

THE SABBATH RECORDER.

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SEPTEMBER.

BY JANE MARSH PARKER.

PURPLE astors here at last!
And thistle-seed a-blowing!
And what is this in the blackbird's song?—
The locusts pipe it shrill and long,
Over and over: "Past—past—past—
The summer days are going!"

Stay, chattering squirrel! Why this fret
For hoard you're sure to gather?
And cunning spinner, why so soon
A shroud to weave—a last cocoon?
The bitter frost is far off yet,
Though summer days are going.

Perhaps (who knows?) to grass and fern
Comes bitter pang in turning
From youth to age. Perhaps the wood
Rebels against a faded hood,
And would escape it if it could;
And that with wrath the sumachs burn,
When summer days are going!

—The Outlook.

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Sabbath Recorder.

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By reference to the minutes of the Tract Society on page 601 the reader will note that the former Treasurer of the Society, J. F. Hubbard, has consented to act until the close of the present quarter—October first. On and after that date all remittances should be sent to the newly elected Treasurer, J. D. Spicer, Plainfield, N. J.

On page 599 is a communication from Bro. Ordway, of Chicago, concerning a decision, which, like others that are being made by the courts, indicates a better conception of the rights of Sabbath-keepers under Sunday laws. The decision of the Illinois court will commend itself to all fair-minded men. It, and those similar to it yet to come, will gradually free those who choose to obey God's Word in the matter of Sabbath-observance from the injustice which bigotry and spite have been enabled to secure against them from time to time. We commend the decision and thank the court from whence it comes.

OBEDIENCE THE BASIS.

Obedience to God's Word must be the basis of religion. Turn aside once from this course, and you are as a ship without a rudder in a stormy sea; there is no telling how far you may drift. Invalidate the Bible at one point, and immediately it will become expedient to invalidate it at another. This is illustrated in the history of many churches. If God's Word had been with strict obedience adhered to from the beginning, there would never have been but one church, and for aught we know the world would have been evangelized ere this.—*Biblical Recorder*.

If this "Baptist" *Biblical Recorder* would carry out the truths expressed above, there would be but one Baptist church and that would be in harmony with John the Baptist and his Master, Christ, both of whom were Seventh-day Baptists.

Rejecting the Sabbath and putting Sunday in its place on various false pleas, has "invalidated the Bible at one point," and the ruinous results are apparent on every hand, which results will grow worse and worse, until Baptists, as well as other Christians, are brave enough and conscientious enough to make "obedience to God's Word" the actual basis of practice in the matter of Sabbath-observance.

SUNDAY SALOONS TRIUMPH.

The trials of Elizabeth (N. J.) saloon-keepers accused of Sunday selling have ended, and not a single conviction was obtained where the defendants insisted on having a jury. This illustrates anew the difficulty of enforcing the Sunday laws. Evidence that would be ample in a petit larceny case is disregarded when the charge is that of selling liquor on Sunday, and this is frequently done, too, by men who have a high reputation for strict integrity and honor in their business dealings.—*New York Tribune*.

We mourn whenever the saloon gains anything, whether it be greater power, or freedom from punishment. But cases like the above ought to show the friends of temperance and of Sunday that the enforced leisure which the civil law compels is an element of great power in favor of the saloon. Slowly

and painfully men are being taught that with the decay of religious regard for Sunday, a decay made inevitable from the nature of the case, enforced leisure tends to foster the saloon and its associate and resultant evils. So long as the law creates universal leisure on Sunday and so long as saloons are placed on a par with other forms of business and licensed for six days when the masses are not at leisure, so long will they manage to obtain the advantages which universal leisure offers to their business. This general result is as "plain as a pike-staff."

EPWORTH LEAGUES AND SUNDAY.

Our Methodist exchanges are filled with appeals to the young people's Epworth Leagues to stand firmly against the tendency to desecrate Sunday. The *Christian Advocate* (N. Y.) says:

The tendency to ignore or minimize the sanctity of the Sabbath [Sunday] increases rapidly with the multiplication of those things which make it easy to transgress. Just now the need of those who will stand unmoved and unmovable as examples of the right is greatly felt. This need can be supplied by the young people of the churches; who, while participating in the pleasures mentioned below when such participation is proper, will steadily and uncompromisingly refuse to participate in them when it involves the desecration of the Lord's-day.

It is almost pathetic, this appeal to the young people, to do what the older people cannot. But the inconsistency in the case is far greater than the pathos. These young people are everywhere taught that the Sabbath was a "Jewish affair," which can make no just claim on Christians. This Sunday, falsely called "Sabbath," they are taught is a "new day," based on reasons which have been invented, not one of which is Scriptural. If in a few cases it is said to them that the "Sabbath has been changed," and if they ask for proof, they are told that there is no direct proof, etc., etc. All this makes but poor foundation on which to appeal to young people to stand firmly against the sweep of influences which tend to "ignore or minimize the sanctity of Sunday." One fact remains as the most prominent factor in these efforts to rally Christian Endeavor Societies and Epworth Leagues to the defense of Sunday, *viz.*, this: the foundation for any sacred observance of Sunday is all removed when these young people have been duly guarded against the claims of God's Sabbath law, by the old falsehoods, about the "abrogated Jewish Sabbath," and the like. The future of Sunday is made certain for holidayism, when the Sabbath of Jehovah has been slain by the false teachings concerning "Saturday."

MAY SABBATH-KEEPERS WORK ON SUNDAY IN NEW YORK?

The efforts made to enforce the Sunday laws in various places are gradually bringing to the front the question of the rights of Sabbath-keepers. In some of the Southern states considerable persecution has taken place, either because the laws make no exceptions in favor of Sabbath-keepers, or because local magistrates have ignored those provisions. One of the latest cases is reported by the *New York Tribune* of September 15, as follows:

SUNDAY LAW TEST CASES.

Acting under orders from Chief Conlin, Detectives Brownell and Worden, of the Mercer Street station, visited on both Saturday and Sunday over one hundred places in the Fifteenth Precinct where people have been employed on Sunday, for the purpose of making test cases of the Sunday law. They arraigned in Jefferson

Market Court yesterday morning three prisoners, whom they charged with having violated the Sunday law by employing workmen to labor on Sunday.

The first of these was Bernard Blankfort, who is part proprietor of a wholesale clothing house at No. 738 Broadway. The detectives said that they found people working in the store on Saturday, and when they called on Sunday they found Blankfort himself and seven people sorting the clothing.

Blankfort said that neither he nor the seven people had anything to do on Saturday. He said that his partner, who is not an orthodox Jew, attended to the Saturday work, and that he and the others working yesterday always celebrated their Sabbath on Saturday. Magistrate Cornell said that under Section 265, of the Criminal Code, Blankfort would be discharged from custody, as that section holds that a man may work on the first day of the week, commonly called Sunday, provided he celebrates the Sabbath of his religion.

Samuel Werner, of No. 740 and 742 Broadway, was also discharged on making the same statement, and so was Siegfried Cohen, a time-keeper for a firm at Nos. 1, 3 and 5 Bond street, where over thirty people were found working machines.

We trust that "test cases" will increase until the right of Sabbath-keepers, Jew or Gentile, to pursue their ordinary business on Sunday will be fully established, as is done by the decision of an Illinois court reported in another column. From the standpoint of religion we do not approve a partnership which permits a business to run on the Sabbath. But since the law can cognize only outward actions, the above decision is right.

THE HEBREW NEW YEAR.

Few Christians have any adequate knowledge of the deeply religious character of the Jewish "New Year." September is mainly identical with the Hebrew month *Tishri*, which may be called a holy month. The Hebrew New Year began this autumn at sunset on the evening of September 7, and the next two days, until sunset on the 9th, were observed as holidays. The Day of Atonement began on the evening of the 16th, and continued for twenty-four hours. The Feast of Tabernacles began at sunset on September 21, and continued eight days. Note the relation of these events. Close to the New Year comes the great Day of Atonement. It marked in the past, as it does still, the climax of religious observance in the Hebrew ritual. It is the most solemn and sacred day in all their calendar, a Sabbath of Sabbaths. On that day with fast unbroken and with continuous service, exhortations and prayer, the worshippers make confession of sin and plead for forgiveness. But the modern service lacks the grandeur which marked these services in the olden time. Edersheim tells us that on the Day of Atonement the high priest bathed himself and changed his raiment five times, as he was required to enter the sacred precincts; ten times he washed his hands and feet; with bated breath the "ineffable name," Jehovah, was repeated ten times from his lips; four times he entered the most holy place, once with incense, once with the blood of a bullock, once with the blood of a goat, and once at evening, to remove the sacred vessels. Before the hushed and awed congregation the lot, "For Jehovah," rested on the one goat, which was then slain in sacrifice; and the lot, "For Scapegoat," rested on the other, whereupon it was hurried away eastward by a Gentile, to the place where the wilderness began. This was distant from Jerusalem about ten miles, and there the goat was taken to a cliff and pushed backward over a precipice.

Confession of sins, with renewed vows for future obedience, lies at the opening of the Jew-

ish New Year. The one thought that is taught publicly and with the most striking symbols, amid the most solemn confessions, and with the most complete renunciation, is: *first put away sin*. This is now among the holiest of all days to the devout Jew. The greed of business yields to it, as on no other day. Jews who forget the Sabbath and other ancient requirements, bow in confession, when September comes with the days of humiliation and "Atonement." That Christians give Hebrews so little credit for their conception of the need of divine forgiveness and repentance from sin, shows how superficial their knowledge is concerning genuine Judaism, and how little Christian charity they extend to what ever is called Jewish.

THE SABBATH AND THE BIBLE STAND OR FALL TOGETHER.

The Sabbath-question is pre-eminently a Biblical question. It is the product of "revealed religion." Without the Bible there would be no "Sabbath-question." Having the Bible, men find that what it requires concerning the Sabbath accords with their highest necessities and their best interests. But these necessities among those who have not the Bible have not developed the Sabbath. The history of those ancient nations which had some knowledge of the week, and hence more or less idea of the Sabbath, is so related to Hebrew history as to indicate a common source of knowledge and influence.

It is therefore clear that all consideration of the Sabbath, the day, its origin, purpose, and manner of observance, must begin with the Bible. This is made more clear by the fact that all efforts to set the Sabbath aside, or to weaken its authority, have begun by attempting to invalidate or set aside the Bible. These efforts have sometimes included all of the book, sometimes the Old Testament as against the New, sometimes the Decalogue as a whole, and sometimes the fourth commandment only.

It is a fact as indisputable as it is remarkable, that all ethics, Jewish or Christian, are based on the Ten Commandments. It is also true that these fundamental laws as to what is right and wrong, appeal to all classes of men and to all times. It is equally important to remember that what we call "Christian Ethics" are only "Jewish Ethics," enlarged and exalted by the teachings of Christ, and the spirit of the gospel. Whatever difference there may be between Christian and Jewish ethics arose from the new and enlarged conception which Christ gave to the Ten Commandments. For example: The seventh command says: "Thou shalt not commit adultery." Christ unfolded a deeper meaning of this law, and showed that the sin exists in the lustful heart. The sixth command forbids murder. Christ showed that the deeper meaning of that law extends to the hatred out of which murder springs. The fourth command forbids labor on the Sabbath. Christ showed that the purpose and character of the labor must be taken into account in a just interpretation of that law. Thus, through all the list, Christ built Christian ethics on the basis of the Ten Commandments, interpreted according to the higher spiritual conceptions of his new kingdom. By such interpretations and by his example, Christ cast off the load of formalism and burdensome requirements with

which all the Decalogue had become overlaid. In this way he created an ethical basis for his spiritual kingdom.

Let the reader note the fact with care, that if the Ten Commandments are not the source and basis of Christian ethics, there is no such source or basis. If these do not form the standard of right and wrong for Christians, there is no standard under the gospel dispensation. Hence, as Paul so plainly declares, there can be no sin under the gospel, for without law there cannot be sin. If there is no sin because no law, there can be no demand for forgiveness, or for salvation. In that case the work of Christ is a farce, and all talk of sinning and wrong doing is false in conception and fact.

Another important fact is to be remembered here, a fact which men often forget, namely, whenever Christ or the writers of the New Testament refer to the "Scriptures," or to the "Law and the Prophets," or when they say, "It is written," they refer to the Old Testament only. No other "Scriptures" were known to them. The Old Testament was the written "Word of the Lord" to Christ, and to all those who followed and believed on him. All the prophecies which told of him and his work were Old Testament prophecies. All questions of right and wrong which Christ discussed with men were such as arose from the ethics of the Old Testament. What men call the "New Testament church" was developed and established on the Old Testament alone.

The "Canon" of the New Testament, that is, the decision as to what books should be recognized as belonging to it, was not settled until after the close of the first century. There is no chance to deny that the Christianity of the first century and a half was developed from the Old Testament as directly and surely as Christ was born of the lineage of David, or as Paul was an Hebrew of the Hebrews. In this development of the earliest Christianity, Jewish conceptions were enlarged and spiritualized in many ways, according to the teachings of Christ; but the Old Testament was the authoritative Revelation, and the church was a Jewish-Christian church. No well-informed man thinks of denying these facts.

To believe that the Sabbath could have been set aside or changed, on such an Old Testament basis, is beyond comprehension.

THE BROTHERHOOD OF SEVENTH-DAY BAPTIST MINISTERS.

The RECORDER gives greeting to this new Brotherhood. The effort to secure greater unity of action and fuller intercourse and exchange of opinion among our pastors and other church officers is to be heartily commended. This movement is more than the ordinary Ministers' Association. It includes pastors, deacons and Sabbath-school superintendents. This is eminently right. Not enough prominence is given to the deacons and superintendents as the official advisers and helpers of the pastors. The value of this new Brotherhood is greater at this time than at any time heretofore, because of the growing demands and new undertakings in hand. The Sabbath Reform work, the various phases of mission work, home and foreign, the Christian Endeavor work, and the work of our schools demand the combined wisdom, enthusiasm and co-operation of all the people. This thought must be empha-

sized. The people determine success or failure in all general work. But as President Ingham said so well, the people need leaders. Pastors must be first among official leaders in church work, but they will be crippled comparatively if the other officers do not second and supplement their efforts and so link the pastors and the people closely in all efforts. The RECORDER hopes that the Brotherhood will push plans and work, even if it costs extra efforts on the part of those who form the Executive Board.

SYSTEMATIC GIVING.

One important line along which the Brotherhood may accomplish much good, is in the matter of "systematic raising of funds." We call attention again, as last week, to the fact that all successful business is conducted essentially on this "five cent plan." It lies at the foundation of savings banks, building loan associations, and all similar organizations for gathering, combining and saving small sums from many persons of moderate means. With rare exceptions, great fortunes begin in the same way. Great corporations which grow rich from serving the public, such as street railroads, proceed upon the five cent plan. That curse of our civilization, the saloon, which impoverishes the people for naught, or worse, does it upon the five cent plan. Great newspapers are also examples in point, many of them becoming colossal enterprises upon the "one cent plan." A mite from many is the way to success.

Local church work, Sabbath Reform, missions, education, all these forms of God's work, are entitled to the best methods, methods which are based on the clear logic and the universal experience of the business world. If the Brotherhood can secure the general adoption of this systematic method in all our societies it will do more to solve the financial problems connected with our work than any other one thing can do.

WEEKLY COLLECTIONS.

This systematic "five cent plan," as we said last week, means weekly gifts in any sum from one cent to as much as the most favored can give. But an average of five cents per member would give to denominational work sufficient money to enlarge and strengthen all our enterprises. The remittances from the churches should be made every month, no matter how small the amount. The bills of the societies having work in charge must be paid promptly. All bills at the Publishing House are paid twice a month. This is due to those employed, and those with whom the house deals. If the churches will remember this and forward moneys raised each month it would save much trouble and much "interest money" which is added when loans must be made. It is not well to say, "We have only a little on hand and it will save trouble to wait." Meanwhile the trouble and expense at the other end of the line are increased. If an hundred churches having an average of five dollars in hand delay sending the money in, that means a bank note with expense and trouble at the other end. Otherwise, some missionary must carry the burden of an unpaid salary, some compositor or other workmen at the Publishing House must go without his money, or the credit of the house must suffer, because stock on which to print the publications is not paid for on time. The old Scotch proverb, "Many littles make a mickle," finds full illustration in all such

cases. System in gathering and in forwarding funds from all persons and all churches is the high road to success—the lack of it is the morass of trouble and failure.

SPECIAL APPEALS?

As a rule these should be avoided. They are bad in point of economy, in the long run. The Boards having work in charge can generally best tell how to conduct the work and expend the funds. The general fund should be the main fund on which the Board can draw as demands come. Personal choice of contributors must be recognized, but it would be well if contributors would make as few restrictions as possible. An expressed choice by the contributor is always in order, but specific restrictions should be few.

HOW SHALL THE FUND BE DIVIDED?

We believe that the work of the Missionary and Tract Societies is so essentially one, that the regular funds gathered by systematic efforts should be divided equally between them. Experience and wisdom combine in this. The work of these societies is essentially identical; different forms in some respects, but the same work. The idea of rivalry or competition between these societies should not be thought of. It must not be cultivated. An even division of the funds contributed by the people fosters unity and strength. In all case side issues should be avoided. The call for special pledges last year by the Tract Board is not to be made a precedent for future work. The Board and Dr. Lewis are agreed that the new work should be a part of the general work of the society; and while personal requests or direction by donors will be held sacred, those having the work in charge want to make the work one, always and by all possible means. Temporary enthusiasm may seem to aid a side issue for a time, but the constant, steady flow of the Lord's money from the hands of his people into his treasury will best promote the cause for which we labor. If churches, Christian Endeavor Societies, Woman's Board and all individuals would adopt the "five cent plan" essentially, and would divide the funds thus gathered equally between the Tract and Missionary Societies, the cause of the Master and Sabbath truth would soon lengthen its cords and strengthen its stakes.

CONTRIBUTED EDITORIALS.

SOMEONE tells the story of a very very sour man who fell into the Christian Endeavor sugar bowl and was sweet ever after. Well, if it was not true, it might have been, and it is a very pleasant place to fall. Travel worn and in that state of lonesome dullness which is a retribution upon the man who takes a trip without his wife, Sunday night found us in the city well known as the home of William —, the famous candidate of the — party for president. Having a great admiration for the candidate's worthiness of character (although not fully decided as to whether his political creed is kiln dried) the editorial "we" wended its way to the church of which the candidate is a devoted member. The Christian Endeavor meeting was in progress. How a man will backslide sometimes when he is not looking—we took a seat under the gallery. It was not our meeting, and it was a stranger's place to listen. The subject of the evening was the tongue and the first speaker hit us without taking aim. Much

obliged, my unknown brother. We will pass it along. "A Christian should speak for his Master wherever he may be."

It is better to do a good thing, even if you have waited for someone else to suggest it. So we stood upon our feet and were immediately glad of it.

The famous candidate himself could not have given a heartier handshake than those which greeted us from every side after the meeting. It was a house warming. "Mr. Smith," "Miss Jones"—bless your heart, we never could remember all those names—but when we went back to the hotel that night, the rheumatism was gone from our right arm and our heart was tuned up into the hallelujah key.

Be kind and cordial to the strangers within your gates. Thereby you may be entertaining angels unawares, or possibly an editor, at least some needy, longing, human soul.

How to handle praise, prayer and conference meetings so that they will have drawing and warming power—that is the question ever present with the pastor and worthy the very best efforts of his people. The Christian Endeavor plan of passing the leadership round from week to week has advantages and is, on the whole, an excellent one where it is directed with wisdom. But it is just as bad as any other rut when the wheels run in it too long.

These reflections were caused by seeing a young girl leading a large Christian Endeavor prayer-meeting a few nights ago. She was not yet prepared for that very important duty; but I suppose it had come her turn, the cog wheels made another revolution, and there she sat, dumb and frightened, while a meeting, in which there were great possibilities, lagged and grew chilly. The half-suppressed giggles which later on escaped the poor girl during one of the embarrassing silences when she caught the eye of a crony, must not be held against her. She was more sinned against than sinning. Long before she becomes a woman, with heart turned to noble issues, she will be sorry for that weakness. It will be strange if she does not also regret that her weakness and inexperience were made a conspicuous stumbling block for a prayer-meeting to fall upon.

Make the prayer-meetings homelike and cordial. They are the centres of life to your society. Make them bright and attractive, that you may bring in outsiders. Let them be filled with power, that souls may be converted. These things come not by chance. They are the result of study and preparation, particularly on the part of the leader. His position is no light one. And when it is given into inexperienced hands, let every member of the society rally round the leader in prayer and consecration.

CONFERENCE.*

ITS MATERIAL SIDE.

Alfred village lies near the summit of land that divides the waters of the Canisteo River, which empties into the Delaware, from those of the Genesee River, which makes its way northward to Lake Ontario. The surface of the country is made up of hills, moderately high but not too precipitous for easy farming, and broad valleys, made picturesque by abundance of natural foliage and by numer-

*Epitome of sermon preached at the New Market church, by Rev. F. E. Peterson, on Sabbath after Conference, Sept. 5.

ous apple and pear orchards, in the fruit of which Central and Western New York fairly lead the world.

Alfred itself was an agreeable surprise to one who, like the writer, had indeed known much of the place "through the hearing of the ear," but who now, at last, beheld it with the eye. Its modern residences and substantial business blocks, its macadamized streets and flagged sidewalks, its beautifully kept lawns and shrubbery, the absence of any unsightly or squalid district, and its scrupulously clean aspect, make Alfred an ideal college town.

Alfred University occupies a commanding and picturesque site, overlooking the village, and with its substantial and commodious buildings, and beautiful grounds, may well be not only the pride of Alfred and the surrounding country, but of the denomination whose chief institution of learning it is.

The natural beauty of the country and invitingness of the village was only exceeded by the hospitality of its people. Their homes were thrown wide open to their guests, and every needed comfort was provided for. In the wholesomeness of the food, and in the absence of rich or elaborate deserts (which generally involve so much labor and indigestion), the ladies of Alfred displayed such good taste as may stand a model for future Conferences.

THE INTELLECTUAL SIDE OF CONFERENCE.

The Ninety-Fourth Annual Conference, together with the various Societies connected therewith, was pre-eminently one of intellectual power. The various speakers, as they appeared upon the program, almost without exception rose to their respective themes and to the occasion as giants of intellectual and spiritual strength. Viewed merely from a literary standpoint, the sermons, reports, addresses, and papers, as a whole, easily led in excellence any Conference of recent years, if not any that has ever been held.

THE SPIRITUAL SIDE OF CONFERENCE.

Pleasant as were the physical features and creature-comforts, lofty and broad and scholarly as was the intellectual tone of all as is befitting the atmosphere of a university town, that most important of all qualifications, the spiritual life and devotedness, such as should pervade the most important of our denominational assemblies, was nothing behind, or, rather, a little in advance of all the rest, and may be said to have been the characterizing feature of the Conference. The morning prayer-meetings were hot-beds of spirituality. The devotional services were as those of a hushed Israelitish host listening to the divine call, and their responsive cry of allegiance. The key-note running through all the grand chorus of the Conference, which ever and anon was struck in bold lead, in the sermons and addresses, was the importance of personal consecration,—lives "hid with Christ in God," as the secret of all service, and of denominational success. As a people, we must go forward trusting, not in numbers, but in the Lord of hosts. As churches, our activity must cluster about the prayer-meeting, rather than about the subscription list for the pastor's salary. We must have homes where the holy of holies is the family altar, and in which the children hear something higher discussed than the "almighty dollar" and their neighbors. We must live personal lives the source of whose chief inspiration is not in

business or society or personal aggrandizement, but in the secret place of communion with the Most High.

THE CONFERENCE CONSIDERED BY DAYS—OPENING DAY.

It did not take the Conference any time to get under way. The President's address was comprehensive, touching all the vital issues of our work in a masterful way. In the evening a spirited symposium upon denominational themes filled up a profitable hour.

Missionary day was full of the Spirit's presence and power. Evangelism was the key-note. Every church should be a hot-bed of evangelism, and every Christian a missionary of the cross.

Educational day was full of inspiration for all, but especially for the young, who must have been deeply impressed with the far-reaching importance of a liberal education. The reports and addresses showed that all our schools are doing noble work in their respective fields. Salem College, youngest of the collegiate trinity, largest in the number of its students, is doing a grand work with the least expenditure of money. Milton, thorough in its instruction, high in its standards, is also a veritable storm-center of spiritual and evangelistic activity. Alfred University, with an endowment of about \$250,000, with its able corps of teachers, its splendid library and, last but not least, with its unapproachable moral and spiritual atmosphere, stands on a par with other colleges of the East, and is worthy the patronage of our own people who have boys and girls to educate, in preference to all outside schools.

Sabbath-day was, of course, the High Day of the Conference. The sermon at the church, preached by the Rev. A. H. Lewis, D. D., from the theme, "God's Marching Orders to Seventh-day Baptists," was a mighty tide of eloquence and spiritual power that carried all before it. The sermon at the chapel, delivered by the Rev. L. C. Randolph, theme: "The Secret of Power," lifted the audience to a high plain of spiritual inspiration. Probably twelve hundred people listened to the two sermons.

Tract Society day was a red-letter day. The call of Dr. Lewis to devote his entire time to the work of Sabbath Reform, was, by anticipation, the paramount thought and theme of the occasion. Perfect unity of opinion prevailed, and the enthusiasm became so great at times under the eloquent speeches of Dr. Main, Mr. Utter, and others, that, instead of a grave Seventh-day Baptist Conference, one could easily fancy that he was attending a political mass meeting for the ratification of a favorite candidate, so frequent and hearty were the demonstrations of approval.

The key-note was, that the people, not the Board, were calling Dr. Lewis; that Dr. Lewis was not to do the work alone, but to lead the Denomination in the work of Sabbath Reform; that, not a few were to bear the burden of expense, but the work is to be supported by the consecrated means and prayers of the whole denomination. When the final vote was taken, nearly the entire congregation stood; not a dissenting vote was cast.

The scene which followed—Dr. Lewis' response—would be almost a sacrilege to describe. Only this—it was a plea from a full heart to hearts overflowing, for their sympathy, their prayers, their sup-

port, for the people to gather round, and go forward with their chosen leader.

Closing day was replete with good things. The Sabbath-school Board urged the importance of devout and scholarly study of the Scriptures. The Young People's Hour was, as usual, marked by the spirit of level-headed enthusiasm. The Junior half-hour emphasized the need of the early training of children for effectiveness in the Master's service in after life.

The closing testimony meeting, led by the President of the Conference, upon the theme, "What will I do for Christ during the coming year?" was a service long to be remembered. Earnest, determined purpose to attain a deeper consecration, a higher spirituality, and greater usefulness in Christ's service, pervaded the thoughts and prayers that flowed forth in rapid and eloquent expression from the hearts of that great company of Sabbath-keeping Christians. It was a fit closing of the great Conference at Alfred—greatest yet in our history, but not as great as our future Conferences shall see, please God.

THREE THOUGHTS CONCERNING THE VALUE OF OUR CONFERENCES.

1. The Social Element. While this should never predominate, yet the social element of our Conferences and Associations is an important source of denominational strength. Ties of relationship and of friendship hold us together as families, as churches, and as a people. By knowing our leaders and the *personel* of our Boards, we come to give them our sympathetic support.

2. As a Unifying Influence, our Conferences are a source of great strength. Misunderstandings are cleared up, differences of opinion are compared, and the spirit of harmony and brotherly love is promoted. It does us all so much good to get hold of our fancied *opponent's* hand, and we go away so happy when we find that, after all, we were both doing our best to pull the load up the steep hill, each on his own end of the whiffletree, albeit, in a sudden jerk of eagerness, we seemed to pull some loved brother back a little!

3. Conference as a Central Dynamo of Spiritual Power for Practical Results. After all, its greatest benefit lies here. As a matter of fact, those of our people who attend our Conferences, Associations, and other gatherings so far as possible, or, who, when prevented, diligently read all that is published concerning them, are the ones who are doing nearly all the work in the churches and who are giving nearly all the means necessary for prosecuting our denominational work. These annual gatherings are thus one of the most potent factors of denominational life, strength and growth.

Pastor Gamble fittingly said, in the course of his felicitous farewell remarks to the visiting delegates, "Let us not say these meetings are over, they are now begun; all has been said, all now remains to be done; let us go forth and do them."

THE KEY OF THE CHRISTIAN LIFE.

The gospel is summed up in the apostolic words, "Believe on the Lord Jesus Christ and thou shalt be saved." It is extremely simple. It is something which everybody can understand, and it is something which everybody can do. Believe and be saved. It requires no learned priest as intercessor; no long schooling in divinity; no

skilled lawyer to prepare and present the case. Just believe. It is so simple and easy that it is not above the budding intelligence of the child; and it is equally possible to the limited powers of the most degraded savage. This is one of the reasons why Christianity is a truly universal religion. It addresses itself to all men, it is accessible to all men, it is perfectly suited to human needs.

But to believe is not a single, separate act once exercised and never renewed. As an initial act it procures admission to the kingdom of Christ; but the necessity of believing is not less after such admission than before. Those who begin to believe must continue to believe. True belief is necessary to that vital union with Christ which begins only to grow stronger and more perfect. Belief is not only continuous, but it should be progressive. I believe that there is a great realm of literature, rich in all that can inform the mind, charm the imagination and enrich the whole being. In this belief I begin to study the alphabet of the language in which this body of literature exists. It is easy to learn to distinguish the characters, but hard to ascertain their value in words, and harder still to grasp quickly the meaning of sentences. But I persevere, and every stage of acquisition confirms my belief, steadies my purpose, and adds force to my determination to go on until I know fully what I thirst to know. Every succeeding chapter brings new beauties of language and thought to my enraptured attention, and things are revealed to me of which I had no conception when I began to learn the alphabet.

Faith is the key, not only to the Christian life, but of the Christian life. You cannot use it to enter and then throw it away. If you do you will remain always in the vestibule, and never see the beauties of the temple. There is little profit in learning the alphabet if the beginner does not mean to go further and learn to read. The belief which is sufficient to admit to the kingdom of God may not be very large; it cannot be in many cases. In the child it is not of the intellect so much as of the heart. A distinction is to be made between what may be characterized as intellectual belief and belief of the heart. The child's belief in Christ is the sweet and simple trust of the childish heart. It is not full and rich and strong, as the faith which comes of culture in life's school of discipline, and which with clearer and ever broadening vision sees God and the things of God.

A child may know that she is an heiress, and that \$100,000 is on deposit in a bank subject to her order. She believes it; but she knows little about the value and uses of the money, or about the bank where it is deposited, or about the rules of banks, the process of drawing checks, and other facts which all trained financiers have at their fingers' ends. Her faith in the fortune in her name is real, but it is limited. Later on, it will lead to full knowledge of all that the possession and control of a large sum of money involves.

There is before every sincere believer a great realm to be explored and enjoyed. "Lord, I believe; help thou my unbelief." This is a prayer we need to offer, not only at the beginning of our Christian life, but daily to the end of our probation. A popular preacher is quoted as saying, "Not 'believe,' but 'be' is the thing." The two are not alternatives. One must believe in order to be; and one must be as the result of believing. Believe *and* be. The two are joined together. "As a man thinketh in his heart, so is he."

Missions.

LI HUNG CHANG AND CHRISTIAN MISSIONS.

Our readers will be deeply interested in the fact that one of the most important features of the visit of the Viceroy of China to the United States is that the great Missionary Societies united in seeking an interview and presenting an address to his Excellency. These societies represent between seven and eight million church members. They have 733 missionaries in China, 97 of whom are "medical;" 12,000 Chinese pupils are in their schools, and more than 493,000 patients were treated by their physicians, last year. We make room for Chang's reply to the address of the embassy, believing that the readers of the RECORDER will give it careful attention.

A. H. L.

REPLY OF THE VICEROY TO THE ADDRESS OF THE MISSIONARY SOCIETIES.

Gentlemen:—It affords me great pleasure to acknowledge the grateful welcome to this country offered to me by you as representatives of various Boards and Societies which have engaged in China in exchanging our ideas of the greatest of all truths which concern the immortal destinies of men.

In the name of my August Master, the Emperor of China, I beg to tender to you his best thanks for your approval and appreciation of the protection afforded to the American missionaries in China. What we have done, and how little we have done on our part, is but the duty of our government; while the missionaries, as you have so well expressed, have not sought for pecuniary gains at the hands of our people. They have not been secret emissaries of diplomatic schemes. Their labors have no political significance; and the last, not the least, if I might be permitted to add, they have not interfered with or usurped the rights of the territorial authorities.

In a philosophical point of view, as far as I have been able to appreciate, Christianity does not differ much from Confucianism, as the Golden Rule is expressed in a positive form in the one, while it is expressed in the negative form in the other. Logically speaking, whether these two forms of expressing the same truth cover exactly the same ground or not, I leave to the investigation of those who have more philosophical tastes. It is, at the present, enough to conclude that there exists not much difference between the wise sayings of the two greatest teachers, on the foundations of which the whole structure of the two systems of morality is built. As man is composed of soul, intellect and body, I highly appreciate that your eminent Boards, in your arduous and much esteemed work in the field of China, have neglected none of the three. I need not say much about the first, being an unknowable mystery of which even our great Confucius had no knowledge. As for intellect, you have started numerous educational establishments which have served as the best means to enable our countrymen to acquire a fair knowledge of the modern arts and sciences of the West. As for the material part of our constitution, your Societies have started hospitals and dispensaries to save not only the soul but also the body of our countrymen. I have also to add that in the time of famine in some of the provinces you have done your best for the greatest number of sufferers to keep their bodies and souls together.

Before I bring my reply to a conclusion, I have only two things to mention.

The first, the opium smoking, being a great curse to the Chinese population, your Societies have tried your best not only by anti-opium societies, but to afford the best means to stop the craving for the opium; and also, you receive none as your converts who are opium smokers.

I have to tender, in my own name, my best thanks for your most effective prayers to God to spare my life when it was imperilled by the assassin's bullet, and for the most kind wishes which you have just now so ably expressed in the interests of my Sovereign, my country and my people.

It seems as if life might all be so simple and so beautiful, so good to live, so good to look at, if we could only think of it as one long journey, where every day's march has its own separate sort of beauty to travel through.—*Phillips Brooks.*

FIFTY-FOURTH ANNUAL REPORT

Of the Board of Managers of the Seventh-day Baptist Missionary Society.

(Continued from last week.)

HOLLAND.

We have in Holland a church at Haarlem, a branch church under the care of the Haarlem church at Amsterdam, a church at Rotterdam. Rev. G. Velthuysen, Sr., is pastor of the Haarlem church, and Rev. F. J. Bakker is pastor of the Rotterdam church. Mr. Bakker has done the past year missionary work among the seamen and the emigrants who come to Rotterdam to embark for America or other lands. Besides religious conversation with them and the preaching of the gospel, he passes out to them evangelistic and Sabbath tracts. In this way gospel and Sabbath truth finds lodgment now and then in an honest receptive heart, and bears fruitage to salvation and the acceptance of the Sabbath of Jehovah.

Mr. Bakker is supported in his work by Mrs. Nathan Wardner and other friends at Milton Junction, Wis., and reports to them quarterly, which reports are published in the SABBATH RECORDER. Mr. Velthuysen has the pastoral care of the Haarlem church and of the branch church in Amsterdam. Besides this he goes about in different places in Holland preaching the gospel, lecturing on Baptism, Sabbath Reform, Temperance, and Social Purity. During the past year he has followed a new plan in this work, which has proved quite a success. He has a gospel wagon, covered, having printed on its sides Scripture passages, appropriate mottoes, etc., a sort of a gospel, Sabbath Reform, and general reform advertising wagon, in which he goes about and speaks from to the people. In this way he gets a good gathering, and as a rule an attentive hearing of the truths he presents. Mr. Velthuysen also edits and publishes a monthly paper, *De Boodschapper*, in the interests of the gospel and the Sabbath Reform work in Holland. He is sustained in his work by both the Missionary and Tract Societies.

In Magelang, Java, Mr. John Van der Steur and his sister, Maria Van der Steur, still continue their mission, consisting of a home and school for poor children, and missionary and social purity work among the soldiers. They are supported by the voluntary contributions of God's people. The young people of the Milton Junction church, (Wis.) and of Alfred, N. Y., and others of our people in this country and of the Haarlem church, Holland, are interested in their work, and contribute liberally toward their support. We make this statement of the mission in Java from courtesy. It is not under the support or direction of the Board.

Under date of Haarlem, July 20, 1896, Mr. Velthuysen, Sr., writes concerning his work the past year:

HAARLEM, July 20, 1896.

Herewith I send a report of my labors during the last year.

Regularly I served the church in the preaching of the work and other services trusted to a pastor. Every other Sabbath I was at Amsterdam, since the last months. From September till March we had three meetings on the Sabbath, the rest of the time two. When absent from Haarlem, because ministering at Amsterdam, I was substituted by our deacon, Brother Spaan. The non-resi-

dent members who are scattered in different places of our country I visited each of them once in the course of the year.

We have had a time of much trouble in the Haarlem church, that ended in the withdrawal of three members. Since, peace and harmony are returned, and also the blessing of God on our meetings: although I would not say that, even in the midst of the greatest tribulation, the Lord did not sustain and comfort. Our experience has been anew that to cling to the Lord and to his Word is the right way to come out of troubles and be reinforced in his service and way. Our prayer-meetings continued without any suspension and were always held on Sabbath morning, and, I believe, as long as the spirit of prayer lives and works there is no danger that Satan will have the victory.

Among the blessings God bestowed on us was the acceptance of three members, one of whom is now our right hand in the spreading of truth by means of our labors by the car or wagon, I made mention of to you some time ago. The other brother, who assists in this work, was baptized Sunday last. If I remember well I told you that the first named was brought to the knowledge and the embracing of the Sabbath of the Lord as a consequence of his efforts to cure me from my errors as a "Sabbatist." Sunday next we hope to baptize a sister, who, some weeks since, began to keep the Sabbath.

At Breskens, in the province of Leeland, seven Christians united with us, just not wholly as church members, but in all things of belief and practice, and one at Sluis, a town not far from Breskens. If possible, I go to them. They are none of them people of any fortune, but full of courage in God and rich in him. Howbeit their Sabbath-keeping causes indeed great difficulties.

The labors of our brother Van der Steur at Magelang, Java, are not longer standing in connection with us as a church. Because he forsook our principles respecting the Lord's supper, he ceased to be our missionary and also a member of our church. His sister Maria did not follow him in his step; but of course he is the leader of the work. Not need to say that the doing of this brother was a source of much grief to our hearts; but but we may say we are quiet in the Lord. It seems that brother Van der Steur did not forsake the Sabbath, neither baptism; although in his letter to us there were expressions that did give fear of such a course. The daughter of the Mennonite missionary, who embraced the Sabbath, (she resides at Pate,) as I told you in one of my letters, was, not long ago, baptized by Brother Van der Steur. There was no opportunity for her to be baptized earlier, because of the great distance and her circumstances. She is a very zealous disciple of Christ, and made a very fine hymn on the Sabbath-day, that we, Dutchmen, use with love. As to open communion, she agrees with Brother Van der Steur.

On different times and places I preached the Gospel, and spoke in behalf of temperance on fair and market days. Because of my many other labors and loss of help, that assisted me in what I am doing by means of the press, I felt bound to give up my membership of the Central Board of the Netherland Midnight Missionary Society. The more I felt bound to do so, because I believed that every other person, loving this mission, could do at least

the same good for it, as a member of the board, as I am able to do. My position as chairman or president of the Netherland Christian Temperance Society I still hold.

Adventism is working with great energy in this country, and not without consequences in the form of gaining members, but the leaders tell their new friends that they are not obliged to believe in the prophetic call of Mrs. White. It is, in my esteem, a mean thing, believing that God gives a prophetic call, and at the same time permitting other ones to reject her prophetic call. Is this not denying the privileges God gives in and by his servant, the prophet or prophetess?

Leaflets, pamphlets, and brochures concern all the great truths of Christianity and temperance we are spreading continually. My correspondence within and without our country requires a great deal of my time, and even of my strength; but it is a blessed work. By the grace of God my health has been, and is till now, as good as ever before. It seems that even in the midst of our troubles the Lord prepared for me a time of rest after the storm, that would do good not only to my heart but also corporally, so that I may labor more than ever before. And now, dear brother, as well as I could, I have told you the course of my labors. I hope this, my report, may be, in some measure, as you wish it to be.

May God bless abundantly the Conference, and all who are now busy in preparing it.

G. VELTHUYSEN, SR.

(Continued.)

OUR LONDON LETTER.

1, MARYLAND ROAD, Wood Green, }
London, N., 31st August, 1896. }

To the Editor of THE SABBATH RECORDER:

Dear Brother:—It is difficult for us to realize that another Conference has been held, and that with all its pleasures and blessings it is now a matter of history. We are anxiously awaiting the accounts of its sessions as they shall be published in your valuable paper. You will not take it amiss, if we say that the RECORDER is more appreciated by us when we are so far away than when we were in the midst, and ourselves a part of the home circle of its news. You have had our prayers as a church, and we hope the Conference has been a helpful and blessed one.

Since last month we have had some few encouraging signs. Our attendance at chapel has slightly increased. On the eve of last Sabbath a prayer-meeting was held at the home of the pastor, attended by five outside of the family. We hope to hold these meetings every week at different homes, as we may have the opportunity.

On Sabbath-day, August 15, I preached on the obligation resting upon Christians to observe the Sabbath. Through the generosity of Major Richardson this was advertised in the *Islington Gazette*. A few strangers attended this service as a result of that notice. The next day, with my two boys, I went to Bilsington, Kent, to stay a few days at the home of Bro. Vane, where Mrs. Daland, with her cousin and the little ones, had passed a week previously. We enjoyed the time spent there. Bro. Vane has been holding open air services in fields not far from where he lives, and intends to continue them every Sunday evening till the last of next month. On the evening after my arrival I preached to

an audience of 75 or 80 in the fields, from Rom. 6:15. The people paid excellent attention. Mr. Vane and his daughter also addressed them, and the seed sown must, sometime, somewhere, bear fruit. I had also the pleasure of attending a Bible-class at a Baptist chapel, one evening, and of addressing in the same place, the next evening, a bright little "Band of Hope," the president of which is Mr. Henry Vane, a son of Bro. Vane, also a member of our Mill Yard church. Mr. Henry Vane works in connection with this chapel and its meetings, and his labors are much appreciated by the people there. He and I rode to Canterbury and back one day, a distance of 43 miles, on bicycles. We had an impressive view of the old cathedral as we approached the town. We had the pleasure, unintentionally, of making a dignified clerical gentleman jump out of the path as we were leaving Canterbury. We thought of how we should like to have the church he represents get as speedily into the right path of observing God's will and commandments. But that latter would not be so easy a jump to get him to take. We returned from our visit in the garden county of Kent much refreshed and encouraged for our work in London.

On August 15, we were very glad to see at chapel our deacon, Mr. George Molyneux, who has been confined to his home and his bed for several months. He has attended service every Sabbath since and came to our prayer-meeting last Sabbath eve, a distance of, I should say, ten miles. He lives nearer the chapel where our services are held than do we, but in an entirely different direction. Pray for us, brethren, that we may be strengthened for the task of repairing that which is broken down and restoring that which is lost. Our letter has been prepared and sent to the General Baptist Assembly, and next month possibly some word may appear from us in regard to the meeting of that body.

Not far from where our services are held, just north of the boundary of the proper city of London, lies an interesting burying ground where we have strolled two or three times with pleasure and profit. It is Bunhill Fields, known for a long time also as the "Dissenters' Burying Ground," and has been a burial place for centuries, even in the Saxon period known as Bon-Hill, or Bone-Hill, Field, from its use as a place of sepulture. One feels a sense of awe on entering its sacred enclosure, not simply because it is a place where lie the dead of long ago, nor because of its great antiquity, but especially because here lie buried so many of those who fought valiantly in troublous times long past, for the truths of God as we hold them, who held bravely aloft the banner of liberty of conscience, and who by their hard-fought contests secured for us the safe ground upon which we stand in this century of freedom and enlightenment. Here lies Susannah Wesley, mother of John and Charles Wesley, and just across the road in the chapel-yard of Wesley's own chapel, near the house in which he lived and died, is buried the founder of Methodism. Here lies John Bunyan, beneath a simple monument having on one side Pilgrim with his burden, and upon the other the same as at the foot of the cross he stands with his burden falling from his shoulders. Here also are buried many others who suffered as he did and at

about the same time. Here is buried also Isaac Watts, the hymn-writer, and, what is of especial interest to Seventh-day Baptists, our own Samuel Stennett, the Latin inscription on whose tombstone is entirely illegible with age. As we stood beside the graves of these heroes of faith and thought of their sufferings and hardships, we felt stronger to take up the duties that lie before us. Their God is our God. He who made them victorious over all opposition and caused them bravely to meet and conquer even the last of foes with a calm and trustful faith shall surely bring us through the times of our trial. The battle is the same in some ways now as then, but the Lord of Hosts, the King of Glory, is with us. "If God be for us, who can be against us?"

Faithfully yours,

WILLIAM C. DALAND.

SABBATH-KEEPERS DEFENDED.

CHICAGO, Sept. 8, 1896.

To the Editor of THE SABBATH RECORDER:

The enclosed clipping from the *Chicago Times* of to-day gives a very important decision, rendered by the Appellate Court of this state, to all who keep the seventh day of the week. You will notice that "labor on Sunday is not of itself punishable," and that "the offense that is punishable is the disturbance of the peace." Sabbath-keeping people may "plow in the field," work in their shops, keep their places of business open, and attend to all their ordinary duties as upon other days of the week, provided that they do not disturb places of worship. Sunday-keepers have no right to be disturbed by seeing others working in the field, or attending to their regular business upon their own premises.

IRA J. ORDWAY.

IMPORTANT DECISION RENDERED BY THE FOURTH DISTRICT APPELLATE COURT.

MOUNT VERNON, Ill., Sept. 7.—An opinion just filed in the Appellate Court, fourth district, in the case of Ross Foll, appellant, versus the people, etc., appellees, possesses features of interest to those who hold that the seventh day of the week should be observed as the Sabbath. The case was brought up on appeal from the Richland Circuit Court. Foll, who is a Seventh-day Adventist, was fined by a justice of the peace for plowing in his field while his neighbors were on the way to church on Sunday. He appealed to the Circuit Court, where he was again convicted and fined, from which judgment he went to the Appellate Court. That Court holds that under the statute for violating which Foll was fined, labor on Sunday is not of itself punishable. The offense that is punishable is the disturbance of the peace and of the good order of society. There was no proof of such disturbance, and for this reason the judgment was reversed, but not remanded.

EXPRESSIONS OF SYMPATHY FROM THE SHILOH W. C. T. U.

WHEREAS, by the will of him who doeth all things well, our dear sister, Mrs. Martha J. Davis, has received the message, "Come up higher,"—therefore,

Resolved, That we as a Society mourn the loss of one rich in faith, and helpful in works of charity and love; we desire to express our appreciation of her Christian character, and pray that her mantle may rest upon those of us who remain.

Resolved, That we tender our heartfelt sympathy to the bereaved daughters, whose privilege it was to minister to her last days.

"O, not in cruelty, not in wrath,
The reaper came that day;
'Twas an angel visited the green earth,
And took the flower away."

By order and in behalf of the Society.

MRS. J. B. HOFFMAN,
MRS. A. W. SULLIVAN, } Com.
MISS MAGGIE D. AYARS, }

SHILOH, N. J., Sept. 14, 1896.

NO MAN ever yet conquered success by surrendering to temptation.

Woman's Work.

MOTHER'S HYMNS.

Hushed are those lips, their earthly song is ended;
The singer sleeps at last;
While I sit gazing at her arm-chair vacant,
And think of days long past,

The room still echoes with the old-time music,
As, singing soft and low,
Those grand, sweet hymns, the Christian's consolation,
She rocks her to and fro.

Some that can stir the heart like shouts of triumph,
Or loud-toned trumpets call,
Bidding the people prostrate fall before him,
"And crown him Lord of all."

And tender notes, filled with melodious rapture,
That leaned upon his word,
Rose in those strains of solemn, deep affection,
"I love thy kingdom, Lord."

Safe hidden in the wondrous "Rock of Ages,"
She bade farewell to every fear;
Sure that her Lord would always gently lead her,
She read her "title clear."

Joyful she saw from "Greenland's icy mountains"
The gospel flag unfurled,
And knew by faith "the morning light was breaking"
Over a sinful world.

"There is a fountain"—how the tones triumphant
Rose in victorious strains!
"Filled with that precious blood, for all the ransomed,
Drawn from Immanuel's veins."

Dear saint, in heavenly mansions long since folded,
Safe in God's fostering love,
She joins with rapture in the blissful chorus
Of those bright choirs above.

There, where no tears are known, no pain or sorrow,
Safe beyond Jordan's roll,
She lives forever with her blessed Jesus,
The Lover of her soul.

—*Religious Herald.*

AFTER THE CONFERENCE.

Tired? Yes, and jaded, and almost too listless to even think of the delightful busy week just gone, yet our hearts are full of the good things that were done, and fuller still, of the good things we wanted to see done, but could not because of the hurry and rush from one meeting to another, at some of which we were made joyful at the accomplishment of plans that we had been hoping and praying for for years, while at others the closing hour would come before plans were hardly formed.

And now that the happy, busy time is past and gone, we draw a long breath, partly of regret and partly of relief, and while we try to bring it all back again we do not forget those of our sisters who could not be with us to help plan for women's work in the future. I think I can safely say that we were not half satisfied because there was so little done to advance our plans and efforts, and yet a beginning was made from which we hope much good may result.

The Secretary's report of the Conference will give you all that there was of regular business done by the women of that body, but there were two meetings that will not be reported unless done by some one who was present.

At the call of Mrs. Rebecca T. Rogers, of Waterville, Me., many of our women who were interested and could attend, met at Fireman's Hall to talk over in an informal way some of the phases of Woman's Work, and plan a little for the coming year. Mrs. L. A. Platts presided at both meetings, and Mrs. President Allen, Miss Susie Burdick, Miss Langworthy, of New York, and others talked to us of the different lines of work.

The first question presented was that of organizing our children in some way so that they could feel that they too had an important part in the work of evangelization. Miss Burdick showed us some little booklets called "Tithe Gleaners," which, when filled would

hold \$5. She thought that by introducing these booklets in the different Associations through some suitable person or persons, the children of our churches might become more deeply interested in all our lines of work and come to feel that they too had a work to do that no one else could do for them. It was her suggestion that one page of the booklet be devoted to the "Boys' School," the other page be used for Dr. Lewis' fund, thus broadening and enriching their young lives and fitting them for greater service as they grow to manhood and womanhood. It is impossible to bring to you all the earnest words of our sisters. We hope to hear further from the children's work, as the planning and formulating of plans was placed in the hands of Miss Lillis Stillman, of Alfred, she being authorized to select her own assistants.

Mrs. Rogers, who has had charge of the Woman's Page the past three years, arose with the question, "Shall we continue the Woman's Page in the RECORDER? Supplementing this question with some suggestions for securing a greater number of contributions for our page; in this way placing part of the responsibility which she has been carrying upon many, thus lightening her burdens and bringing to the front much unused talent. After a spirited talk in which a goodly number took part, it was unanimously voted that the Woman's Page must be sustained, and that Mrs. Rogers be relieved from taking the entire charge of it, she to continue her labors through September, and after that each Association in its turn to assist from month to month as shall be arranged between the Secretaries and Mrs. Rogers. No definite plan was adopted, but enough was done to assure you that with the help of so many earnest, efficient helpers our page in the RECORDER will not be the least interesting part of that valuable paper, and right here I want to ask every sister in our denomination to put on her thinking cap, because you do not know how soon you may be called upon to take your talent out of the napkin where you have been keeping it so carefully, and use it for the Master.

I feel sure that if all who can will take a part in this work the burden will not come very heavy on any one, and through our Woman's Page our sisters will be more firmly banded together in Christian fellowship.

Mrs. President Allen also presented a thought which she has long cherished, that of enlarging our influence by placing a woman in each Association to do evangelistic work, and while we had neither the time to consider this question, nor the means to offer for starting this movement, Mrs. Allen expressed an earnest desire that the time might speedily come when a door would be opened for such an advance in woman's work in our denomination.

HOPEFUL SIGNS IN CHINA.

BY REV. GILBERT REID, PEKING, CHINA.

Criticism may be truthful but not always correct. It can be biased as well as flattery. During the past year China has been maligned as never before. Her weak points have been exposed, and no strong points have been taken into the account. China has appeared as the foe of missionaries, while her mandarins have been accused of heading the opposition. Such being the unfavorable aspect of China, I desire to indicate some of the favorable aspects. Having personally experienced

during the year many acts of kindness, especially from the nobles and mandarins, whose acquaintance I have tried to cultivate, it is only fair that I reciprocate the kindness by a few words of appreciative testimony.

In the first place, we should not minimize, as many have done, the favor of the Government to missionaries in the interior. While no treaty as such has stipulated that missionaries could reside or secure property away from the treaty ports, yet in 1864 regulations were made between the Chinese Foreign Office and the French Minister, whereby the Roman Catholic missionaries could purchase property in the name of the church, while requiring that notice of intent to purchase be previously given the local authorities. On the basis of "the favored nation clause" in all treaties, all nationalities have secured for their missionaries similar favors. This year, when China was in extreme weakness, France seized the opportunity and rescinded the regulation requiring that notice to be given the authorities, and demanded instead that missionaries of the Roman Catholic Church be no longer hindered in securing property. Such is the present favor by law of the Central Government. Hence missionaries, either Protestant or Catholic, are found in every one of the provinces.

The criticism often passed is that missionaries, in spite of the law, are annoyed, opposed, and frequently attacked and maltreated. The execution of the law is not equal to the law. In this is China the only country at fault? There are two ways in which we may view this legal regulation. One is, that it shows wonderful favor and toleration of a non-Christian ruler; and such being the case, missionaries should seek to respond to the favor and be lenient on little matters rather than too exacting and recriminating. Another view is that these privileges have been forced from China against her will. In such a case missionaries, for the good of their religion as distinct from political interference, should appreciate the difficulties of China, and again be lenient rather than severe.

Japan has often been magnified of late to the discredit of China, and yet Japan never allowed foreign missionaries to go as such into the interior or to purchase property. They went only for travel or scientific investigation. For no other cause were passports allowed. Hence the missionaries appeared, first of all, as educationalists, and commended themselves to the educated classes. In China the interior has been covered by all kinds of missionaries, many of whom made light of education, and very few of whom have commended themselves to the *literati*. Should we blame China too severely if here and there opposition arises? Even Spain and Austria will not allow Protestant Christians to build churches as do the Catholic Christians, while Russia excludes and persecutes Romanist, Protestant, and Jew. Why do not zealous people agitate for a protectorate or dismemberment of those countries? In fact, the toleration of China, a non-Christian nation, toward Christian workers of all creeds and grades is a matter of surprise. Where is there an equal except Siam? If missionaries are considerate and courteous as well as zealous and aggressive, there is no reason why the spirit of toleration may not grow rather than die away.

A second favorable aspect of China is the growing demand for reform. I do not say that reform of all kinds will come, but there is certainly a demand for it and much talk about it. The most striking illustration is right here in Peking, where, if anywhere, reform should begin. Owing to a close personal acquaintance with the most active movers, I am able to speak with a certain amount of enthusiasm. The movement has originated among the younger men, and especially from the Censors and Hanlin, men who heretofore have been regarded as anti-foreign and anti-progressive. Early in the summer I had long conferences with two intelligent young men who have been the real leaders in the cause of reform. They first urged me to at once start the scheme which I had in mind; but as I delayed, they decided to go ahead themselves. They have seen the growing danger of the country, and have determined on new measures. Their present effort is in the line of enlightenment. They want to spread abroad knowledge, science, education, literature. Their reform is, therefore, intellectual in its kind. More is no doubt needed, but the critics of China, who have declared that she will make no change, should be the first to praise this change, however incomplete. An association for general enlightenment, or a reform club, has been actually started in conservative Peking and Viceroy Chang Chih-tung, of Nanking, has contributed to it 10,000 taels, or some \$8,000.

I may say that these young men are by no means hostile to moral or religious reforms. Their main advisers among foreigners thus far have been two missionaries, Rev. Timothy Richard and myself. I have, furthermore, been invited to act as their foreign secretary or assistant; have been invited to stop at their headquarters, and have received their endorsement of a mission among the higher classes to be connected with their scheme, if in the future it should be deemed feasible.

The highest officials are now discussing more than ever measures for reform. They realize that if China does not reform now she will, ere long, cease to be.

In conclusion, I would give a call, not for ministers, but for Christians. In all the new spheres of usefulness what we want is the presence and blessing of educated men, moral, clean, upright, and Christian. Not merely the preaching part of Christianity is needed, but the varied beneficent living of Christianity. I would be glad to hear from young men who are willing to aid China and the cause in any of these lines of beneficent intelligent service. The crisis is here; may the good Lord send his own messenger, to meet the need and help save the land!—*Missionary Review*.

TRACT SOCIETY—EXECUTIVE BOARD MEETING.

The Executive Board of the American Sabbath Tract Society met in regular session in the Seventh-day Baptist church, Plainfield, N. J., on Sunday, September 13, 1896, at 2.15 P. M. President Charles Potter in the chair.

Members present: C. Potter, J. F. Hubbard, D. E. Titsworth, I. D. Titsworth, F. E. Peterson, A. H. Lewis, J. D. Spicer, H. V. Dunham, F. S. Wells, O. U. Whitford, J. M. Titsworth, C. C. Chipman, W. C. Hubbard, J. A. Hubbard, H. M. Maxson, A. L. Titsworth.

Visitors: E. A. Witter, T. B. Titsworth, R. Dunham, J. P. Mosher, H. H. Baker, L. T. Rogers, Jesse G. Burdick, D. H. Rogers.

Prayer was offered by Rev. E. A. Witter, of Albion, Wis.

Minutes of last regular meeting were read.

The Supervisory Committee reported an edition of one thousand of the Hand Book ordered printed, bound in paper, according to the resolution passed at last meeting.

The Committee on Distribution of Literature reported arrangements completed for a depository in the Northwest, and recommended that a new edition be printed of the tracts, "Why I am a Seventh-day Baptist," and the "Catholic" tract. On motion, the report was adopted.

The Committee on Program for the Annual Meeting reported a program prepared and the same was carried out at the session.

The Committee on reply to the article by the Contributing Editor, in the RECORDER of August 3, reported the same prepared and published in the RECORDER of August 17.

Correspondence was received from George B. Titsworth, expressing his willingness to serve the Society as Treasurer, but declining the office owing to the impossibility of giving the amount of time necessary.

Voted that the Treasurer of this Society be allowed an amount not to exceed one hundred dollars per year, for clerical help in taking care of the funds.

Voted that we proceed to the election of a Treasurer.

Voted that we proceed to an informal ballot.

J. D. Spicer having received the highest number of votes on the informal ballot, it was voted that the Secretary cast a ballot for him as Treasurer. The ballot was so cast and J. D. Spicer was unanimously elected to the office.

The following preamble and resolutions were presented and unanimously adopted by a rising vote:

WHEREAS, Bro. J. F. Hubbard felt compelled, from pressure of other duties, to tender his resignation as Treasurer of the American Sabbath Tract Society, as shown in the Minutes of a meeting of this Board held July 12, 1896, therefore,

Resolved, That we hereby express our deep regret that such an unavoidable necessity has deprived the society of an executive officer whose services have been of unusual value to the Society and to this Board.

Resolved, That the sincere thanks of this Board, and of the Society it represents, be hereby extended to Bro. Hubbard for his faithful, efficient and gratuitous services as treasurer for the last fifteen years; services which have given the highest confidence and security to the financial operations of the Society during that period.

Resolved, That an official copy of these resolutions be presented to Bro. Hubbard, and that they be published in connection with the Annual Minutes of the late session of the Tract Society.

The following tribute to the memory of Elias R. Pope was presented and unanimously adopted:

WHEREAS, It has pleased the heavenly Father to call home our brother and fellow member of this Board, Elias R. Pope, who was summoned suddenly to the Higher Life on the day following our last regular meeting, therefore,

Resolved, That we here record our deep sorrow and great loss at his removal from our councils, and from the various forms of our work in which he was an efficient and faithful helper. While we pause in sorrow as the workers fall, we are admonished to increase our efforts to accomplish yet more for the Master because of the hands that are at rest and voices that are silent.

Resolved, That we tender to his bereaved companion and family our warmest sympathy and tender regard in this hour of trial and loss, and pray the Father, who ruleth all for good, to grant unto them the help which cometh from above and peace, which only the Divine Comforter can give.

3. *Resolved*, That an official copy of these resolutions be presented to his family and entered upon the Minutes of this meeting.

Voted that a Committee consisting of those members of the Board who were present at the Annual Meeting be appointed to approve the annual minutes and prepare them for publication.

The following preamble and resolution were presented and unanimously adopted by a rising vote:

WHEREAS, The American Sabbath Tract Society at its late Annual Session held in Alfred, N. Y., Aug. 23, 1896, passed the following resolution:

Resolved, That we instruct our Executive Board to employ the Rev. A. H. Lewis, D. D., if his services can be obtained, to devote his entire time to the work of Sabbath Reform under its direction."

Therefore, *Resolved*, That in accordance with this action we hereby extend a call to Dr. Lewis to enter upon this work, and that the matters of detail connected with such call be referred to the Advisory Committee of this Board.

The following standing committees were appointed by vote of the Board:

Supervisory.—J. F. Hubbard, J. D. Spicer, J. M. Titsworth, D. E. Titsworth.

Distribution.—A. H. Lewis, L. E. Livermore, F. E. Peterson, C. C. Chipman, Corliss F. Randolph.

Advisory.—C. Potter, J. D. Spicer, J. A. Hubbard, F. S. Wells.

Voted that we request J. F. Hubbard to continue the office of Treasurer until the close of the quarter ending September 30.

List of bills due was presented, and, on motion, bills were ordered paid.

Minutes read and approved.

ARTHUR L. TITSWORTH, *Rec. Sec.*

EQUITABLE SUNDAY LAWS IN LONDON.

The following report of a case in the Marlborough St. Police Court shows how equitable (?) the Sunday laws are. It also exhibits the spirit which always incites to such prosecutions. If a man nominally observes Sunday, he may do as he likes on that day, but let a Sabbath-keeper do anything on Sunday that can possibly be brought within the scope of the law, and lo! he is an offender straightway:

SUNDAY BAKING AND THE JEWS.

Mr. J. L. Meek, a Jewish baker, of 39 Broad Street, Golden Square, was summoned at Marlborough Street for unlawfully exercising his calling. He was further summoned for making and baking bread on a Sunday. Mr. Travers-Humphreys, barrister, prosecuted on behalf of the London District of the Amalgamated Society of Bakers, and Mr. S. Myers, solicitor, was for the defense. Thomas Venters, baker, of Balcombe Street, Dorset Square, deposed that on Sunday morning, August 9, about four o'clock, he looked into the basement of defendant's premises, and saw the baking of bread going on. Corroborative evidence was given. Mr. Myers, in defense, did not dispute the facts, and said that defendant was a Jew, and had baked bread for years. The Jewish Sabbath commenced on Friday evening, and ended on Saturday evening, and therefore the bread was not being baked on the Jewish Sabbath. Mr. Newton said that when the Act under which the summonses were issued was passed there were not many Jews in the country. Mr. Myers said that the matter was of importance to Jews, as it was necessary that they should have bread on Sunday mornings. If the magistrate could not see his way to dismiss the summonses, he would ask him to grant a case. Mr. Newton said he could not grant a case, for the simple fact that there was not one to grant. By the Act under which the summonses were issued, the baking of bread on Sunday mornings was forbidden. The defendant would therefore have to pay a fine of 10s., with 4s. costs, and he would advise him not to offend again.

In view of all the business that is done, even in pious London, on Sunday, the fining of a Sabbath-keeping Jew ten shillings and costs for baking bread at four o'clock Sunday morning is surely the straining out of a gnat. But that is the way with all camel-swallowers.

W. C. D.

Young People's Work

THE SOCIAL SIDE OF CHRISTIAN ENDEAVOR.*

BY EVELYN WILLARD CLARKE.

It scarcely seems in the line of the reasonable that a Christian Endeavorer, or even a band of Christian Endeavorers, should stipulate as to what shall be the social standard of an individual Christian, in order that he may be a loyal follower of Christ; hence, we shall not attempt to formulate any set of rules by close adherence to which one is able to say just to what extent he may or may not keep apace with the custom of what is generally termed "society."

True, we believe Christian Endeavorers should be social. Yes, even attain a high degree of social excellence. Every religious body should be social. What can be more dispiriting than a cold, unsocial church or society of any kind?

But into what channel of society, and to what extent our lives are influenced for good or ill, is the matter to be considered in this paper, and we trust a right conclusion may be reached after the analysis of life, directed by Christ, its natural attributes and consequent outgrowths, has been duly brought before us.

As Christians we take Christ into our lives, and in so doing show a willingness to fulfil his law of love and obedience. From his life emanated nothing but what is true and pure and good, and it seems that if we are truly his followers, there will come from our lives enough of what is true and good to insure the true social spirit, and, as a natural sequence, proper social relations.

The attributes of a truly cultured Christian person seem fittingly to form a vortex in the whorls of which it not only finds nourishment for itself, but into whose radiations and toward whose center the worldly-minded are as irresistibly drawn as the metal to the magnet.

Now, is Christ in us to that extent that our lives are made irresistible? Do our lives shine out with a glow that attracts the multitudes and brings them into the church, the Sabbath-school and the Christian Endeavor? Pause! Look closely! Is there aught in the social elements of our lives that hinders us from drawing people toward the Christ and performing his work of love and mercy?

If necessary, get a glass and scrutinize the heart and see if Christ is really there, for we believe that he can develop the most charming social life in any of his followers.

In this most progressive age of the world there is not time for half-way work; what is right must be kept in motion. It is an age of development in which even the "chinks" of existence are brought into active service.

Watch the results when we make Christ our most familiar companion and allow ourselves to come under his influence more than any other influence. Drummond says, "Ten minutes spent in his service every day, ay, two minutes, if it be face to face and heart to heart, will make a whole day different."

With Christ the key-note of our lives, "For Christ and the church" our motto, what heights we may scale, what dark abysses fathom! Little danger then of improper decisions, when entreaties, like unto the following, assail us, "You are such an excellent

Christian, your reputation will not be injured in the least by attending Mrs. D.'s whist party. It would give the evening a decided moral tone, and then we cannot well do without your presence, which is always attended with such jolly good humor. You do not need to play; but just come, that is all we want."

Most young people are not unfamiliar with such invitations, and it takes nice discrimination to discern what sweetly harmonizes with Christlikeness.

Many of us must be tried in the crucible before the dross is removed and lofty Christian idealism is attained. Often it takes a Gethsemane's passage in which one comes to realize that there is no safety except in the close fellowship of the Father of Light.

To attain spiritually is to attain that which will make a right social spirit in us and a right social atmosphere about us. The one clause of our pledge, "Do what Jesus would like to have me do," makes decisions fairly easy, when carefully weighed. In fact this little test rarely leaves one in doubt as to the right course; we fail only when we undertake to dictate our own career. Ruskin says that you can no more filter the mind into purity than you can compress it into calmness.

To illustrate into what a Christian's life should naturally develop is told in a beautiful story of a plant growing on one side of the gangway leading down into a mining pit. Visitors were astonished to note the spotless beauty of the flower when continually under a shower of griming coal dust. A miner said it was always thus. He took a handful of dust and threw it upon it; the visitors did likewise; not a particle adhered; every atom rolled off, and it remained pure and spotless as before. We think this a fitting example of the highest type of living.

We Christian Endeavorers are trying to widen Christ's kingdom, and are we really using the social side of us in the accomplishment of the end sought? Most persons must be met upon a social level before greatly influenced toward the kingdom. Christ did this and never lowered his dignity.

Persons will come into Christian Endeavor when they feel that there is reality in the invitation; they will respond to the desire for attendance at church when they are sure that the real inspiration to help them comes from the divine Master working in us.

The worldly are quick in forming correct conclusions. Let us make our meetings and social gatherings so radiant with the highest type of Christian living that there will not be the least capacity for a doubt as to the whole-hearted sincerity and tender care for the unsaved of those who are invited to participate. We are our brother's keeper, and by this special line of work many are saved.

In conclusion, may we not let the social side of Christian Endeavor shine for Christ and the church, descending from our lofty pinnacles of pride and policy and allowing the glimmer of our lives to fall alike on the poor and the rich, the humble and the proud, the learned and the unlearned, thus fulfilling in the true social spirit the beautiful law of love, "Inasmuch as ye have done it unto one of the least of these, ye have done it unto me."

LET us be like trees that yield their fruit to those that throw stones at them.—*Mohammedan Saying.*

DON'T be whining about not having a fair chance. Throw a sensible man out of a window and he'll fall on his feet and ask the nearest way to his work. The more you have to begin with, the less you will have in the end. Money you earn yourself is much brighter than any you get out of dead men's bags. A scant breakfast in the morning of life whets the appetite for a feast later in the day. He who has tasted a sour apple will have the more relish for a sweet one. Your present want will make future prosperity all the sweeter. Eighteenpence has set up many a peddler in business, and he has turned it over until he has kept his carriage. As for the place you are cast in, don't find fault with that; you need not be a horse because you were born in a stable. If a bull tossed a man of metal sky-high, he would drop down into a good place. A hard-working young man with his wits about him will make money while others will do nothing but lose it.—*Albany Journal.*

A MAN'S world is what his heart makes it to be. When his heart changes the world changes. When faith has come in and renewed his heart he henceforth walks in a new world. A new aspect comes over the face of all things. Faith reveals to him new and important truths concerning everything so that he can no longer take a step in just the mood that he formerly did, nor look upon a single individual as he once did.—*George Bowen.*

OUR MIRROR.

C. E.—Church Ever-enduring.

YOUR attention is called to the fine offer made in the *Golden Rule* recently—the *Golden Rule* and a self-pronouncing Bible, to new subscribers, for two dollars a year. Old subscribers, two dollars and twenty-five cents. Be sure your name is on their list, and now is an excellent time to put it there.

THE C. E. of Nile, N. Y., was largely represented at the Conference, and we hope the good resolves, made by our members while there, will be but the beginning of more aggressive work at home.

President E. B. Saunders paid us a visit on the evening of Sept. 1, giving us a very interesting talk, and helpful suggestions.

A Junior C. E. has been recently organized, numbering twenty-five members, and is under the efficient leadership of Mrs. G. B. Shaw. On Sabbath of Sept. 5, two of this number were baptized and accepted for church membership. COR. SEC.

THE duties of the Corresponding Secretaries should be studied carefully. They owe to their society the presentation of all correspondence, with as many explanations as may be necessary, familiarizing themselves with C. E. work generally and particularly in State and Denominational lines. Upon them depends the society's representation in the State work; the reports to the Permanent Committee of membership, pledges, and money raised; and the newsy interesting items for the "Mirror," aiding in its sustainment and interesting others in your work. The sending of items should receive more thought. Every society should be represented in the "Mirror" once a month—only twelve items during the year. These should be forwarded to the Secretary without solicitation. Several societies have planned to do this during the coming year. Is your society among the number?

*Read at the Young People's Hour at the Western Association held at Little Genesee, N. Y.

Children's Page.

THE PRODIGAL DAUGHTER.

To the home of the father returning,
The prodigal, weary and worn,
Is greeted with joy and thanksgiving,
As when on his first natal morn.
A robe and a ring are his portion;
The servants as suppliants bow;
He is clad in fine linen and purple,
In return for his penitent vow.

But, ah! for the prodigal daughter,
Who has wandered away from her home;
Her feet must still press the dark valley,
And thro' the wild wilderness roam.
Alone on the bleak, barren mountains,
The mountains so dreary and cold,
No hand is outstretched in fond pity
To welcome her back to the fold.

But thanks to the Shepherd whose mercy
Still follows the sheep tho' they stray,
The weakest and e'en the forsaken
He bears on his bosom away.
And in the bright mansions of glory,
Which the blood of his sacrifice won,
There is room for the prodigal daughter
As well as the prodigal son.

—Selected.

PASSING IT ON,

Gilbert, walking quickly along the street, stopped at sight of a folded paper lying on the ground. Picking it up he opened it.

"That's George Russell's handwriting! I'd know his crooked-tail G's and his broken-backed I's anywhere. Well, I do declare! If this won't put an end to George's hopes for the prize. It's what he's been working up for his essay. I wonder how much he'd give to have this in his hand just now!"

Gilbert slipped the paper into his pocket and walked on.

"He always goes out to his home on Friday afternoon. It's only an hour to train time now. I heard him tell Jack Niles that he only had to-morrow to get his essay in shape, and now here it is in my pocket. Go and give it to him? Not I. George isn't the kind of fellow that I'd choose to go half a mile out of my way for. He's as disobliging a chap as I ever saw. Never cares a bit whether he can help a fellow out or not. I've tried him. No, Georgie, my boy, you can go out whizzing to your father's, and I'll take good care of your essay till you come back."

Gilbert was on his way to the house of one of his friends. As he stepped briskly along the sidewalk he met a boy carrying a large basket on his head. Gilbert turned quickly to keep out of its way, when a person immediately behind him tried to pass the boy on the other side. The latter shied toward Gilbert, knocking his hat off. Making a sudden effort to recover it, Gilbert lost his balance and stepped off the curb into the gutter, muddy enough from recent rains to make it a bad matter both for shoes and hat. He gazed with dismay at the damage. The house where he was going was one to which he always wore his best clothes as well as his best manners. What should he do with such a hat and such shoes? The first, after a little rubbing from a piece of paper which he picked up, followed by one from his handkerchief, was not so bad; but his shoes were in a sad plight. As he was rubbing at them with what he had left of the paper, a small boy came near, whom Gilbert recognized as one of the youngest pupils in his room at school.

"Say," said the boy, "them ought to be blacked."

"Of course they ought," said Gilbert, impatiently, "but there's never any bootblacks along here."

"There's an old blacking brush in here to

my house," said the boy, pointing to a small house near. "I'll bring it if you'll wait a minute." He ran in, to reappear with the brush. "Sit down," he said, showing Gilbert a dry step.

The brush was old, but the boy worked so industriously at the shoes that he soon rendered them quite presentable.

"You're a fine little chap," said Gilbert, when he was ready to go on. "When I come this way again I'll give you a nickel."

"Don't want nothing," said the boy, with a bright smile.

"Why—here!" said Gilbert, who had been feeling in his pocket. "I didn't know that I had a nickel about me." He held it out, but the boy shook his head. "Don't want it," he repeated.

"But why don't you?" said Gilbert, in surprise.

"'Cause I don't," he persisted.

"It'll get you some peanuts," said Gilbert.

"Don't you like peanuts?"

"Yes, but I don't want that."

"Look here," said Gilbert, "if you'll tell me why you don't want it, I'll—I'll give you the nickel!"

"You'll laugh," said the boy.

"No, I won't."

The boy came close up to him. "Say," he said, "don't you know what the teacher was saying to us yesterday?"

"I don't remember," said Gilbert.

"She said that it makes folks feel good to do something for folks—something kind. Does it you?"

"Does it me what?"

"Make you feel good to be good to folks."

"O," said Gilbert, hesitating, "I—suppose so."

"I wanted to try it," said the boy, "so I won't take your nickel," and he ran away before Gilbert could speak.

Gilbert walked on faster than before. Then his steps grew slower. As his thoughts became busier a little color arose to his cheeks. He laughed aloud, then grew sober. "Well—perhaps Miss Ward would be encouraged in her talks if she could hear that little chap. Do something kind to make him 'feel good!' I suppose that I'm better taught than he is, but I don't believe that I ever really out and out tried the feel of a kindness in my life." Slower grew his steps. It must be near George's train time. It was a quarter of a mile to the station. "Does anyone suppose that I'm going to be such a simpleton as to spoil my whole afternoon for George and his essay?" he asked himself, impatiently. A few more uncertain steps; then he wheeled sharply about. "I don't believe that I'll let a poor little fellow like that get so far ahead of me. If it's worth anything to him, it is to me. Now here goes for a run against a train."

"Here, George," he said, breathlessly, as he reached the station just in time, "this is yours. I found it. You want it, I guess."

George's face brightened as he glanced at the paper which Gilbert thrust into his hand. "My essay! Why, I was in despair about it. How good of you to run me down at the last minute?"

"That's all right; good-bye," said Gilbert, as the bell rang.

"I'll never forget it of you—never!" said George, fervently, wringing Gilbert's hand as he stepped on the train. "And you'll let me do something for you to show how I thank you—"

"O never mind that," Gilbert called after him. "You can just pass it on."—*Sidney Dayre, in Young Christian Soldier.*

WHAT CHILDREN DID FOR KOREA.

Dr. W. J. Hall, the first Protestant missionary appointed to work in the interior of Korea, gives the following incident showing what children can do:

"I told you of our little room eight feet square in Pyong Yang, with its mud walls and floor, in which I ate, slept and treated my patients. On my return to Soul at the children's meeting, I told about our work and how much we needed a better house in which to do this work for Jesus. The children said, 'Well, Dr. Hall, we will ask God to give you a house.' I shall never forget those prayers, they went straight to the throne of God, and soon the answer came. After the meeting closed Bertie Ohlinger came to my room with a bright silver dollar and said, 'Dr. Hall, here is a dollar to help buy a house in Pong Yyang—I wish I could give more, but it is all I have.' At Christmas he had received two dollars, with one he bought a present for his mother, the other he gave to God. Next came Willa, his sister, a dear little girl of nine years, with ten cents. Following her came Augusta Scranton with fifty cents, saying, 'I was saving it to help buy a piano, but I would rather help with God's work.'"

It was only one dollar and sixty cents, and the prayers of God's little ones, but he who fed the five thousand with five loaves of bread and two fishes, has multiplied the children's gifts until they have grown in eight months to one thousand four hundred and seventy-nine dollars and ninety-nine cents. To-day we have our building for hospital and dispensary well situated in Pyong Yang.

God has since taken Bertie and Willa home to heaven, but still their work goes on.

DO YOU KNOW?

Do you know that every cruelty inflicted on an animal in killing or just before death poisons to a greater or less extent its meat?

Do you know that every cruelty inflicted upon a cow poisons to a greater or less extent her milk?

Do you know that fish killed as soon as taken from the water by a blow on the back of the head will keep longer and be better than those permitted to die slowly?

Do you know that birds destroy millions of bugs, mosquitoes and harmful insects, that without the birds we could not live on the earth, and that every little insect-eating bird you may kill and every egg you may take from its nest means one less bird to destroy insects?

Do you know that a check-rein which will not permit a horse to put his head where he wants to when going up a hill is a cruel torture to the horse?

Do you know that the mutilation of a horse by cutting off his tail compels him to suffer torture from the flies and insects every summer as long as he lives?

Do you know that every kind act you do and every kind word you speak to a dumb animal will make not only the animal but yourself happier, and not only make you happier *but also better?*—*Geo. T. Angell.*

LITTLE DEEDS.

Two men were walking along the roadside. They saw a man on a high load drive up to a gate. The young man ran across to the gate and opened it. As the man on the load drove through the gate with a hearty "Thank you" and a smile on his face, the old man stood and looked on. After the gate was closed and they had resumed their journey, the old man said: "That man, though a stranger, thinks vastly more of you than if you had passed by without that little act of kindness; and, more than that, you have given him new and cheerful thoughts to accompany him on his way. It cost you a very little effort, and was a great convenience to him. If you will always practice such little deeds of kindness, you will always have friends; besides, you will do a great deal of good for your Lord and Master."—*Young People's Leader.*

Home News.

Pennsylvania.

HEBRON CENTRE.—As it has been some time since I appeared in the Home News items, I thought it might be of interest, to some at least, to know of the evangelistic work committed to my charge in this field. It has been said truthfully, that "There are evangelists, and there are evangelists." There are those who bear this name, whose chief object seems to be to count, to report a large number of what they are pleased to call "converts." Twenty, fifty, a hundred are counted in a short time, but finding them a year after is another thing. Other evangelists are more thoughtful about Scripturally leading men to that repentance that needeth not to be repented of, than of reporting a large number of what prove to be mere superficial professions. If the evangelist does not belong to the latter class, the sooner he is out of the field the better for the cause. "I rather be right than to be President," was an answer given by the great statesman, Henry Clay, that immortalized him. And so in matters of the soul. Unpopular as a truth may be, I dare not deal with it superficially. And so my work on this hard field has not been of a character to bring out public professions by scores and hundreds. But I have the consolation of knowing that there has been so much of truth, acting so strong upon the hearts and lives of those that have come in contact therewith, that it has called forth a howl of abuse, anathema, and lectures from leading men of two or three different denominations at every place where I have been (except, perhaps, Main Settlement), who, in order to kill the influence produced by the work, have, in every instance, gone down lower on the sliding scale of no-lawism, than I ever thought any man with Bible in hand would dare go. For example: While we were gone to Conference, a leader came to Hebron Centre, in the midst of our revival work, and on Sabbath-day lectured five hours trying to prove that there is no law under this dispensation; that the Old Testament is a "back number;" that no man has a right to refer to it, etc. If it were not an outrage upon the Bible, I should like to reproduce some things he said, but I forbear. Such is the experience of one who declares the whole counsel of God. These efforts to overthrow truth have a tendency to unsettle many people, so that time and skill and patience are required to get them back where truth can reach them. Yet, I am happy to say, that despite all this, our meetings are a grand success at Hebron Centre. We closed last night, with the close of the quarterly meeting, with a good crowd, a splendid interest, the depth of which I did not so fully realize till I mingled with the people to-day and heard expressions from various sources. Last night, three interesting additions to the church; yesterday, three willing subjects stepped forth in the ordinance of baptism, a beautiful and solemn scene; administration by Eld. Shaw, from Nile, who was attending the quarterly meeting with us. Two that I know of have publicly professed faith in Christ, who, with a little time for thought, will go forward, I think, in all Christian duties. The collection taken yesterday for the Evangelistic Board amounted to \$5. I go to Hebron next. Yours in Christ.

C. W. THRELKELD.

SEPTEMBER 14, 1896.

FACTS ABOUT THE SILVER QUESTION.

To the Editor of the SABBATH RECORDER:

You may exclude my opinion as to what silver would be worth under free coinage, but allow me to analyze some of the facts you array.

"The actual worth in the market of the silver in the dollar is now only 53 cents." In the market—now; that is, as a commodity measured by gold. But the matter hangs on another peg—not upon the value of silver in the market, but in the dollar. In contemplating the value of anything we must have regard for its present and its prospective markets, for the present and prospective demands. Ten bushels of corn may be worth only one bushel of wheat. But that is no measure of the value of corn if it is excluded from a market where wheat is sold, or if a legal discrimination in favor of the use of wheat exists. If the use of silver were limited to tea-pots it would have a certain value. If it were used for water-pitchers also it would have a greater value. If it were used for tea-pots, water-pitchers and dollars it would be worth yet more. It is possible to state a fact and miss the truth in its application.

You allege that to coin the present weight of silver in the dollar and stamp it 100 cents is forgery. To stamp it 53 cents would not be right, as you imply it is. For, to coin silver freely would be in effect enlarging its market, and its value would be greater. As to what its value would be past quotations under similar conditions are as good an index as present quotations under unlike conditions.

That creditors would be cheated under free coinage is, at least, not yet a fact.

It is an interesting fact that the Republican platform contemplates the same misdemeanors as the Bryanites, with the only difference of making other nations parties to the crimes.

Your wheat-growers illustration doesn't fit. "The counterpart would be seen if" it were proposed to open all markets to wheat wherein it were demanded, so that its price might rise from 53 cents to its former price of \$1 in unrestricted markets. Such a proposition might be regarded in the light of a benefit to those who desired wheat and were unable to get it, while others profited by their plight.

The discussion has its humorous as well as its moral side. Western farm mortgages are held by poor widows worth \$4,800; and the favored creditor class is composed of men who are owed their days wages!

If free coinage of silver is attended by panic it will be due to the terrible anticipations of evil which prevail. This is not a fact but an opinion.

Nevertheless, I am not an advocate of metals as bases of our currency system. *

PLAINFIELD, N. J.

REPLY.

Our correspondent "*" has evidently mistaken the point made by the RECORDER; and, mistaking, he has obscured it by theorizing which is not pertinent to that point. The substance of what we said was this: It is not honest for the government to enter upon the free coinage of silver upon a system which, if successful, will enrich a few men at the expense of the masses; a system which attempts to create a legal tender by adding forty-seven

cents worth of government stamp to fifty-three cents worth of silver. Our correspondent theorizes about a future value of silver under such coinage. The RECORDER was not theorizing, but dealing with simple facts. Our correspondent talks of the "Republican Platform," and the work of "the Bryanites." With all that the RECORDER has nothing to do; that is a partisan view with which we are not concerned. We said nothing of candidates, nor their character; of parties or their purposes. We presented facts to show that such a coinage of silver under existing circumstances would not be honest; that it would be the worst form of "class legislation," creating a cruel monopoly and making the government the tool of the "Silver Barons" for the impairing of the nation's honor and the wronging of the great mass of the hard-working people of the United States. With party questions or fine-spun theories about the price of silver in some "prospective market" we have nothing to do. With any scheme of creating money or controlling it, whether gold, silver or paper, which is not based on real values, measured by a standard upon which the world agrees, we have to do, not because it is or is not Democratic, Republican, or Populistic, but because of the moral issues which it involves. We believe that muscle and brain are the primary sources of wealth, and since the civilized world unites in producing value by labor and thought, it must unite in the standard by which values are measured. There are difficult questions connected with the making and adjusting of such a standard, or standards, but these difficulties are increased wherever the standard is made uncertain, and doubly so when the sacred functions of the government are sought to enrich a few by creating a fictitious value in their behalf.

MAKE THIS YOUR PRAYER.

Help me, Oh Father, to live as one of thy children. Let not the world have dominion over me, however intimate my contact with it may be. May I have the vision of heavenly things so constantly before my gaze that all unconsciously the spiritual shall take possession of my life, and the divine influence shall permeate all my doing. Creator of all, help me to interpret all that is, and, mindful of thy grace in Christ Jesus, may I live as in a world of spirit, becoming more and more a partaker of the divine nature. Let not the world dictate my life to me, but rather be thou the arbiter of my lot, Oh Father ever blessed. May the impulses of my soul rather than the imperious world incite to all my activity; and grant to me, in the name of thy Son, Jesus Christ, and for his sake, that peace of God which passeth all understanding, because my soul is learning to do thy will. Amen.

NOTHING is worthy of the name of comfort that is not strengthening, invigorating, inspiring. Life is a struggle and he who lacks courage lacks comfort in life's contests. He who would give comfort must in some way give strength and courage, and he who would have comfort must avail himself of aids to courage and strength. The promise of our Lord to his disciples was of the Holy Spirit as the "Comforter" in all their tribulation and conflicts. The word here translated "Comforter" is more literally "Stand-by." Its suggestion is of one ever at hand, ready to give support and help. All of us ought to have comfort—strength and courage—in the consciousness that the Divine Stand-by is ever at our side and is sure to sustain us to the end. And if we ourselves are comforted we shall be a means of comfort to others.—H. Clay Trumbull.

Sabbath School.

INTERNATIONAL LESSONS, 1896.

THIRD QUARTER.

July 4.	David King of Judah.....	2 Sam. 2: 1-11
July 11.	David King over all Israel.....	2 Sam. 5: 1-12
July 18.	The Ark Brought to Jerusalem.....	2 Sam. 6: 1-12
July 25.	God's Promises to David.....	2 Sam. 7: 4-16
Aug. 1.	David's Kindness.....	2 Sam. 9: 1-13
Aug. 8.	David's Victories.....	2 Sam. 10: 8-19
Aug. 15.	David's Confession and Forgiveness.....	Psa. 32: 1-11
Aug. 22.	Absalom's Rebellion.....	2 Sam. 15: 1-12
Aug. 29.	Absalom's Defeat and Death.....	2 Sam. 18: 9-17; 32, 33
Sept. 5.	David's Love for God's House.....	1 Chron. 22: 6-16
Sept. 12.	David's Gratitude to God.....	2 Sam. 22: 40-51
Sept. 19.	Destructive Vices.....	Prov. 16: 22-33
Sept. 26.	Review.....	

LESSON XIII.—REVIEW.

For Sabbath-day, Sept. 26, 1896.

JULY—SEPTEMBER.

To be brought out in short papers or addresses to the whole school.

OUTLINE.

LESSON I. David King of Juda. 2 Samuel 2: 1-11.

Golden Text.—The Lord reigneth; let the earth rejoice. Psa. 97: 1.

The unfolding of a grand life. David's early struggles, trials, temptations and victories. His wisdom, discretion, successes, prosperity and coronation. The matchless unfolding of a precious and princely life.

LESSON II. David King over All Israel. 2 Sam. 5: 1-12.

Golden Text.—David went out and grew great, and the Lord God of hosts was with him. 2 Sam. 5: 10.

David's greatness of heart, tenderness and forgiveness of Saul and his successors, great in his devotion to God, great in battle, in the organization of his kingdom, and in executive power and administration. The marvelous greatness of David's service to God and his people.

LESSON III. The Ark Brought to Jerusalem. 2 Sam. 6: 1-12.

Golden Text.—O Lord of hosts, blessed is the man that trusteth in thee.

Religion in the heart, the home and the nation. Restoration of the ark, exaltation of worship, organization of public service, royal example of holy obedience to divine covenant and ordinances. Blessed power of a devout heart on a willing people.

LESSON IV. God's Promises to David. 2 Sam. 4: 17.

Golden Text. In thee, O Lord, do I put my trust. Psa. 71: 1.

The religious basis, Faith in God. David's faith in God's protection, help and blessing in all his efforts. Looking upward to God, forward to deliverance, onward to the Messiah. David's faith in God's Word and humble obedience to it, with hope and joy. David the type of Christ, in obeying, loving and fulfilling God's holy Word.

LESSON V. David's kindness. 2 Sam. 9: 13.

Golden Text.—Be kindly affectioned one to another, with brotherly love. Rom. 12: 10.

David's great heart shone in his great kindness and forgiving love. David's kindness to his older brothers, to his aged parents, to the jealous Saul, to Jonathan, to rebellious Absalom, to cursing Shimei, all grounded in God's love and forgiveness to him as a sinner. David the type of Christ in loving and forgiving his enemies.

LESSON VI. David's Victories. 2 Sam. 10: 8-19.

Golden Text.—The Lord is my light and my salvation; whom shall I fear? Psa. 27: 1.

David the conquerer. Victory over the bear, over Goliath, over enemies within and without. Battles, not of conquest but of defense; not for self, but for God and his people. The battles of the Lord, not for killing and plundering, but for truth and salvation. David the type of Jesus, the Conquering Prince.

LESSON VII. David's Confession and Forgiveness. Psalm 32: 1-11.

Golden Text.—Create in me a clean heart, O God; and renew a right spirit within me. Psa. 51: 10.

David the great sinner, but greater confessor. Nature of sin, indwelling in the heart, temptation without. Helps; idleness, prosperity, luxury, indulgence. Often sudden and overwhelming. David's crime, adultery and murder. Defying God, degrading the king, corrupting the people, but plainly revealed, explicitly condemned, devoutly confessed, and fully pardoned, and all put on record in the book of Life, to show all men that the chief of sinners may be restored. David the type of forgiven sinners.

LESSON VIII. Absalom's Rebellion. 2 Sam. 15: 1-12.

Golden Text.—Honor thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee.

Effects of sin in the home. Absalom a splendid young

man with fine faculties and grand possibilities, yet repeating David's sin, and conspiring against his father and demoralizing the people. Absalom the type of all rebellion against God.

LESSON IX. Absalom's Defeat and Death. 2 Sam. 18: 9-17, 32.

Golden Text.—The Lord knoweth the way of the righteous, but the way of the ungodly shall perish. Psa. 1: 6.

Sin can only be atoned for by blood and death. The gathering armies, the beautiful Absalom, the magnificent young men, the host of admirers. On the other side, the old battle-scarred veterans, cool, collected, determined. (God save the boys against them!) In the watch-tower, David pleading, "Deal gently with the young man for my sake." The awful carnage, the flying messenger, and the cry that went up to heaven, "Would God I had died for thee, O Absalom, my son, my son." The highest type of the Father's love for rebellious sinners.

LESSON X. David's Love for God's House. 1 Chron. 22: 6-16.

Golden Text.—Blessed are they that dwell in thy house; they will be still praising thee. Psa. 84: 4.

The man after God's own heart. David's love for God, for his law, for his sanctuary, for his worship. Preparation to build the temple, collecting material and money. Setting the royal example of benevolence, self-sacrifice, and dedication of life's accumulations to God's service, and tender charge to Solomon to complete the work. David the type of the worshipper and giver.

LESSON XI. David's Gratitude to God. 2 Sam. 22: 40-51.

Golden Text.—The Lord is my rock, and my fortress, and my deliverer. 2 Sam. 22: 2.

David the chief example of prayer and praise in earth's history. Always looking backward in thanksgiving, always looking forward in prayer, always looking upward for deliverance, the highest type of prayer and praise and hallelujah, till the coming of the Messiah, to whom be praise for ever and ever.

LESSON XII. Destructive Vices. Prov. 16: 22-33.

Golden Text.—There is a way that seemeth right unto a man; but the end thereof are the ways of death. Prov. 16: 25.

Vice, its definition, its nature, its effects. Law of vice, heredity, suffering, death. Beware! To the suffering, deal tenderly, help, save. Jesus Christ, the Great Healer. Try the gold cure, but first of all make sure of the Christ cure.

HOW SHALL WE TEACH THE SINNER TO FIND CHRIST?

BY REV. S. R. WHEELER.

If the sinner is infidelic his great need is to believe. "But without faith it is impossible to please him; for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." Heb. 11: 6. The sinner must believe that God is, that God exists; must believe that Jesus Christ is the Saviour of men; must believe that this blessed Saviour can save him. To disbelieve these truths is infidelity, and shuts out every ray of hope. But a very large share of irreligious people already believe these truths. Some indeed will say they believe in Christ more than the orthodox Christians. They say they believe Christ will save everybody, while the orthodox believe that he will save only a part of the human family. How are we to teach these irreligious, unconverted believers to find Christ?

1. Teach them that they are sinners. Sin stupefies the spiritual senses. Sinners do not see the multitude, nor the enormity of their sins. The sinner will not seek the Saviour until he feels himself a sinner. "They that be whole need not a physician, but they that are sick." Matt. 9: 12.

The most successful soul-winners are those who are the most skillful in making the sinner sick of his sins. To do this, the law of God must be taught and expounded as Christ taught in his Sermon on the Mount. Sin is the transgression of the law, and where there is no law there is no transgression. Thus saith the Scripture. The sinner then cannot possibly be convicted as a sinner without showing him that he is a transgressor of God's law. The Holy Spirit is the divine agency to show the sinner his sins. Without the Holy Spirit all other effort is in vain. It is, therefore, very proper to pray God to show unto

the sinner his own sinful heart, and also to teach the sinner himself to pray that he may feel the weight of his own sins. When one sees himself wretched and condemned, then he can appreciate the mercy and love of God in providing for his salvation. Then also is he in a proper state to seek the blessed Saviour. The first step then is to show the sinner his sins.

2. Teach the sinner that he cannot possibly forgive his own sins. The sin is against God, and none but God can forgive. Nor can any one create a clean heart within himself. The Psalmist understood this, and called upon God to create within him a clean heart. Teach the sinner to ask God to forgive his sins and to give him a new heart.

3. Teach the sinner that he must renounce his sins. David told his own experience when he said, "If I regard iniquity in my heart the Lord will not hear me." What a dark, gloomy year was that which passed after he committed that terrible sin, before he confessed and received pardon. He knew God did not hear him while he was hiding and cherishing that sin in his heart. He was "bowed down greatly," and "went mourning all the day long." It is sad to think how many thousands are now groaning under the conviction of sin, and yet are unwilling to renounce those sins. Says one man, "I have prayed these years to have my sins forgiven but receive no light." A few questions reveal the trouble. He holds murder in his heart toward one who has injured him. God only knows how many cases of this kind there are. Others who have been aroused to desire salvation cannot find Christ because some sinful pleasure, as dancing, drinking, adultery, or gambling, is reserved in the heart, or because some dishonest business is held to. Isaiah the prophet gave the right instruction when he said, "Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." Here we see that mercy and pardon are assured only on condition of forsaking wickedness. So in the New Testament. The first message of John the Baptist was, "Repent ye, for the kingdom of heaven is at hand." Among the early teachings of Christ he says, "Repent ye, and believe the gospel." Peter, on that Pentecostal occasion, preached, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Here we find that repentance was announced as necessary to be done before remission of sins was promised. Repentance is such a godly sorrow for sin that the sin is renounced in practice and thought.

4. Teach the sinner to surrender his life to God. The case of Adoniram Judson is a frequent one. When aroused to seek the Saviour, he had a strong premonition that he would be called to preach the gospel if he became a Christian. This he refused to consent to, and for years remained in the darkness of sin until he consented to do anything God wanted him to do. When the sinner comes to say with full heart, Here, Lord, I am, I renounce all my sins, forgive me for Jesus' sake, and I give myself fully into thy service to be anything or nothing, then, and not till then, can he rejoice in the full assurance of sins forgiven.

Oh! sinner, be assured that there is more comfort in knowing oneself to be an accepted child of God with Christ as your friend and brother in time and eternity, than all the comfort the world can possibly give. Also know ye that there is more heart-felt ecstatic joy in the prospect of heaven than can possibly be gained by the riches and honors of a long life on earth. "The world passeth away and the lust thereof, but he that doeth the will of the Lord abideth forever." "Blessed is he whose transgression is forgiven, whose sin is covered."

BOULDER, Colo., Sept. 6, 1896.

Political Science.

To the Editor of the SABBATH RECORDER:

I THINK I have a call. I may say a loud call, from your correspondent of the Popular Science column in the RECORDER of September 7. As the call comes from an old-time friend, I haste to respond. And, first of all, let me say, and while I say it for myself, I am sure I voice the universal sentiment of RECORDER readers, that much of instruction and edification is derived from the able articles here weekly contributed. The column is unique. It is just what we want. We know of no one likely to suit us better, let the subject be "Poetic" Science, or Political Science, or Science in general. As our versatile friend informs us that he has taken in hand "to write an article on Science in Politics," we may be sure all ears are itching to hear what he may have to say on this topic also. While thanking your regular correspondent for offering to open the column assigned him to my pen, it is clearly my privilege to learn from him while I sit at his feet, as in other days, to receive instruction. The "university professor" has no patent right on Political Science. We are anxious to hear what your correspondent has to say respecting the "strike now going on in the Democratic party," as he defines it, and as illustrative of the blacksmith's scientific idea of how to rub out and annihilate 47. So let your correspondent fish out the article he too hastily committed to the waste basket, and tell us what he knows about "the Democratic, Populistic squabble."

But now that I have my pen in hand, I will say that our present political situation involves something more serious than a "squabble," and more important than a political "strike." The well-being of the nation is involved. Political Economy as the science of national wealth treats of those principles which relate to the production and employment of wealth. Property is an estate, whether in money, goods or lands, held by good title. National wealth is the aggregate of individual and corporate wealth. Now among others government needs two things: a sufficient revenue, and money as a measure of values and a means of exchange. As governments are not money-making institutions, they are supported by taxation. Our government has from the first depended largely for revenue upon a tariff on imported goods. The act of Congress of 1824, for the protection of our home manufacturers, opened the struggle between *free trade* and *protection*. If the question be left to experiment, protection has it. Our economic history for the past few years is decisive. Protective tariff duties, with reciprocity, constitute the American System. The people anxiously await its full re-establishment.

The next great need is a stable currency. Money is made from the precious metals, gold and silver. Paper redeemable in gold and silver is the *representative* of money. It takes a dollar's worth of paper to make a paper dollar. One of the difficulties in a bi-metallic currency is to maintain the ratio of value between them. Our government has done this by limiting the coinage of silver. The demand for *free coinage*, if granted, would, as any man can see, upset the existing status of values, and that means a financial crash. Some might profit

by it as do thieves by incendiarism. The commercial value of the silver dollar is about half that of the gold dollar. Gold is the unit of measure of values; it is best fitted for this purpose. To follow in the path here indicated is sound Political Economy.

L. C. ROGERS.

EXPERIENCES THAT LEAD TO GOD.

There are experiences of life that shut us up to God and his Word. Oh, the world seems so vain; the enemies of righteousness so strong; error in religion and error in political life and error in social life, have such power; wickedness is so aggressive; things go so wrong that we become dismayed. In personal experience, our reasonings fail us. Doubt and timidity throw their shroud about us, as if we were dead and almost coffined. We are falling through space. There is nothing to stay us. It is worse than tears. Tears are past. It is agony. Sin is mastering us. Our rock is only the crest of a shifting wave. Shall we be forsaken? Has God forgotten to be gracious? Shall the hard, rough palm of want press heavily on our heads always while we live? Shall we be failures for time and eternity?

There is one thing only to be done. We are to stop all this unwise and mournful crooning. God lives. God loves. God speaks. Let us cast ourselves off from this unwise thinking, and, by a supreme act of faith, cast ourselves fully and entirely upon our God. Then *we know*—we do not guess nor dream—we know, by inward experience, and in opposition to the untrustworthiness of all else—that God's Word abideth sure in its wisdom and strength. Here is revealed the heart of God in its tenderest pulsations, beating with divine interest in our behalf. O soul, lonely, distressed, sinful! here your need is met. Break evermore with the vain thoughts of vain men; break with your own despondency; break with your every sin. Leave all else. Come for forgiveness, for encouragement, for hope, to these wise, kindly, loving thoughts of God in his Word. "This is the true God and eternal life." Not to do so is folly. To do it heartily and forevermore is the highest wisdom.—D. W. FAUNCE, D. D.

There is more Catarrh in this section of the country than all other diseases put together, and until the last few years was supposed to be incurable. For a great many years doctors pronounced it a local disease, and prescribed local remedies, and by constantly failing to cure with local treatment, pronounced it incurable. Science has proven Catarrh to be a constitutional disease, and therefore requires constitutional treatment. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, Ohio, is the only constitutional cure on the market. It is taken internally, in doses from 10 drops to a teaspoonful. It acts directly on the blood and mucous surfaces of the system. They offer one hundred dollars for any case it fails to cure. Send for circulars and testimonials. Address,

F. J. CHENEY & CO., Toledo, O.

Sold by Druggists, 75c.
Hall's Family Pills are the best.

Special Notices.

REV. U. M. BABCOCK having removed from Watson to Alfred, N. Y., requests his correspondents to address accordingly.

THE Sabbath-keepers in Utica, N. Y., will meet the last Sabbath in each month 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.

THE First Seventh-day Baptist Church of Chicago holds regular Sabbath services in the Le Moyne Building, on Randolph street between State street and Wabash avenue, at 2 o'clock P. M. Strangers are most cordially welcomed. Pastor's address, Rev. L. C. Randolph, 6124 Wharton Ave.

ALFRED WILLIAMS, Church Clerk.

THE Mill Yard Seventh-day Baptist church holds regular Sabbath services in the Welsh Baptist chapel, Eldon St., London, E. C., a few steps from the Broad St. Station. Services at 3 o'clock in the afternoon. Pastor, the Rev. William C. Daland; address, 1, Maryland Road, Wood Green, London, N., England. Sabbath-keepers and others visiting London will be cordially welcomed.

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.
M. B. KELLY, Pastor.

WANTED.

By the Tract Board's Committee on Distribution of Literature, to complete files, the following:

SABBATH RECORDER, June 13, 1844, to Jan. 1, 1880.

Those having the above, any or all, bound or unbound, which they are willing to dispose of for the purpose indicated, are requested to correspond at an early date with the undersigned sub-committee.

CORLISS F. RANDOLPH,
Alfred, N. Y.

For the convenience of churches desiring to pay their share of the expenses of the General Conference, the following list is published:

Eastern Association.

Piscataway.....	\$ 5 12	First Westerly.....	\$ 1 71
First Hopkinton....	14 63	Plainfield.....	10 12
Shiloh.....	22 33	Pawcatuck.....	15 95
Berlin.....	5 34	Woodville.....	1 39
Waterford.....	2 53	New York.....	1 27
Marlboro.....	4 68	Greenmanville.....	83
Second Hopkinton,	4 57	Second Westerly....	1 16
Rockville.....	9 30	Cumberland.....	72
Total, \$100.65.			

Central Association.

First Brookfield....	\$10 01	West Edmeston pd.	\$ 3 03
DeRuyter.....paid	5 61	Cuyler.....	33
Scott.....paid	3 85	Otselic.....	94
First Verona.....	3 69	Lincolaen.....paid	1 38
Adams.....	14 30	Second Verona, pd.	1 38
Second Brookfield.	11 44	Watson.....	1 82
Norwich.....	33		
Total, \$58.11.			

Western Association.

First Alfred.....	\$21 62	Hebron Center.....	\$ 1 32
Friendship.....	7 47	West Genesee, paid.	77
First Genesee.....	9 79	Andover.....	4 18
Richburg.....	3 14	Shingle House, pd.	1 32
Second Alfred.....	10 13	Hornellsville.....	1 60
Independence.....	4 07	Wellsville.....	1 87
Scio.....	99	First Hebron.....	2 86
Hartsville.....	2 75	Portville.....paid,	2 75
Total, \$76.63.			

South-Eastern Association.

Salem.....	\$ 8 14	Greenbriar.....	\$ 4 40
Lost Creek.....	6 33	Salemville.....	1 87
Middle Island.....	3 30	Conings.....	88
Ritchie.....	5 17	West Union, no re-	
Roanoke.....	1 98	port.	
Total, \$32.07.			

South-Western Association.

Delaware.....	\$ 44	Hewitt Springs....	\$ 44
DeWitt.....	77	Attalla.....paid.	1 32
Fouke.....	83	Corinth.....	33
Eagle Lake.....	23	Providence.....	66
Hammond.....	3 58		
Total, \$8.60.			

North-Western Association.

Milton.....	\$11 88	Shepherdsville.....	\$ 28
Albion.....	9 68	Coloma.....	1 43
Jackson Centre.....	5 72	Marion.....	83
Walworth.....	4 68	Isante.....	44
Utica.....paid.	72	Pleasant Grove.....	2 09
Berlin.....	1 27	Wood Lake, no re-	
Southampton.....	2 97	port.	
Rock River.....	2 27	Bethel..... paid.	72
Welton.....	4 07	Colony Heights.....	1 65
Carlton.....	2 70	Big Springs, no re-	
Dodge Centre.....	7 04	port.	
New Auburn.....	2 59	Daneville, no report	
Nortonville.....	11 55	Dell Rapids.....	1 10
Grand Junction....	1 98	Marquette.....	33
Farina.....	9 15	Boulder.....	2 59
Long Branch.....	1 16	Calahan.....	72
Stone Fort.....	1 21	Trenton.....	94
North Loup.....	12 71	Villa Ridge.....	61
Milton Junction....	8 80	Talent.....	39
Chicago.....	2 42		
Total, \$118.69.			

Former assessments unpaid are as follows:

Lost Creek.....	\$11 40
Ritchie.....	7 30
Woodville.....	2 10
DeRuyter.....	5 00
Cuyler.....	1 00
Hebron Center.....	5 00
North Loup.....	30 10
Marquette.....	55
Conings.....	70
West Union.....	1 35
DeWitt.....	1 75
Providence.....	1 15
Total, \$67 40	

The Treasurer will be pleased to receive the above amounts at an early date.

WILLIAM C. WHITFORD, Treasurer.

ALFRED, N. Y.

MARRIAGES.

LOOMIS—HOLDREDGE—Sept. 5, 1896, at Pawcatuck, Conn., by Rev. A. E. Witter, of Albion, Wis.; Mr. George E. Loomis, and Miss Isabella Holdredge, both of Pawcatuck.

BARNHART—SHADINGER—On Sept. 10, 1896, at the residence of the bride's parents, by Rev. A. G. Crofoot, Mr. William H. Barnhart, and Miss Mary E. Shadinger, both of New Auburn, Minn.

LANGWORTHY—DAVE—On Aug. 28, 1896, in Little Genesee, N. Y., by Rev. S. S. Powell, Mr. B. Llewellyn Langworthy, of Ceres, N. Y., and Miss Myrta B. Dave, of Little Genesee, N. Y.

DEATHS.

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.

SOPER.—In New Auburn, Minn., Sept. 7, 1896, Mr. German Soper, aged about 80 years.

Mr. Soper was not a member of the church; but was a loyal Sabbath-keeper, a believer in God and the future life. He said that he trusted in Jesus and expected to meet loved ones in heaven. A. G. C.

UPDYKE.—In Independence, N. Y., Sept. 13, 1896, of liver disease, Andrew Jackson, son of Geo. H. and Jane L. Updyke, aged 18 years and 11 days.

He was a quiet, honest young man, and was confined to his room about two weeks, suffering intensely, but uncomplaining. His funeral was largely attended on Sept. 14. Pastor Burdick assisting. J. K.

HARRISON.—At the home of his grandparents, Mr. and Mrs. J. G. Harrison, at Trenton, Minn., Sept. 4, 1896, Kenneth J., only child of Elmer and Myrtle Harrison, aged 1 year, 7 months and 2 days.

This precious little one was fatally burned while its parents were away, and its grandmother went to the garden. When left for just a moment it was playing innocently where there was no danger, but went immediately to the stove and caught its clothes on fire. Funeral services were conducted by Rev. William Fisk, of Freeboro. H. D. C.

SAUNDERS.—Isaac Saunders was born in Petersburg, N. Y., Sept. 9, 1812, and died in the town of Adams, N. Y., Sept. 12, 1896.

In 1837 he was married to Martha E. Homes, who died some 12 years ago. In 1844 he settled in the town of Adams where he has since resided. He was noted for his straightforward upright character in all his business relations. He was respected and honored by his neighbors. Though not a church member he was all his life a strict observer of the Lord's Sabbath. He leaves five sons, and three brothers survive him. A. B. P.

MARY ABIGAIL DODGE.

Miss Mary Abigail Dodge, better known under her pen-name of "Gail Hamilton," died at her home in Hamilton, Mass., on the 17th of August, of paralysis. Miss Dodge had sustained a previous paralytic shock some time before, but had, it was thought, fully recovered her usual health. As "Gail Hamilton" she was one of the best known women writers of the country; and the pungent productions of her pen have covered a wide range of literature. She was of New England stock, and was born in Hamilton, Mass., about 1830. In 1851 she became a teacher in the Hartford (Conn.) High School, and later entered the family of Dr. Gamaliel Bailey, of Washington, as governess. Dr. Bailey was the proprietor of the Washington *National Era*, and it was in that paper in which Mrs. Stowe's "Uncle Tom's Cabin" first appeared that she made her first essay as a writer. In 1865-67 she was one of the editors of *Our Young Folks*, a children's magazine, published in Boston. Her first book, "Country Living and Country Thinking," appeared in 1862, and from then till 1875 she had published, among others, "Gala Days," "A New Atmosphere," "Stumbling Blocks," "Skirmishes and Sketches," "Red Letter Days in Applethorpe," "Summer Rest," "Wool Gathering," "Woman's Wrongs," "A Counter Irritant," "Battle of the Books," "Twelve Miles from a Lemon," and "Nursery Noon-

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ings." Though always keeping her home in Hamilton, Miss Dodge lived much of the time since 1876 in Washington, in the Blaine household. She was a cousin of Mrs. Blaine, was always regarded as one of the family, and was one of Mr. Blaine's warmest political supporters. Since Mr. Blaine's death she had been engaged on the history of his life, for which task she was fitted by long association and the possession of his personal letters and papers, and her arduous work is believed to have undermined her health. Miss Dodge's writings were always witty, pungent, and aggressive, and they ranged from descriptions of country life to politics, civil-service reform, education and religion. Her pen-name was a combination of the last syllable of her middle name and the name of her birthplace. Her most notable work of late years was her indefatigable but fruitless endeavor to secure the release of Mrs. Maybrick, imprisoned in England on the charge of poisoning her husband.

TNE DAILY TEST.

One of the things which gives life its interest and its dignity is the fact that no experience stands by itself, but becomes a preparation for that which is to follow. There is a unity and completeness about life on the moral and intellectual sides which gives every act a definite force and which lends even to trivial things that importance which comes from close and vital relation to the working out of a large and comprehensive scheme. It is a truism that all life is but a preparation, but it is one of those truisms which very few people appear to believe or, if they believe, to act upon. A great many men and women live as if each day had no bearing upon its successor, and as if each act were unrelated to the acts that are to follow it. They have read neither history nor their own lives. They have failed to learn the first and most obvious lesson of experience. In every successful career there is clearly revealed the close relation between the culmination in some striking achievement and the fidelity, patience, and courage which went before it. No man comes suddenly into any kind of supremacy. Every kind of superiority is the result of a thousand apparently unimportant and insignificant acts. The preparation for a great crisis is very rarely made consciously. It is generally made by the man or woman who is doing the work of the day with the utmost fidelity, without any idea that that fidelity is to find its reward in the possibility of a notable achievement at the end. The experience of life is so adjusted to the development of

character that everything which comes in the shape of opportunity or duty presents a test which there is no possibility of evading. He who meets these tests quietly from day to-day, often without the consciousness that they are tests, is making sure preparation for the time when some great test will suddenly be applied and the quality of the intellectual and moral fiber instantly disclosed. However skeptical men may affect to be, there is no getting away from God in this life. Every day, in every occupation, we are dealing with an invisible power, and the character of our dealing, whether we will or not, is determining the kind of success or the degree of failure that shall come to us. The oft-quoted remark credited to Wellington, that Waterloo was won on the cricket field at Eton, is only a dramatic way of putting the truth that the great victories are not won on the field where they are finally secured, but in a hundred unregarded preliminary trials of strength. Every day is such a trial.—*The Outlook*.

A CLOVER PILLOW.

A pretty novelty is a clover pillow. First make a muslin case the desired size and fill with white clover tops, which have been spread to dry for a few days. Make the cover of fine white linen, and adjustable for easy laundering. Upon the front embroider a graceful bunch of white clover, tinting the lower petals a brownish pink as in the natural flowers. On the rear, work scattered four-leaf clovers. Use Asiatic fillo or Caspian floss.

If unable to do solid embroidery, Asiatic etching silk must be used. The fragrance will last until the next season, when the pillow may be freshly filled. In olden times when perfumes were very expensive, many housewives placed small bunches of white clover in their linen chest.—*Boston Budget*.

JAGLETS: "Who invented work, Bill?"

Raglets: "I doan' know; but he ought to have staid and finished it."—*Truth*.

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JAPAN'S RAILROADS.

There has been much talk about Japan becoming a competitor with more advanced nations in manufacturing and trade. So far the products of that ingenious people have not been of a sufficiently high grade to compete seriously with more advanced nations. Just now an order for nine thousand tons of steel rails for railroads in Japan has been placed with an American firm. This follows a similar order for ten thousand tons. Two locomotives have been ordered from a well known firm here. A gratifying feature of these late purchases is that they were made after open competition with the best European markets. The railroads of Japan are narrow gauge, but the government is contemplating a change, and has a representative in this country studying the whole situation. If the change is made it will mean extensive buying in the way of rolling stock and other material. In that case, American dealers are in a fine position to secure trade from Japan.

JOHNNY: "Tommy Jones don't know how to swim, because his mother don't want him to go near the water."

Mamma: "Well, Tommy is a good boy."

Johnny: "Yes, he'll go to Heaven the first time he falls overboard."—*Exchange*.

A MICHIGAN editor received some verses not long ago with the following note of explanation: "These lines were written fifty years ago by one, who has, for a long time, slept in his grave merely for pastime."

"A MAN should live within his income," says the Manayunk Philosopher; "for he cannot live without it."—*Philadelphia Record*.

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