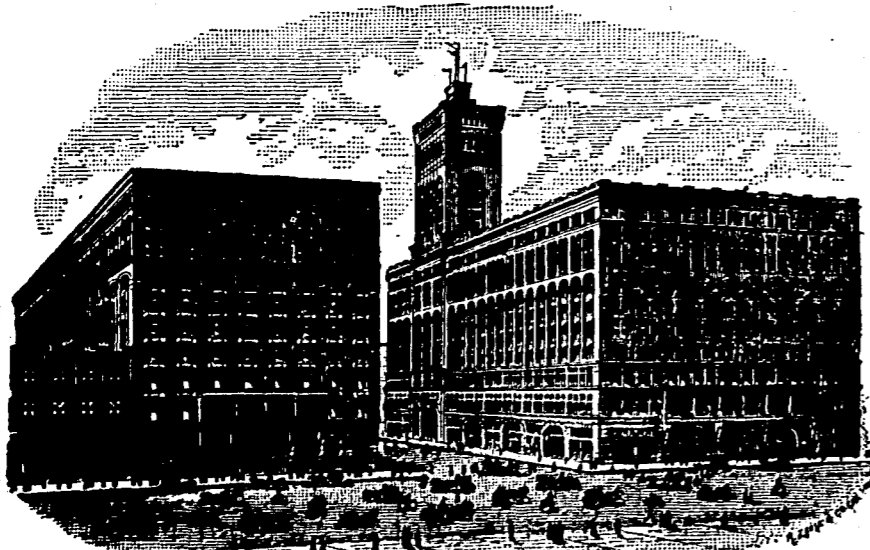


FRANCES E. WILLARD.

The beautiful Dream City, like all dreams, has nearly vanished from sight. Some of the buildings remain, while others, piece by piece, are being torn down, and still others have entirely disappeared. The Midway Plaisance would hardly know that it had ever resounded to the tread of the millions' feet, and the din of earth's races as they contended one with another, in friendly exhibit to astonish and amuse. To-day it is the scene of patient, quiet processes that are cutting out a wide canal through its center and building on either side fine cemented streets that will, when finished, connect Jackson and Washington Parks, and make magnificent water and drive ways. Although the wheels of the World's Fair have long since ceased their motions the great wheels of Chicago's life continue to "go round."

Sunday Prof. Swing was buried. Rev. Gunsaulus of the Congregational Church, gave a fine sermon in the morning upon the "Life and Character of the Great Divine," from the text: "How beautiful upon the mountains are the feet of him that bringeth good tidings, etc." He extolled him as Chicago's most noted preacher, the apostle of beauty, philosophy, charity. In the afternoon, at the Central Music Hall, where Prof. Swing preached, the funeral services were held. The room was full and hundreds, or thousands, were standing waiting in the streets, while his body rested in the midst of abundant floral display, and surrounded by many ministers. Dr. John H. Barrows delivered the funeral sermon, after which that beautiful solo, "Calvary," was sung by a male voice. There is a proposition to erect a \$250,000 Swing Memorial Building in connection with the Chicago University, in which school he was much interested; but the North-western University at Evanston, is also contending for the honor and the benefit.

Monday the big Liberty Bell received honors



THE AUDITORIUM.

as it was marched through the city, accompanied by a band, guards and police. Really this has been Chicago week, the time of celebrating both Chicago's fire and fair. The armory was opened to the 1st Regiment. The clubs had their big banquets, and Wednesday the Chicago Temperance Union gave its first grand celebration.

In the afternoon there was a parade on Michigan Avenue of the different temperance organizations of the city. There were the Father Mathew's Societies (Catholic), Catholic boys and girls, Baptist and Methodist Societies, Scotch Highlanders, Good Templers, public school children, etc., etc. The street was lined on both sides about six deep for a dozen blocks, while perhaps the greatest temperance demonstration the city or country ever saw marched by and were reviewed in front of the auditorium.

In the evening there was a most enthusiastic meeting in the Auditorium Hall, at which Bishop Watterson, of Columbus, Ohio, gave the main address. Dr. Barrows presided, and spoke, as did Dr. Hanson and a half score of others. Be it said to the credit of bishop and priest, that the Protestant speakers could scarcely outdo them in their denunciations of the saloon curse, and their desire and determination to have it removed. Applause followed applause of the strong points made by the different speakers.

This union of all the temperance forces in such a magnificent demonstration, we trust, is the harbinger of better days for Chicago and the whole country. But don't let any one suppose that Chicago is going to become a paradise



WOMAN'S TEMPLE.

in a day. The ways and powers of evil in this great city are legion, and it would need a hundred Anthony Comstocks, with their sledgehammers, to crush the hydra-headed monster. Communications were read from Ireland, Sattoli, Lady Somerset, Frances Willard, etc.

We are glad to present a cut of Miss Frances E. Willard, the queen among women, the Woman's Temperance Building, the Temple, and Chicago's great hotel — the Auditorium. By the courtesy of Mr. W. S. Shafer we are able to present a view of this massive structure, and also had the rare privilege of testing the quality of their excellent menu, both at dinner and lunch. The Auditorium Building cost \$3,500,000, and contains the Auditorium, with permanent seating capacity of 4,000, possible 8,000, with the most complete and costly stage and organ in the world. Auditorium Hotel has 400 guest rooms. The dining-room and kitchen, 175 feet long, are on the top floor. The Grand Banquet Hall, of steel, on trusses, spans 120 feet over the auditorium. The entire building weighs 110,000 tons, contains 17,000,000 bricks,

about 50,000,000 pieces in the marble mosaic floors, 12,000 electric lights. It is connected by marble tunnel with the annex, with 450 rooms and run on the European plan. Auditorium tower is 260 feet high.

Next week we may speak of Chicago University, our own people and prospects.

G. M. COTTRELL, *Field Secy.*

CHICAGO, Oct. 12, 1894.

THE PROBLEM OF THE FOREIGNER.

BY PROF. H. H. BOYESEN.

Author of "The Story of Norway," etc.

In the year 1850 the foreigners resident in the United States numbered 2,244,602 or 9.68 per cent of the total population. The census of 1890 reports 9,249,547 foreigners, constituting 14.77 per cent of the population. The increase in forty years has in round numbers been seven millions, of which Germany (including Austria) has contributed about two and a quarter millions, Ireland a little over one million, and England and her North American colonies about a million and a half. Then comes Sweden with nearly half a million, Norway with something over three hundred thousand, and Scotland with upward of two hundred thousand. The Slavonic people cut much less of a figure, considering their prominence in the newspapers, than we had been led to expect, Russia, Hungary, Bohemia and Poland aggregating but 510,625, of which all but about 3,000 is increase since 1850. The Latin nations, including French, Spaniards, Portuguese, Italians, and their American colonies, fall considerably below the half million (346,197).

If it be true, as has been frequently asserted, that the most composite nations of pure Caucasian stock will be likely to develop the vital qualities which determine survival, we need not, in spite of all the problems which harass us, be troubled about our tenure of the future.

The English, from whose dominions all over the globe this inference has been drawn, rejoice in a compound mixture of Celtic, Norse and German blood; but they cannot in point of compositeness hold a candle to the American of the twentieth and the twenty-first century, into whose veins all the varied elements of the above named races shall have been distilled. This process of the gradual absorption and assimilation of the constantly increasing immigrant population will be a most interesting one to watch. But it is not to be denied that it is fraught with dangers to the State, which offer many reasons the sanguine American legislator has until recently refused to recognize.

The view of the immigrant which prevailed in and out of Congress until 1880 took into account nothing but the value of his muscle and the money he brought in his pocket. The country of his birth was deprived of his productive energy just as he was becoming capable of repaying the cost of his rearing, and it was taken for granted that we gained what it lost. It was computed by the German economist Friedrich Kapp, that the average loss to the Old World was about \$800 for every person who emigrated; and his value to us would in a mere financial sense average more than twice that amount. According to this estimate the loss to Europe from emigration in the single year of 1882, when 730,349 souls were shipped to our shores, was \$584,279,200, and our gain without reference to the actual capital which the immigrant brought, would exceed the dizzy sum of a billion dollars.

Optimists who reason thus, however, take it for granted that every man is worth what it cost

to raise him—which is, in my opinion, far from being a self-evident proposition. Many are worth a vast deal more; but the number of those who fail to yield interest on the capital invested is also very considerable. Probably when both classes are taken into consideration, Friedrich Kapp's estimate will be found as near an approach to the truth as we may ever hope to arrive at. But unhappily the problem has another aspect which political economists of this class have not sufficiently taken into account. The immigrant is a good deal more complex quantity than these gentlemen are apt to consider him. He brings not only muscle and loose change with him, but a heart and a brain which are epitomes of the history of his race and his country, and which will politically affect the destiny of the race and the country with which he chooses to identify himself. He will raise or lower in accordance with his quality, the average intelligence and morality of our electorate, which again will be reflected in the character of our representation in State and National Legislatures. Being what they are, the vast majority of immigrants (and particularly those of alien races) complicate by their presence the problem of self-government, and make its issue more problematical than otherwise it would have been.

There is no constitution conceivable which is so abstractly excellent as to be applicable to all nations. Every known system of government is completely adapted only for the people which evolved it, and of whose spirit and historical tradition it is a legitimate expression. It may by a stretch be applied to a people differently constituted; it will in that case work less satisfactorily, and the alien people will instantly take it in hand through the suffrage, and gradually fit it to their physical and moral condition. It is this very thing which is taking place in the United States to-day. Our people is no longer what it was a century ago. Fifteen million immigrants, many of whom were the subjects of despotically governed countries, have since 1820 taken up their abode among us; and if we take their descendants into account, we cannot escape the conclusion that scarcely one-half of the American nation to-day are of American origin, that is, descendants of people settled here before 1820. I cannot but believe that (in spite of much that points in the opposite direction) many of the sinister phenomena in our present political condition are due to the changed characters of the electorate and its lack of ability to work representative government for the greatest benefit of the greatest number. I am well aware, of course, that the wildest political heresies have found their adherents in States like Kansas, Mississippi, and Colorado, which have attracted comparatively few aliens; while Wisconsin and Minnesota, which are preponderantly German and Scandinavian, are fairly well governed States, with an intelligent and wholesome conservative electorate. This fact proves only that American birth is in itself no guaranty of political maturity; and that aliens of kindred blood may make very excellent American citizens. The German element in our population in fact has always been a most valuable one, and furnished a needed counterpoise against the mercurial, volatile, emotional Celtic.

I have often discussed with prominent Europeans the problems which beset our national life, and they have invariably declared that any sort of government would be workable in the United States as long as we are not confronted with that sternest of all problems—the

pressure of our population. They told me that it was madness to encourage immigration after the warning which we had received, that in fact we had been growing too fast for our own good. Our present duty is to assimilate and Americanize our vast alien population, and to throw every obstacle in the way of immigration until we have accomplished this difficult task. Our national domain is now nearly all occupied. No desirable land can be obtained any more in any State under the homestead law; and the result is that an even larger proportion of immigrants remain in our large cities, where they constitute a proletariat, living from hand to mouth, having no stake in the welfare of the State, and therefore ready to listen to the Socialist and the Anarchist, and perhaps in time take a hand in revolutionary proceedings. It is largely as a defense against this class that the standing armies are maintained. We have no military establishment worthy of the name; and it is therefore extremely reckless to permit this disproportionate increase of an element which by its mere existence weakens and undermines the foundations of social order. A man who permits the accumulation of explosive and inflammable material in his cellar should not be surprised if one day his house catches fire and is burnt over his head. * *

NEW YORK CITY.

ON THE WING.

To the Editor of the SABBATH RECORDER.

My last letter to you was written on the train approaching St. Louis from the North-east, on my way to the meeting of the South-Western Seventh-day Baptist Association, to be held with the Providence Church at Tyrone, Mo. Well, I reached the place in due time and the meetings of the Association were held substantially as previously announced in the RECORDER. As the Corresponding Secretary of that body is expected to furnish a report of the meetings, I will not enter into details now, farther than to say that they were more largely attended by delegates from other churches in the Association than for several years past, while the entire community in which the meetings were held, both Sabbath-keepers and First-day people, attended them, giving attentive hearing to the preaching of the word, and vied with each other in their efforts to give welcome and entertainment to the visitors. The spirit and harmony of the occasion was truly refreshing.

Leaving further details to the official report of the Secretary, permit me to say that I am again rushing on towards St. Louis, but this time approaching it from the South-West, on my way home. The country through which we are at this moment passing is a rich bottom land lying along the sluggish Black River, heavily wooded, except where patches have been cleared for cultivation. A native says that these low lands are productive of big crops and of malaria. The luxuriant vegetation on either hand bears witness to the first part of this proposition, while the sallow countenances of the people one sees along the way is sufficient to protect the man against any possible charge of slandering the country. Back a little distance from the river the country grows, first rolling, then hilly, then mountainous. In all these conditions the soil is less productive and the climate more healthful. In proof of this compound statement, appeal may safely be made to the line of evidence above quoted. Our people in Texas county, where the meetings have just been held, are pretty well up among the Ozark mountains, being about seven hundred feet above the level of St. Louis. The soil there, being quite "rocky," or "stony" as we New Yorkers say, seems better adapted to fruit raising and grazing than to general farming, though the staple crops of wheat, corn, potatoes, sweet

potatoes, and all garden vegetables do fairly well. The climate is mild and healthful, being far enough south to feel the sun and sufficiently high to catch the mountain breezes. The samples which we had of it would justify extravagant praise.

Leaving Cabool, the most convenient railroad station to the people at Tyrone, at four o'clock yesterday, I ran down to Hoxie, in Arkansas in order to make the promptest connections northward. A few stations down the road a halt was made at Oldin, a station so named from its proximity to the "Oldin Fruit Farm." This farm, I learned from a fellow passenger this morning, is composed of three thousand acres of land, nearly all now set to fruits of various kinds. Fourteen hundred acres are set to apple trees, most of which have already come into bearing. The remainder of the farm is set to peaches, pears, plums, cherries, grapes and all the principal varieties of small fruits which are raised in the Middle and Northern States. The general characteristics and quality of the soil here are the same as at Tyrone, except that the elevation is not so great. Mr. Oldin, the proprietor, will have facilities, when completed according to present plans, for canning, drying, or packing all fruits from this immense farm which are in any danger of spoiling when shipped long distances or under any conditions at all unfavorable to the keeping of perishable fresh fruits. This large farm, thus planted and equipped, is a standing witness to the faith which, at least, one practical business man has in the possibilities of this country as to fruit-raising. The success already achieved is witness that his faith is not misplaced. "By their fruits ye shall know them."

A little further down is Mammoth Springs. This is one of the curiosities of nature, being nothing less than an immense spring of water covering several acres of surface and extending, in places, to great depths. The volume of water thrown up from unknown fountains is discharged through a channel carrying a stream of sufficient size and velocity to run a cotton mill now in operation at the outlet of the spring. From the very start this stream takes the name of Spring River, and for a distance of fifteen or twenty miles is said to run with fall and volume enough to furnish power for a large mill at every quarter of a mile. As we wind our way down its banks in the clear moonlight its waters dash, and ripple down cascades and over rapids in a manner which is in striking contrast with the usually sluggish movements of Southern streams. At the distance from the spring above named, it is joined by other streams, and is soon lost in the slow muddy waters of the Black River.

Now we have reached Hoxie, the southern-most point of the trip, and are moving northward, by the St. Louis and Iron Mountain Railway, and are in the alluvial bottoms of the Black River, where this letter was begun. At Hoxie, also, I parted company with Bro. Geo. W. Lewis, who goes on to Memphis and thence to his home and work in Louisiana. For an hour or two this morning we passed through alternating fields of corn and cotton, as though they were still discussing the old question about which should be King. As the cornfields grow larger and the cottonfields grow smaller, it looks as though corn would win. But that will not settle it, for down here in Arkansas, or even in Missouri, corn is comparatively little worth save as it is made into bacon, so, in one way or another, the "haws" will get it. Is that the way of this world? "But it shall not be so among you. But whosoever among you will be great, let him be your servant, and whosoever will be chief among you, let him become the servant of all," or words to that effect.

We are now nearing St. Louis with high rocky bluffs rising on our left, and the broad Mississippi, and beyond it the shores of Southern Illinois, on our right, amid scenes too enchanting to allow me to prolong this letter, for which, I am sure, both you and your readers will be thankful.

Oct. 16, 1894.

L. A. P.

YOUNG PEOPLE'S WORK.

THE SIMPLEST TRUTH.

It's not the thing you say, dear,
But the tone in which 'tis said
Which stirs the hearts of men, dear,
And wakens up the dead.

For sinful men may listen,
And still be all unmoved
By fine and flowery language,
As oft it has been proved.

But if a tender heart, dear,
All broken and alone,
Speaks but a word of love, dear,
'Twill melt those hearts of stone.

Then try not to be grand, dear,
In working for the Lord,
For no fine speech can help dear,
Like a simple, earnest word,

It's the simplest truth in language
That men hear every day,
Gives hope unto an aching heart,
And cheers it on its way.

EVANGELINE.

QUESTIONS ANSWERED.

Mr. Edwin Shaw:—I see you are solving moral problems in the RECORDER which I enjoy and hope you will continue to do so? I want to ask you a question.

I am a young lady twenty-seven years old and attending medical lectures. Sabbath-day is the most important day in the week. Besides valuable lectures, which possibly might be obtained from other students, are clinics and laboratory work which if lost cannot be made up. Under such circumstances is it wrong for me to go to school Sabbath-day.

Answer through RECORDER.

Your friend.

My Dear Sister:—I cannot be your judge in this matter. For myself I should not attend lectures and clinics on Sabbath-day. Of course I have never been situated just as you are, for I am not a medical student; but I spent one year in the University of Chicago and I did not attend any lectures on the Sabbath or Friday night. Friday night was the regular time for the meeting of two clubs which I wished to join very much, in fact I did belong to both of them by virtue of the studies which I was pursuing, but I never attended. I lost a great deal thereby, for as you say "Sabbath-day is the most important day in the week." No, my dear sister, if I were you I should let the lectures and such work alone on the Sabbath.

Dear Sir:—I read with interest the letters in the Young People's Department of the RECORDER. I submit the following for your advice: In our State examinations for teacher's certificates are held on Friday and Sabbath of each quarter. Correspondence with our State superintendent fails to give relief to those of us who desire to get certificates. We must take the examination Sabbath or not at all. What shall we do?

Very truly,

HORACE R. LOOFBORO.

CALHAN, Colo.

My Dear Brother:—Advice is cheap and mine is of little value. In your case my advice is do not take the examination on the Sabbath, but leave no stone unturned until you get your certificate. I firmly believe you can do both if you set about it. Why, don't you know that if our Seventh-day Sabbath means anything at all it means everything? We have been standing in this country for more than two hundred years for a principle, and when people know that we mean just what our name indicates, then they respect us. Last week, as a newly elected Vice-president of the Wisconsin Christian Endeavor Union, I was called to the platform with the other new officers to be presented to the delegates assembled and to make a few remarks. As I looked into the faces of one thousand young people and heard their applause

as I arose I felt that it was the principle for which I stood that they were cheering. No, dear brother, do not take the examination on the Sabbath.

Dear Editor:—Is it ever best for a Seventh-day Baptist to use the word Saturday? If so, when? I am occasionally shocked to hear or see in print some of our ministers saying Sabbath-day night or Sabbath evening when they really refer to no part of the Sabbath but the evening following the Sabbath, or in common English, Saturday night. Should we not always use Bible reckoning when we use Bible names for the days of the week, and if we wish to speak of a day commencing at midnight should we not use the common English name?

H. I.

Dear Friend:—I see no unanswerable reason for not using the name Saturday as applied to the last day of the week, especially when you would be misunderstood if you used the name Sabbath. Of course it is incorrect to use "Sabbath evening" as referring to Saturday evening for it is the same as Friday night. I wholly agree with you in your last query, my answer being "yes."

THE REV. P. S. HENSON AT THE WISCONSIN Y. P. S. C. E. UNION CONVENTION.

The Convention song was then rendered by the choir, after which President Carrier introduced Doctor P. S. Henson, of Chicago, who delivered the annual sermon. Doctor Henson is an endeavorer and lecturer of national reputation, and is well known in Wisconsin. He was greeted with the society salute upon rising. Reading a passage from the Bible, he stated that the Christian Endeavor Society was founded upon that Book, and its purpose was to stand by that Book and propagate its truths. A badged and bannered multitude is heard coming, and by it that Book will be sustained. Never before, Doctor Henson said, has the Bible been assailed as it is at the present time, in this, the nineteenth century. Said he, "I will be glad when the nineteenth century will be dead and buried, it is so dreadfully conceited. It is true that it is characterized by splendor of material achievement and remarkable progress in civilization and religion. But it has one thing that I think God hates, and that is pride of intellect.

The Doctor then went on to show that the religious suffering and persecution of the days of Christ were not so detrimental to the church as is that which is now assailing it and this he deemed natural. "It would not be like the Father if it had not been his ordination." Infancy in all things was not suffered to withstand the trials and troubles of maturity. He then gave parents a little advice in regard to the treatment of their children, saying that he knew folks who seemed to take a sort of savage satisfaction in making their children miserable. This was infinitely wrong and instead of persecuting, parents should lighten the loads upon the shoulders of their offspring, for they are not without their troubles. Said he, "I have heard of the mother who would say to her child, 'How you will feel when mother is dead.' The quicker she dies the better."

The heaviest trials and ordeals are now approaching the church. The devil used to come with a tail, a cloven hoof and brimstone; but now he comes with patent leather shoes, broadcloth clothing; there is a scent of lavender about him; he carries an encyclopædia under his arm and goes about peddling philosophy.

The philosophy which the speaker then discussed was that the earth was run by natural tendencies, that according to it there was no need to pray, for things to be, could not be interfered with by God. Everything depended on law, laws of gravitation and so forth. Worldly affairs depended upon the law and order of procedure. There was a tendency to teach that it was useless to pray for anything against the uniformity of nature.

"According to present opinions," said he, "if Daniel was thrown into a lion's den now, he would be torn to pieces. If Jonah was swal-

lowen by a whale now, that would be the last of him. If the three Hebrew children were thrown into a fiery furnace now, they would come out three cinders. The Lord made the world, wound it up and has gone off and is sitting in the balcony of the universe watching it spin." This the speaker denounced as false wisdom and admonished his hearers to be trustful in prayer. "Girdle the earth with prayer," said he. "Shower the heavens with prayer. For God still lives."—Oshkosh Times.

OUR MIRROR.

PRESIDENT'S LETTER.

The DeRuyter meetings closed for the present, Sabbath afternoon. Two of the members of our Missionary Committee were with us the last few days of the work, Elder Daland and George B. Carpenter; the former preached twice, and Bro. Carpenter gave an account of the organized work at Ashaway the past spring. They left us the evening after the Sabbath, and as their train pulled out a crowd of people stood on the platform singing "God be with you till we meet again." There will be baptism again on Sabbath-day. Have continued the meetings at Lincklaen Centre. Shall hold them every night for a time; good attendance and interest there. People are farmers and quite scattered, so we hope for a few days of good weather.

I have got to make a confession to my readers; of all the kinds of pie I have eaten since I came to New York this is the only kind I do not like—humble pie. I said in a letter a few weeks ago that I had never found a Seventh-day Baptist who voted license." I have since found a man nearly eighty years old, once a Christian and a Sabbath-keeper, who votes license in DeRuyter. I am disappointed; I did not believe one lived. I wish he had embraced Sunday, or something to distinguish him from our people. If the record is broken we may as well know it. Some of the people lay his ruin to the West, for he once lived there; but I understand that he was a Christian man when he came from there to DeRuyter to live. I yet have hopes of him, for he tells me he does not expect to vote licence in heaven, even if he gains residence. This poor man has such dim eyes he cannot come out nights to church; every one but himself knows what has dimmed them. He has since said for any one to come and talk to him about this matter and question his religion made him so angry that he could not tell stones from potatoes all that afternoon, as he was digging. I do not wish to be unkind, but if we are going to do anything to save such men, or our boys who are following on, we shall have to do it soon. They are going that way, but do not expect to reach there. We are discussing methods and using none of them. Let us go on a still hunt until township election, and then every man put his vote where it will count one for common decency, at least. We can build over against our own house, and township, that covers the United States, and that is where our anxiety will count. Let's put it there.

E. B. SAUNDERS.

LINCKLAEN CENTER.

—THE Seventh-day Baptist Christian Endeavor of DeRuyter held a sociable on Monday night, they entertained the young people of both the M. E. and First Baptist churches. Had a short programme, music, recitations, and gave a supper.

—AN enthusiastic State Christian Endeavor Convention was held at Oshkosh, Wis., Oct. 12th to 14th. It was the largest ever held, about seven hundred delegates being present. Dr. P. S. Henson, of Chicago, gave, on Friday evening, one of the stirring sermons on "Some

of the dangers that threaten the Christian church." The song service during the convention was very inspiring, the most favored songs being "There is Sunshine in my Soul to-day," "Scatter Sunshine," and "Endeavorer Marching Song." Papers were read by several Juniors during their hour, one excellent one being read by a ten year old boy on "Our Junior Society and How it works." He represented a society of two hundred and thirty members—the largest in the State. The State Secretary's report showed that the Juniors had more than doubled their numbers from 2,709 to 6,080 members during the past year. The address of Mr. Lou J. Branchamp, of Ohio, was the principal feature of the Temperance and Good Citizenship Hour. Mr. S. L. Mershon, Secretary of the Missionary Extension Movement, also gave an address. The Wisconsin Christian Endeavor Union represents 3,000 Endeavorers and the best attended convention ever held in the State closed with a long to be remembered consecration service.

RETA I. CROUCH, Sec.

OUR YOUNG FOLKS.

PITTYPAT AND TIPPYTOE.

All day long the come and go,
Pittypat and Tippytoe,
Footprints up and down the hall,
Playthings scattered on the floor,
Finger marks along the wall
Tell-tale streaks upon the door.
By these presents you shall know
Pittypat and Tippytoe.

How they riot at their play!
And a dozen times a day
In they troop, demanding bread,
Only buttered bread will do,
And that butter must be spread
Inches thick with sugar, too!
Never yet have I said: "No,
Pittypat and Tippytoe!"

Sometimes there are griefs to soothe,
Sometimes ruffled brows to smooth;
For I much regret to say
Tippytoe and Pittypat
Sometime interrupt their play
With an interecine spat;
Fie! oh, fie! to quarrel so,
Pittypat and Tippytoe!

Oh, the thousand worrying things
Every day recurrent brings!
Hands to scrub and hair to brush,
Search for playthings gone amiss,
Many a murmuring to hush,
Many a little bump to kiss;
Life's indeed a fleeting show,
Pittypat and Tippytoe.

And when day is at an end,
There are little duds to mend;
Little frocks are strangely torn,
Little shoes great holes reveal,
Little hose, but one day worn,
Rudely yawn at toe or heel!
Who but you could work such woe,
Pittypat and Tippytoe?

But then comes this thought to me:
"Some there are that childless be,"
Stealing to their little beds,
With a love I cannot speak,
Tenderly I stroke their heads,
Fondly kiss each velvet cheek,
God help those who do not know
A Pittypat or Tippytoe!

On the floor, along the hall,
Rudely traced upon the wall,
There are proofs in every kind
Of the havoc they have wrought,
And upon my heart you'd find
Just such trademarks, if you sought
Oh! how glad I am 'tis so,
Pittypat and Tippytoe!

—Eugene Field, in Chicago News.

WHY JOHN DIDN'T SMOKE.

BY MRS. ANNIE A. PRESTON.

We were walking up and down the long platform of the railway station at New London one bright spring morning, enjoying the fresh breeze that blew in from the sound while we waited for the Vermont Central train to take us on the northward.

There were other strollers besides ourselves, and we particularly noticed a handsome, dainty young athlete for his scrupulous neatness, his quiet demeanor, and his firm, erect carriage.

Presently he was accosted by a half dozen jolly young fellows, who were surprised and delighted at meeting him there. They plied him with hasty, cordial, boyish questions; "Where

have you been?" "What have you been doing?" "How are you getting on?"

We dropped down on a settee near by, amused at the merry, lively chat. Presently some one offered our athlete a cigar.

"Thank you, no," he said, firmly and quietly. "I have given up smoking." And then he added, laughing a little and showing a set of very white, even teeth: "The fact is, when I reached home there seemed to be no place for me to smoke, and I was under the necessity of giving up the habit."

"How was that, John?"
"Well, you see, I was glad enough to get home again, and after supper I went into the library and lay down on the sofa in front of the open fire, and lighting a cigar prepared for a smoke. Pretty soon ma came in. Not my own mother, she died when I was a little thing; but this one, ever since my father married her, has made a pretty and pleasant home for me. As she walked along I heard the soft rustle of her dress, and then I heard her sniff, sniff, and presently she said: 'I fancied I smelled smoke.' I held up my cigar, and confessed I had been smoking a little, off and on, for some time.

"O, is that so?" she said, gently. "Well, Johnny, I don't know as it is surprising, but please do not let me see you smoking on the street or when we are out anywhere. I don't think I could bear that." And I said: "Certainly not ma; you can depend on me." But I threw my cigar in the fire, having lost my enjoyment of it somehow, although she did not scold.

"Pretty soon my father came in, and he said, directly: "Ma tells me you have learned to smoke, my boy. Well, I suppose I ought to be surprised that you didn't learn sooner, but don't let me see you smoking around the house." And I said: "Certainly not, sir!" and was glad he had taken it so pleasantly.

"Before the evening was half over my Uncle Tom, who is my father's partner in business, strolled over for a little chat, and as he took a seat and looked me over in a way he has, as if he was taking an account of stock, ma said, in her soft voice: "Johnny has a new accomplishment since he went away. He has learned to smoke."

"Dear me! is that so?" exclaimed Uncle Tom. "Well, why boys will persist in burning up their hard earnings is a mystery to me; but you won't let me see you smoking about the factory, I hope. I shouldn't enjoy seeing my nephew and book-keeper and prospective partner about the works with a pipe or cigar in his mouth."

"You shall never be pained in that way, sir," I said. And I took my cigars out of my pocket, and threw them all over behind the back log after the first one, and I never have smoked since.

"Uncle Tom is a great go-to-meeting man. One evening he asked me to go with him, and as I had no excuse to offer I went. There was a collection, and Uncle Tom said to me: I used to use tobacco and beer, but since I left it off I have put what money I save in that way into the Lord's work, and it gives me more pleasure than I ever got from smoke or drink."

"I will do that too, sir," I said. "I will follow so excellent an example for a year, and then if I am no poorer I will keep it up as long as I live." So I began saving my cigar dimes. I had to go to church to put them in the box, of course, and in that way I became interested in the religion I heard preached, and concluded that I needed it as much as anyone. So, boys, I am a Christian and a church member, and I feel as if I had been getting on quite a little."

"I like you speaking out and telling us about it," said the jolliest young fellow of them all. "It gives me faith to believe that you have got hold of something worth having!"

"All aboard for the north," shouted Conductor Doane. And the next minute we were moving rapidly away, leaving the group still talking.—Onward.

WHO WAS THE GENTLEMAN?

One cold winter day an Italian stood at a street corner grinding from his organ some doleful music. A group of children, large and

small, were gathered around him. Among them were several good-sized boys, who seemed disposed to make sport of the organist. One of them said to the others: "Boys, I'm going to hit the old fellow's hat." In a moment he had a snowball in his hand, and threw it so violently that it knocked the Italian's hat off, and it fell into the gutter.

What do you suppose the organ-grinder did? Strike the boy, knock him down, shake his fist at him, curse him, swear at him? Some men would have done this after being treated in this way. But he did nothing of the sort. He stooped down and picked up his hat, knocked the snow from it, and put it on his head. He then turned to the rude boy, bowed gracefully, and said: "Now I'll play you a tune to make you merry." Who was the gentleman, the boy or the Italian?—*Ram's Horn.*

REPORT OF NEW MIZPAH.

As the friends have read from the monthly reports the interest in the mission was kept up through the summer months. During the last month a package of books and papers was sent from Providence, R. I., an atlas, half a barrel of pears from Alfred, N. Y. Ladies of the W. C. T. U. and the L. T. L. of Ceres, have canned fruit for the mission. The Christian Endeavor of Little Genesee did the same, and the Juniors are making comfort bags. The ladies at Nile are going to send a barrel of Harvest Home Decorations.

Number of seamen present.....	193
" helpers.....	70
" leaders.....	16
" ships visited.....	3
" visitors.....	22

Since the last report an enthusiastic young man from Little Genesee has taken up the work, and done excellent work during the absence of the Superintendent.

Disadvantages and difficulties are in the way of successful mission work in the city; the workers in the Seamen's Mission are not easily discouraged, and overcome many difficulties.

Those who have never visited the New Mizpah cannot realize the good that is done. Many of us who have visited the ships appreciate the necessity of most Christ-like love for both the work and the people in the heart of one who goes down into most uncongenial surroundings for lost ones. Is there less need of Christ-like love in us who stay at home and think of the work? We are the ones to keep up the interest and provide means for its support. Let us do willingly that which belongs to our end of the line. If each of us would do just a little, praying for good results, many sailors' hearts could be reached, and many souls saved. There are warm hearts and pure souls under many rough sailor-jackets.

While we think of the work may we remember the Superintendent, and pray that she will soon regain her strength so that she can resume her work.

ERNESTINE C. SMITH, Sec. New Mizpah.
PLAINFIELD, N. J., Oct. 18, 1894.

THE early Egyptians divided the day and night each into twelve hours, a custom adopted by the Jews or Greeks probably from the Babylonians. The day is said to have first been divided into hours from B. C. 293, when a sun dial was erected in the temple of Quirinus, at Rome. Previous to the invention of water clocks, B. C. 158, the time was called at Rome by public criers. In early England one expedient for measuring time was by wax candles, three inches burning an hour. The first perfect mechanical clock was not made until about A. D. 1250. Day began at sunrise among most of the northern nations, at sunset among the Romans, as with us.—*Standard.*

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

LESSON V.—JESUS LORD OF THE SABBATH.

For Sabbath-day, Nov. 3, 1894.

LESSON TEXT—Mark 2: 23-28; 3: 1-5

GOLDEN TEXT.—The Son of man is Lord also of the Sabbath.—Mark 2: 28.

INTRODUCTORY.

GENERAL STATEMENT.—The greater the popularity of Jesus among the common people, the more furious the storm of opposition from the rulers. Their hopes as to the Messiah were false, hence they were disappointed in him. His words of truth smote their prejudices. Awakened conscience failing to produce repentance ended in intense hatred. They were now finding fault and watching for an opportunity to accuse him and put an end to his teachings. This lesson is one example of prejudice and unreasonable action on the part of religious men who ought to have gladly welcomed the truth.

PLACE.—Capernaum and vicinity.

EXPLANATORY NOTES.

FALSE VIEWS OF THE SABBATH. 23. "It came to pass." It happened. No definite time in his ministry only another incident to be recorded. "Through the corn-fields." Grainfield. It is not known that corn was cultivated by the Hebrews. "On the Sabbath-day." The seventh day of the week, answering to our Saturday.—Abbott. Thus all commentators agree. There being no loss of time since Christ there is no difficulty in knowing when the seventh day comes or to what day by common name it answers. Jesus has never authorized any change of day for the Sabbath, hence the seventh is yet the Sabbath, or day answering to our Saturday. "Began to pluck the ears of corn." And to rub the grain or wheat in their hands which was allowable. The Pharisees objected not to the thing done but the time of doing it. 24. "That which is not lawful." Not lawful according to their traditions or an "Oral Law" which laid down thirty-nine principle prohibitions. From these were deduced a vast number of derivative rules. Among these was reaping and threshing grain. To pluck grain and rub it with the hands was catalogued as reaping and threshing. In their foolish adherence to these burdensome rules they would avoid the law by getting down on their knees and cropping the grain with their teeth. These are the men ready to accuse and condemn the Lord of the Sabbath for removing these false conceptions and making the Sabbath as originally designed, a day delightful, holy; a day for merciful acts and deeds of love consistent with spiritual living. 25. "Have ye never read." Devoting your time to the study of the Scriptures have you not read [a touch of irony] 1 Sam. 21: 1-6? It was not the Scriptures but vain tradition they loved most, even as men to-day seek to prove the claims of the Pope's Sunday. 26. "House of God." The tabernacle. Jesus would show that this transaction was in the days and under the sanction of one they held in reverence. "Shewbread." Twelve loaves placed fresh every Sabbath-day on the table in the sanctuary. If eaten it was only in the sanctuary and by the priests. David, their favorite saint, openly violated their rules with the sanction of the high priest, on the plea of necessity. Shall not his hungry disciples eat a few grains of wheat as they walk along toward their place of worship?

THE SABBATH FOR MAN'S GOOD. 27. "The Sabbath was made for man." All men, everywhere. For man in Eden and out of Eden. For Jew and Gentile. It was not Jewish. Only a stickler for vain traditions would call it the "Jewish Sabbath." It is for man's spiritual nature. Physical rest is subordinate. The modern effort to establish a "civil Sabbath" is degrading the Sabbath idea and is only to maintain the

traditional Sunday under the plea of looking out for the laboring man's necessities. "Not man for the Sabbath." Sabbath rest does not interfere with actual personal needs. Man is not to serve the Sabbath and suffer personal harm. The disciples needed the grain at that time. It would relieve hunger and fit them for devotions and true worship. 28. "Lord also of the Sabbath." He had created the world, had given men the Sabbath, and is therefore its Lord and vindicator, not to change the day but to remove the rubbish heaped upon it, restore it to its original place for man's good. Abbott says, "He does not abolish it, but retains and rules over it." Man, in his attempts to evade the force of the divine law would abolish the Sabbath. In his vain attempt to sanctify a rival day he calls it contemptuously "the Jewish Sabbath." The words of Jesus are a rebuke to those who modify the Sabbath of the Bible.

BLIND PREJUDICE WATCHING. 1. "Entered again." Though slandered, Jesus goes right on with his work. He would have no one stay away from church because some church member slanders that one. "Withered hand." His right hand too. From some accident or cause it had stiffened and shrunk up. 2. "They watched him." Hoping to have something for an accusation. They wanted him to do wrong, or to violate their traditions so as to condemn him. Before it was the disciples, now they wish to entrap Jesus himself. "Accuse him." To the authorities. 3. "He saith." He will conceal nothing. "Stand forth." Up, before this congregation. 4. "Do good . . . or evil." To refuse to do good is to do evil. One must do one or the other. "Save life or to kill." He was about to relieve suffering while they were indulging murderous thoughts, and that, too, on the Sabbath. Which is lawful? Which of us is breaking the Sabbath? "Held their peace." Would not discuss principles but were determined to hold to their errors and oppose the truth.

RIGHTEOUS INDIGNATION. 5. "Looked . . . on them with anger. No outburst of ill-natured passion. Right is always hostile to wrong. God hates sin. Justice is indignant and has its rightful wrath for guilt. Malice is deserving of God's judgment. He who never preaches God's law and the hatefulness of sin does not fully preach the gospel. "A God all mercy is a God unjust." "Being grieved." Divine wrath is mingled with sympathy and sorrow for the sinner. "Hardness of their hearts." For which a man is fearfully responsible. "Stretch forth thine hand." All can see it. Use your own will-power, make your own choice as I command. Results depend upon obedience. "He stretched it out." He obeyed and the cure was complete. Simultaneous with the exercise of an obedient faith came the restoration. Jesus has done good on the Sabbath. It was an act of mercy and love. He kept his holy day in the best manner. Man's spiritual good he had in view. Go thou and do likewise.

A LEADING THOUGHT.—Christ made the Sabbath a day for spiritual improvement, a delight to the soul, holy, honorable.

ADDED THOUGHTS.—True Sabbath-keeping calls for no absurd restrictions. Idleness is not rest, and refraining merely from work is not Sabbath-keeping. Worldly pleasure rests not the body, while on the Sabbath especially it destroys spirituality. Whatever is necessary, if harmless, is right. It is not necessary to do a thousand things that people do on the Sabbath, though lawful on other days. A little good judgment and common sense will help one to keep the Sabbath. The Sabbath law is a law of true liberty, not license to play base-ball, fish, go to picnics, read novels, visit relatives for the sake of visiting.

CHRISTIAN ENDEAVOR TOPIC.

(For week beginning Oct. 28th.)

HOW TO KEEP THE BIBLE SABBATH. Mark 2: 23-28.

It was the wisdom of God that set apart the seventh day for the Sabbath that there might be kept before men God and his worship. It demands loyalty or obedience and brings blessings to all men. Nearly six thousand years of human experience proves the Sabbath to be fundamental as a means of promoting Christian life. True Sabbath observance, in view of all that is involved in it, becomes the central figure in religion. The Sabbath law designating the day for observance is the central figure in the Decalogue. It follows that a Sabbathless person is a godless person.

How then, shall God's holy day be kept? It ought to be kept so as to bring us a blessing and make us a blessing to others. It should be kept so that the hearts of children in future years will grow tender and tearful at the memory of it.

Sabbath keeping must not be holidayism for it is essentially a religious idea, for Sabbathism grows from our higher need to remember God religiously, it also

being a central element in every theory of obedience to God.

We should keep the Sabbath so as to make it the happiest and most profitable day, spiritually, in all the week. It is not a restraint to be chafed under, but a precious gift for our highest best good. In the keeping of the Sabbath-day there is to be intellectual and spiritual stimulus in the house of God. The commandment says, keep it "holy," therefore nothing should be done on the Sabbath-day that tends to worldly-mindedness, frivolity, secular planning, and worldly pleasure seeking. It is a day for deeds of mercy and love, deeds of actual necessity for man's physical and spiritual good. Let the home of the Sabbath-keeper be attractive, especially on the Sabbath, by a previous arrangement of rooms, of clothes for wear, of cleanliness, of selection of proper books and religious papers to read, by proper conversation and notice of children interesting them in holy things.

REFERENCES—Gen. 2: 2, 3, Ex. 16: 4, 5, 22, 23, 27, 28; 20: 9-11, Neh. 13: 15, 17, 19, Psa. 119: 2, 3, 16, 47, Isa. 58: 13, 14, Acts 17: 2; 16: 13, 13: 14, 42, 44, Rom. 3: 31, Rev. 14.

—A FEW items concerning the work of the family and the Sabbath-school.

—SOME one has said that the basis of our civilization is the family, and "the bond of the family is the knowledge and practice of the religion of Jesus." Wherever the relations of husband and wife, parents and children, are not exalted and purified by Christian principles, civilization goes down and everything goes down. The vitality and sanctity of these home relations cannot be neglected and the church or nation be safe.

—THIS proves that it is all important that children and youth should understand and be trained in the duties and privileges of the Christian life. Example and precept in harmony with God's law makes a lasting impression on the young and sensitive mind, and these impressions become not only lasting but controlling.

—IT is said that Voltaire uttered these words: "Give me the first five years of a child and I will teach that child to deny the existence of God and his maker." Christians need to be as wise as Voltaire in the acceptance of this truth and make sure that the child does not deny, but rather believes and appreciates the fact of God's existence, and to know something of our relations to God as our rightful owner and lawgiver.

—WOULD our nation have any future worth living for if the children were permitted to breath an atmosphere of infidelity, or come into doubt as to the immortality of the soul? What underlies the safety and perpetuity of the Republic more than Christian character following belief in Jesus Christ and obedience to his precepts?

—BUT how shall the people obtain this character, and where? Will it not be the result of influences in the home, and church, and Sabbath-school? Of course the first object of the Bible-school is not to inform people in regard to the history of the Holy Land, its scenery, climate, productions, the customs, language, and ideas of its people; but to secure the interest of scholars in Jesus Christ, and to win them to him. Everything should be kept in strict subordination to this end. These things are not unimportant, they are proper in their place, but must not stand in the way of personal conversion of souls, as they will if made the chief object of home and school instruction. Whatever is considered in a Sabbath-school lesson, or family reading from the Bible should be endowed with a spiritual meaning and purpose. This was what Jesus did when he spoke of the mustard seed, the fisherman's net, the wedding feast, or the farmer's work.

IN the White Mountains a stage driver was very reckless. Coming along a dangerous place the leaders shied, and the stage was thrown over the rocks. A few men leaped out and were saved, others went down and were bruised, and some were slain. When those who were saved got home how their friends must have congratulated them that they had escaped. Well, the angels of God look down, and see men driving along the edge of great disasters drawn by uncontrollable perils; and when a man, just before he comes to the fatal capsize, leaps off and comes away in safety, do you wonder that the angels of God rejoice? The redemption of a soul must be a very wonderful thing, or heaven would not make such joy over it.—*De Witt Talmage.*

THE man who is blessed with a good wife can meet with no irreparable loss save the loss of her affection.—*Sel.*

HOME NEWS.

Pennsylvania.

SHINGLE HOUSE.—Sept. 29th, we had the pleasure of baptizing four at Main Settlement, Frank Voorhees and wife, of Shingle House, and J. S. Baker and wife, of South Olean, N. Y. Bro. Baker practiced law for thirty years, but gave it up fifteen years ago. He is earnest and tender on the subject of God's work and truth. Is at work among the people driving home God's Sabbath in lawyer-like manner. He would like an evangelist sent to Olean, and will furnish a church and home for the worker. It seems to be an other opening for Seventh-day Baptists. This brother united with the Portville Church.

Oct. 11, 1894.

G. P. K.

New Jersey.

NEW MARKET.—Some time has elapsed since our last message was sent you, but things are going along in New Market about the same as usual.

There was quite an exodus of our people to Conference, some twenty-eight I think. Judging from the time they were absent Conference must have held forth quite a while, but all are home again, settled down to their accustomed work.

Mr. and Mrs. Peterson, of Seattle, Washington, arrived in September to make their future home with their son, Rev. F. E. Peterson. Mr. Peterson, Sr., is a carpenter by trade and is building a nice little conservatory in the southwest angle of the parsonage.

Mr. Warner was very sick while at Conference and again after returning home. He has just had a visit from two of his daughters from Pennsylvania.

Mrs. VanHousen and little daughter, of Parksburg, W. Va., is visiting Mrs. W. J. Davis.

During Conference time Mrs. I. D. Titsworth fell and broke her hip. She is doing as well as could be expected but will probably never walk again.

Mrs. J. Y. Wilson is visiting in Westerly, R. I., her old home.

Prof. C. R. Clawson has accepted a position in Salem College.

Mr. Samuel Smalley is very ill with concussion of the brain and is thought to be in a dying condition. Later.—He died Sabbath night.

The Ladies' Aid Society is making active preparation for a fair to be held the forepart of December, and all contributions from outside friends will be gratefully received.

We are having plenty of rain now but the dry weather of the summer did considerable damage to the potato crop. Apples are quite scarce.

Dr. M. J. Whitford's son Clarence broke his shoulder a short time ago but is doing nicely.

Mrs. Lucy Titsworth has been spending the past three weeks with her daughter, Mrs. D. I. Green, of Hartford, Conn.

The semi-annual election of officers of the Y. P. S. C. E. took place at the regular meeting last week.

The Yearly Meeting of the New Jersey churches takes place in the New Market church the 9th, 10th and 11th of November. *

Minnesota.

DODGE CENTRE.—The long spell of dry weather is broken up at last and we rejoice that we have rain again, both for man and beast; for the many long weeks through the hot dry summer, lovely but so very dry, not even a dew at night,

the grass dried up and turned brown like late fall and crumbled under your feet. Many of the berries dried up on the vines and bushes. I sometimes thought, "Has the great or good One forgotten us?" Then I remembered the little sparrow was not forgotten, but in good time the rain would come for us and it did, although late for many of the crops were fair, except grass. But the rain of last week changed it all, the grass is as green and fresh as in early summer, and the stock can feed themselves. No frost to hurt the gardens. The 21st of September the day was cloudy and some rainy. At night it began to rain, with a strong wind; I was reading; the rest had retired. In a little while I heard that fearful roaring. I knew what it was. It soon passed over; but the next morning we saw its track. It went a little north of us. Some call it a cyclone, some a straight wind, but if straight it made crooked work in the center and all along. It laid low one warehouse, the roof of another across the street, the large glass front of a store, a window, many a barn, chimneys, trees without number. No lives were lost. The same night, at the same time, a fearful cyclone was passing through Northern Iowa and the southern part of Minnesota. There was death all along its path. At Spring Valley, in this State, a number were killed and many badly hurt; a man, his wife and two children were in bed when it struck their house and blew it all to pieces. He was badly hurt. She was found under a partition, unconscious and life uncertain, but later on both were recovering.

Last but not least is the new addition to our church. Yes, it is up but not finished. When done it will look well and give us the much needed room, that when the Association is here again we need not leave our own house for want of room, although another church was willingly granted us. *

EXECUTIVE BOARD MEETING.

The Executive Board of the American Sabbath Tract Society met in regular session in the Seventh-day Baptist church at Plainfield, N. J., on Sunday, Oct. 14, 1894, at 2.15 P. M., President Charles Potter in the chair.

Members present: C. Potter, D. E. Titsworth, J. F. Hubbard, F. E. Peterson, W. C. Daland, Geo. B. Carpenter, A. H. Lewis, W. M. Stillman, J. D. Spicer, J. G. Burdick, C. F. Randolph, H. M. Maxson, C. C. Chipman, J. M. Titsworth, J. A. Hubbard, E. R. Pope, A. L. Titsworth.

Visitors: Abram Dunham, W. H. Satterlee, G. R. Crandall, Jesse G. Burdick.

Prayer was offered by the Rev. W. C. Daland.

Minutes of the last meeting were read.

The letter from the President of the Missionary Society was taken from the table, and on motion the letter was laid over for consideration at the next regular meeting.

Correspondence was received from I. J. Ordway reporting on the work of the Chicago Depository for the month of September.

Communications were read from H. D. Clarke and L. E. Livermore in regard to remuneration for editing the *Helping Hand* and the *Lesson Helps* in the *RECORDER*. The question was on motion laid over to the next regular meeting, and the Corresponding Secretary was requested to correspond with the Sabbath-school Board in relation thereto.

The committee appointed to examine and report as to what action may be advisable in relation to our publishing interests presented the following report:

Your committee to which was referred the publishing interests, having carefully considered the matters referred to them, both in conference with resident members of the Board, and by correspondence with non-resident members, beg leave to present the following status of the question from data at hand to date.

1st. A majority of opinions expressed favor maintenance of a denominational Publishing House, although several think it wiser to have our work done by contract if it can be done as cheaply in that way.

2d. A majority of opinions seem to favor removal to either New York, Plainfield or Chicago, though it is but fair to say that several think best to leave the House in its present location.

3d. In case of removal of the House, the committee is inclined to the opinion that it will be better to give up doing our press work since this would largely decrease the amount of room required, dispense with power, and render it far easier to obtain eligible locations for other work.

4th. In case of removal to Plainfield good accommodations could be obtained for office, editorial and composing rooms at a cost not far from \$300 per year, including heating. In New York rooms for the same work could be had for from \$600 to \$800 per year.

5th. In considering New York as a location, a plan has been suggested of hiring a suitable house which should serve all the purposes of a Publishing House, a possible meeting room for the New York Church, and general headquarters for denominational work in so far as practicable. This house might also serve as a residence for the editor, pastor, or others, and would seem to give us a better standing in the city, and possibly a wider influence than any other way. Such a house could doubtless be obtained in a desirable location for about \$1,200 per year.

6th. In the matter of expense of doing our work in New York or Plainfield as compared with the cost at Alfred, it would seem that it would cost more in New York than at Alfred, and in Plainfield at not far from present cost.

The committee take pleasure in recording the fact that all the communications received express full confidence in the wisdom and good purpose of the Board in the treatment of this question.

Respectfully submitted,

CHARLES POTTER,
J. F. HUBBARD,
D. E. TITSWORTH, } Com.
A. H. LEWIS,
C. C. CHIPMAN,

On motion the Board resolved itself into a committee of the whole, and much time was given to a full, free and informal discussion of the report.

On motion the report was received as a report in progress.

On motion it was unanimously voted that the Publishing House be removed from Alfred as soon as practicable.

Voted unanimously that the committee appointed to consider the publishing interests be instructed to take into consideration the location of our Publishing House in New York City or Plainfield, N. J., and the most economical means of managing the same, and to report at the next regular meeting of this Board the most expedient plan they can devise.

On motion the Corresponding Secretary was instructed to enter into correspondence with the churches of the denomination, and to continue it with a view of securing a closer touch with the Board and a larger dissemination of our literature.

Voted that the Treasurer be authorized to act with power for the Board in relation to the bequest of the late Jacob R. Titsworth.

The following resolution was unanimously adopted:

Resolved, That in the view of the increasing opportunities for circulating our Sabbath literature by the evangelists operating under the auspices of the Missionary Board, this Board offers to the Evangelistic Committee of the Missionary Board the fullest freedom in drawing on us for such of our literature as they may need, and that we instruct our Corresponding Secretary to co-operate fully with the Evangelistic Committee in this work.

The Treasurer reported bills due \$516 15. Bills were ordered paid.

Minutes read and approved.

Board adjourned.

ARTHUR L. TITSWORTH, *Rec. Sec.*

A FEW MORE DON'TS

Don't always begin your letter with the same words, as "I take my pen in hand."

Don't use the same word or phrase repeatedly.

Don't use a capital or punctuation mark where none is required.

Don't use two titles, particularly if they mean about the same thing, as "Mr." and "Esq."

Don't divide a word except between syllables.

Don't use the abbreviation & for the word and. The sign & is only used in writing firm names.

Don't use abbreviated words in closing a letter as resp'y for respectfully. Let your abbreviations be few and far between.

Don't use figures except for dates and amounts. All other numbers should be spelled out.

Don't abbreviate titles as Capt. for Captain.

Don't forget to write your first name in full if you are a lady writing to a stranger.

DR. JOHN HENRY BARROWS, pastor of the Fourth Presbyterian Church of Chicago, suggests that a chapel be erected as a memorial to the late Professor David Swing. It will be remembered that Prof. Swing was pastor of this church at the time of his trial for heresy which resulted in his withdrawal from the denomination. Surely "the world do move."—*Evangel and Sabbath Outlook.*

SPECIAL NOTICES.

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

NORTH-WESTERN ASSOCIATION.

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

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

SOUTH-EASTERN ASSOCIATION.

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

SOUTH-WESTERN ASSOCIATION.

Delaware.....	85
DeWitt.....	55
Eagle Lake.....	25
Hammond.....	2 65
Hewitt Springs.....	1 05
Providence.....	1 15

EASTERN ASSOCIATION.

Piscataway.....	5 25
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

CENTRAL ASSOCIATION.

1st Brookfield.....	10 70
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.

1st Alfred.....	\$ 30 75
Friendship.....	8 25
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
Shingle House.....	1 50

W. C. WHITFORD, Treasurer.

ALFRED, N. Y.

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

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

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

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

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

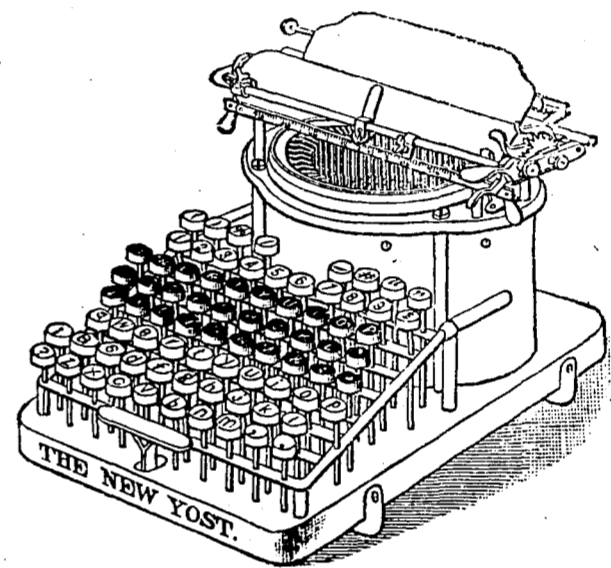
THE regular meetings of the Executive Board of the American Sabbath Tract Society are held at the session room of the Seventh-day Baptist Church in Plainfield, N. J., on the second Sunday of each month, at 2.15 P. M. All members are requested to keep this appointment in mind, and visiting friends are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



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THE Seventh-day Baptist Church of Hornellsville, N. Y., holds regular services in the lecture room of the Baptist church, corner of Church and Genesee streets at 2.30 P. M. Sabbath-school following preaching service. A general invitation is extended to all, and especially to Sabbath keepers remaining in the city over the Sabbath. GEORGE SHAW, Pastor.

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

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MARRIED.

JONES—HAZZARD.—At the residence of the officiating clergyman, Alfred, N. Y., Sept. 15, 1894, by Rev. L. E. Livermore, Llewellyn B. Jones, of Phillips Creek, and Miss Maud A. Hazzard, of West Almond.

BEACH—BARBER.—At the residence of the bride's parents, Mr. and Mrs. Charles Barber, of West Almond, N. Y., Oct. 20, 1894, by Rev. L. E. Livermore, William J. Beach, of Newfield, N. Y., and Miss Carrie L. Barber.

COWAN—PECKHAM.—At the home of the bride, Berlin, N. Y., Sept. 26, 1894, by Rev. G. H. Fitz Randolph, Mr. Edwin E. Cowan, of Lebanon Springs, N. Y., and Miss Eltrice L. Pecknam, of Berlin.

DAVIS—AYARS.—At the residence of the bride's parents, Mr. and Mrs. Geo. Ayars, Shiloh, N. J., Oct. 17, 1894, by Rev. I. L. Cottrell, Mr. Edward M. Davis and Miss Anna Belle Ayars, both of Shiloh.

WOODMANSEE—STILLMAN.—At Kingston, R. I., Oct. 3, 1894, by Rev. A. L. Clarke, Mr. John V. Woodmansee, of Perryville, to Miss Cora B. Stillman, of Hopkinton, R. I.

DIED.

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

WAY.—Celia L., daughter of Moses H. and Lucinda Rogers and wife of Geo. W. Way, died at Fabius, N. Y., Aug. 11, 1894, aged 40 years lacking seven days.

In early womanhood she made a profession of religion at Preston and united with that church, then took a letter and joined at Leonardville and the past year became a member at DeRuyter. She was truly a Bible Christian, loving and obeying its precious precepts in a beautiful and blessed life. Three years ago the first of August she was married and moved to Fabius where she was beloved and respected by all. A sudden paralysis and short sickness closed her Christ-like life while friends and loved ones mourn their irreparable loss.

L. R. S.

JOHNSON.—In DeRuyter, N. Y., David Johnson, aged 88 years.

Brother Johnson was born in the city of Carlisle, England, March 8, 1826. In 1849 he came to Rhode Island and two years later to Cuyler, N. Y. In 1855 he married Lydia C. Maxson and for nearly forty years they have lived, loved and labored for the good of others. He made a profession of religion and joined the Cuyler Hill Church and so continued till death. In 1881 they moved to their home near DeRuyter and here they have received and cared for the aged and suffering in the spirit of Jesus Christ. For some time heart disease has been gaining upon him and the night before he died, at family prayer, he thanked God for sparing him so long and the next day finished gathering his crops and that afternoon while husking corn in the barn leaned over and died.

L. R. S.

UTTER.—Albert Utter, M. D., died at Plainfield, N. J., Oct. 15, 1894, in the 76th year of his age.

He was stricken almost instantaneously with heart disease. A fuller notice will appear later.

A. H. L.

SMALLEY.—Oct. 14, 1894, near Plainfield, N. J., of congestion of the brain, Samuel Smalley, aged 56 years, lacking 12 days.

Brother Smalley was the son of John and Phebe Smalley, and was born at Washington Valley, N. J. When seventeen years of age he united with the Piscataway Seventh-day Baptist Church, of which he has ever since remained a member. He was married, in 1860 to Mary B. Cook. To them were born seven children, six of whom are living. These, with the wife and aged father, remain to mourn their loss. A large attendance at the services attested the esteem of a wide circle of friends. Interment at Hillaide Cemetery.

F. E. P.

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CLARK.—In Westerly, R. I., Oct. 15, 1894, of chronic catarrhal bronchitis, William Clark, in the 70th year of his age.

Mr. Clark was the son of Weedon and Amelia Clark, and was born in Westerly, March 7, 1825. In boyhood he was converted and united with the First Hopkinton Seventh-day Baptist Church. In 1849 he married Elizabeth Frazier, of Westerly, who died April 17, 1888. About forty years ago, when engaged in the quarry business, he lost the use of his eyes. Since that time, with much perseverance, he has continued in active business life in different lines. About two years ago he joined the Pawcatuck Church by letter, of which he was a member at the time of his death. He was always interested in church work, regular at prayer-meetings, and often in the meetings of the People's Mission of Westerly. He leaves an only son, a sister and two brothers. Funeral services were held at the home of his son, Mr. George F. Clark, in Westerly, Oct. 17th, conducted by his pastor, who preached from Psa. 21:4 and 6. Interment in River Bond Cemetery, Westerly, R. I.

W. O. D.

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possibly derive from them. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, O., contains no mercury, and is taken internally, acting directly upon the blood and mucous surfaces of the system. In buying Hall's Catarrh Cure be sure you get the genuine. It is taken internally and is made in Toledo, O., by F. J. Cheney & Co. Testimonials free. Sold by Druggists, price 75 cents per bottle.

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