

THE SABBATH RECORDER.

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BEHIND AND BEFORE.

BY F. L. HOSMER.

QUONE thing I do; the things behind forgetting
And reaching forward to the things before,
Unto the goal, the prize of God's high calling,
Onward I press—said that great soul of yore.

And in the heart, like strains of martial music,
Echo the words of courage, trust and cheer,
The while we stand, half hoping, half regretting,
Between the coming and the parting year.

Behind are joys fair hopes that found fulfilment,
Sweet human fellowships, and many a gain;
Unanswered prayers, burdens of loss and sorrow,
Faces that look no more in ours again.

Before are opportunity and promise,
Fairer fulfilments than the past could know;
New growths of soul, new leadings of the Spirit,
And all the glad surprises God will show.

All we have done, or nobly failed in doing,
All we have been, or bravely striven to be,
Counts for our gain, within us still surviving,
As power and larger possibility.

All, all shall count; the mingled joy and sorrow
To force of finer being rise at last,
From the crude ores in trial's furnace smelted
The image of the perfect life is cast.

Onward I press, the things behind forgetting,
And reaching forward to the things before;
Ring the brave words like strains of martial music,
As we pass through a newly opened door.

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Sabbath Recorder.

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TALENT is defined as a "natural gift, faculty or endowment." But however desirable when it is thought to be wanting, the best possible substitute is hard work. Indeed it is far better to rely upon hard work in conquering difficulties and achieving success, than upon talent.

SINCE Dr. Lewis is now to enter fully into his work in the department of Sabbath Reform, he will have many things to say directly to the readers of the RECORDER. It has therefore been decided to re-open the Sabbath Reform page, in which he will speak with more or less of regularity every week, as his duties and travels will permit. This page can easily be found, as it will usually follow the Contributed Editorials.

WHEN the RECORDER reaches most of its readers this week, the city from which it issues will be all astir with the lively interests of the Tenth Annual Convention of the New Jersey Y. P. S. C. E. The program is elaborate, and ample arrangements have been made for a large gathering, and for a week of earnest Christian Endeavor work. One of the great attractions is the presence and help of Dwight L. Moody, who commenced his work in preliminary meetings on Sunday, October 4, and appears on the program every day until the closing meeting, Friday evening October 9. On that day there will be general denominational rallies at the different churches, for the last session in the afternoon, commencing at 4.45. We may make some report of the meetings in our next issue.

PRESIDENT DAVIS made a brief visit to Plainfield last week in the interests of the University to which he is so faithfully and efficiently devoting himself. He reports a favorable opening of the present school year. All the departments are well organized for good work, and the attendance and grade of scholarship are encouraging. During the vacation Prof. Corliss F. Randolph did excellent work in Allegany and adjoining counties by personal visits among the teachers, school commissioners and young people connected with the public schools, presenting the claims of Alfred University, and urging those who complete their studies in the public schools to avail themselves of the advantages of the University and pursue a thorough college course. Several are now in attendance as the result of his labors, and others are quite sure to follow. We have not yet heard from Milton and Salem, but trust they are meeting with the success they so richly merit.

FREQUENTLY in our exchanges, secular and religious, there are accounts of church brawls and serious troubles. Sometimes questions of finance engender strifes, and sometimes church polity, and not infrequently contentions arise over divided preferences concerning pastors and other church officials. Noth-

ing grieves sincere Christians more than such turmoils. Nothing pleases ungodly men more than church contentions. It seems to afford some sort of vindication of their position in opposition to churches and religion. Individual preferences are often so vehemently pressed and so unyieldingly maintained as to lead to discord and division. The spirit of the gospel is always in the direction of peace. It is better to suffer wrong than to do wrong. After fairly representing our individual choices, if finally overruled by the majority or by those entrusted with responsible interests, a sweet and quiet yielding in the interests of peace is often the most effectual way of cultivating the spirit of Christ in ourselves, and influencing others to do likewise.

NON-RESIDENT MEMBERS.

In the report of the Committee on the State of Religion at our recent Conference, it was stated that there are, according to the statistics from the churches, about 2,000 non-resident members. The Committee recommends that persons who change their residence from the vicinity of one of our churches to that of another, make it a point to transfer their membership accordingly. This recommendation is wise, and if carried out would result in an increase of spiritual interest, influence, and religious enjoyment. There are several excuses frequently rendered for not complying with this generally approved plan.

1. It is sometimes urged that one is not sure his residence in the new field will be permanent, and therefore it will not pay to make the change. It is true that no one is certain of living permanently, or even very long, in any one locality. Unexpected changes may come, or even death itself may remove us. But this fact should induce us to be all the more diligent in making the right change, and putting us in position to receive and do the greatest amount of good while we do stay. The effort to secure a transfer of membership is no serious matter. Both the churches concerned are glad to grant dismissals and receive worthy members. It is their duty and their pleasure to encourage such transfers of membership, and for the sake of the spiritual life of churches and individuals such a transfer has for many years been warmly urged at our Associational and Conference meetings.

2. Another excuse often made for delaying to make the change of membership to correspond with the change of residence is that they ought not to be in too much haste, but wait a few months and get acquainted with the people. So the "few months" are apt to run on to years, and probably they will not feel any more inclined to unite after waiting so long.

3. We mention only one more reason sometimes given, and which we have heard within a few weeks from a person of excellent Christian character, who has lived more than a year in one of our societies, and has never been asked by pastor or people to unite with them. While it may be said that Christians ought not to wait to be solicited, still it is not very common for members to obtrude themselves upon a church under such circumstances, unasked. At all events it is courteous for both pastor and people to be watchful and solicitous for those coming into their midst. Make them feel welcome. Invite them to unite in church relationship, if there are no objections. If all will try to carry out this

sound recommendation of the Committee on the State of Religion, the list of the non-resident members will be radically changed before the next Conference.

DR. LEWIS RESIGNS.

On the evening of Sept. 27, 1896, at a full meeting of the Plainfield church, Dr. Lewis' resignation, as pastor was presented, considered, and accepted. To say that this was done with strong feelings of regret, by both pastor and people, would be the least that could be said. After a successful pastorate of sixteen and a half years there need be no wonder at the strong mutual attachment that exists and the unfeigned sorrow that this relation must be severed. Nothing but the clearest convictions of duty on his part, and the larger interests needing his special attention could have prompted him to resign at this time, or the people to consent to let him go. But duty and the demands of the hour overcame personal preferences, and the people reluctantly yielded. While we say the people reluctantly yielded, it should not be inferred that the Plainfield church are not fully aware of the importance of Sabbath Reform work and in sympathy with the call extended to Dr. Lewis. The part they have already borne in that work is a sufficient guarantee of their interest.

The letter of resignation of Dr. Lewis, and the action of the church are as follows:

To The Seventh-day Baptist Church of Christ of Plainfield:

Dear Brethren:—You are already familiar with the considerations and influences which culminated in the action of the American Sabbath Tract Society at its late annual meeting, and of the resultant "Call" which was extended to me by the Executive Board of that Society, at its meeting on the thirteenth of this month: a call to enter upon the work of Sabbath Reform, under its direction.

I should have forbidden the action which has brought this call to me had I not feared that in so doing I should be evading the largest duty which could come to my hands. If you shall coincide in the idea that such a larger duty is involved, it will give me double strength to undertake a work which seems hopelessly foolish to the world outside, and which, at best, will demand strength and wisdom more than human. I could not think of severing my relations with you for any other form of work, or any duty less large and imperative.

In doing this, I dare not stop to think of my past work, and most pleasant relations with you for more than sixteen years; of the help you have been to me; of the co-operation you have given; of your patience with my mistakes; and your forgiveness of my shortcomings, lest I be unable to write more.

If my personal choices, alone, were considered, I could not write these lines. But I have tried to decide all questions in life in view of the largest duty, and feel that I must now put my choices aside for such a demand on the part of a great, and imperilled truth.

I therefore beg leave to ask for a release from my engagement as your pastor, the same to take effect at your discretion. I leave the time with you, knowing that you understand the exigencies of the work to which I have been called.

Trusting that you will give the matter such consideration as the circumstances demand, I remain, dear brethren and sisters, yours, in the closest of Christian bonds,
A. H. LEWIS.

After fully discussing the matter of the resignation, the church took the following action:

WHEREAS, The Tract Society through its Executive Board has called our pastor, Dr. A. H. Lewis, to give his whole time to the work of Sabbath Reform, and whereas in response to this call, he has to-night asked to be released from his engagement with us, therefore,

Resolved, That yielding with saddened hearts to the view our pastor holds that this is a call to higher duties and larger fields of usefulness, and putting aside our own preferences and choices, we regretfully grant him the release he asks for, and accept his resignation to take effect Oct. 1, 1896.

NEWS AND COMMENTS.

ON the 18th of September, Spain sent 2,500 more troops to Cuba, to aid in prolonging their hopeless cause, and it is said will soon send 40,000 more.

LATER intelligence from the storm-swept region South greatly increases the tale of its sad havoc. More than a hundred people are reported killed. It was especially severe in Florida.

IAN MACLAREN (Rev. John Watson, D. D.), of Liverpool, arrived in New York week before last. He is to deliver the Lyman Beecher Lectures, at Yale, and will also lecture in other places through the country.

THE Yale students who made such an exhibition of intolerance on the occasion of Mr. Bryan's recent visit and campaign speech, were very foolish and their actions are generally condemned by all right minded men.

TWELVE men were poisoned at North Tona-wanda, N. Y., Sept. 30, by eating soup into which the cook had accidentally put "Rough on Rats." Three of the men were not expected to live. The cook was one of the numbered poisoned. He ate freely of the soup.

PRINCETON COLLEGE, N. J., will celebrate its 150th anniversary, October 20-22. This school has become one of the prominent institutions of our country, and now proposes to assume still greater responsibilities. After its celebration it is to be known as Princeton University.

MOUNT HOLYOKE SEMINARY, near Springfield, Mass., was totally destroyed by fire, September 27. The loss is estimated from \$150,000 to \$200,000. None of the 400 students or faculty were injured and most of the students' personal effects were saved. It is thought the fire originated in connection with the laundry.

THE familiar place at the Battery, in New York, known so long as Castle Garden, where the immigrants used to land, is undergoing a great transformation, by being changed into an immense aquarium. Being so close to salt water it is one of the best places in the world for a superior collection. It will be of great advantage to students in ichthyology.

A GREAT hurricane occurred along the Atlantic coast, coming from the West Indies last Tuesday night. Eleven people were killed in Savannah and property destroyed to the amount in value of \$1,000,000. Public buildings in Washington suffered severely, and many private houses were wrecked. The storm and wind also did great damage in Eastern Pennsylvania.

OF Chicago's 1,208,669 people, only 292,669 are of native American stock. The Germans lead with 384,958. The Irish are third, numbering 215,534. Of Bohemians, Poles, and Russians there are 121,534. The Scandinavians number 99,581. Almost every nation, kindred, tongue, and people are represented there. How much they need to hear the gospel in their own tongues whence they were born.

EXPERIMENTS with the horseless carriage are still being made. In the races recently com-

ing off in Providence, R. I., the Electric Motor took the lead of all others in speed, as well as in the ease of management and freedom from the odor present in the use of gasoline or petroleum. These carriages are not yet thrown upon the market for general use, but the prospect is good that they may be in a little time.

WITHIN the past ten years the goods produced by convict labor in the prisons of the United States have fallen off more than \$5,000,000. During this time the number of prisoners has increased from 41,877 to 54,244. This shows nearly 40 per cent less productive value from convict labor in the last decade. The cause of this unfavorable change is found in the passage of laws restricting the manufacture and sale of convict goods.

IT is a remarkable fact that the known population of the world is about what it would be, according to the recognized rules of the increase of our race, dating from the received chronology of Noah, and starting with six persons. A French author has actually made the calculation on the basis of the annual increase of the population of France, and he estimates that the population of the world should be about fourteen hundred millions, which is just about the actual figure, according to the best authorities.

GEN. ROY STONE, who is head of the Government department of road inquiry, at a recent convention of teachers and educators in Buffalo, N. Y., showed the necessity of a more thorough education of the people to the importance of good roads. He said that \$40,000,000 are now expended annually in repairing roads, and as a rule they are not permanently improved. This is an enormous waste. The better way is being seen and adopted in many localities, and the beautiful and economic macadam roads are rendering travel delightful.

THE Cuban insurrection is still unquelled. Spain is constantly losing ground. With her 200,000 troops in Cuba, she has thus far been defeated, and her resources are being exhausted. In the midst of this trouble a formidable rebellion has arisen in the Philippine Islands. This is another of Spain's interests, and with a population several times greater than that of Cuba. These two possessions constitute Spain's remaining resources, outside of her own legitimate country. It does not require very much prophetic wisdom to foretell the approaching doom of this haughty and oppressive power.

MANY people have some traits of character or habits that are said to be in common with great and famous men, and this fact gives them much comfort. Especially is this true in the matter of illegible handwriting. And all such people have an additional case for their encouragement in the late Rev. A. J. Gordon, D. D., whose handwriting was very difficult to read. In his biography, by Mr. Gordon's son, the story is told of his answering some correspondent who wanted to know his views on some eschatological question. He wrote briefly, expressing his regret that he had no time to amplify. Some months later he received another letter saying, "It is certainly fortunate for me that your time was so limited. I have already spent nine weeks in attempting to decipher the handwriting of your note, and am not nearly done yet."

CONTRIBUTED EDITORIALS.

DESPITE the bitterness of spirit, the appeals to prejudice, and the other unwelcome features which characterize the present political campaign, all in all it is the most wholesome and inspiring that we have been permitted to witness since public affairs first claimed our interest, about the time that Garfield rolled up his tremendous majority in 1880. It has not been this year a struggle for spoils—to get in or stay in—to turn the rascals out (and, perchance put others in their places). The issue is clearly defined, and it is an issue of principles.

For years the money question has been compromised or slurred over. It is high time the battle was squarely fought out, whether we shall have the single gold standard, or free coinage of silver as well as gold; whether this free coinage should be by the United States acting independently, or wait for the co-operation of other nations. The platforms which heretofore have been of doubtful interpretation, this year are plain. Mr. Palmer stands squarely upon a gold platform. Mr. McKinley is pledged to do all in his power to secure the free coinage of silver by international agreement, and, pending that argument, to keep the present standard. Mr. Bryan is committed to the free coinage of silver without waiting for "the consent of any other nation on earth." Those who regard a protective tariff as the paramount issue have an opportunity to register their convictions, while those who believe that the prohibition of the liquor traffic should take precedence of everything else just now as a national issue, find a consistent exponent of their belief in Mr. Levering.

It is the intense earnestness which makes this a great campaign. The mass of the people on different sides of the controversy are patriotic. The Lord is not going to let this nation go to wreck while there are so many people of all parties who are straining every nerve to save it. They can not all be right in their opinions. The exact truth can not be in all these platforms. It is not in any of them. But they all aim at it. The people are reading and listening and studying more than ever before, and most of the folded slips which will go into the boxes next November will be honest ballots.

I have friends whom I prize in each of the parties. They differ widely and believe strongly, but, because they all love their country I thank God and take courage. Out of this seething discussion is coming a more earnest and a more intelligent patriotism. The political miasma of corruption has been hovering round our political fireside and sapping the vitality of our institutions. The Lord knows we needed a thunder storm. I can smell the ozone in the air already.

"If I were a man, I would know how I was going to vote," she said. Her eyes flashed with resolution and her chin set with decision. This was pointed at the Western Editor who had just said that he had not decided how he should vote in November. "But it is plain enough how you will vote," she added. Our friend has given us up as an anarchist and a follower of the wicked Mr. —, because we insist that there are too sides to the question. We omit the name of the candidate, because the compliment implied to his cause is too

plain to be published in a non-partisan journal like the SABBATH RECORDER.

But now, really, what would you think of a juryman who should decide the case submitted to him before the evidence is all in? One of his colleagues turns to him and asks him if he does not think the man is guilty, when only half the witnesses have testified. Wait. All the light that he can get will be none too much when human life hangs in the balance. It will be time enough to decide when the decision is required.

We are not at all ashamed of the fact that this question is still an open one with us. We have not the happy faculty of deciding such things off-hand. Some people can settle the most profound and far-reaching questions by simple intuition; but it is not our forte.

We offer our hand to other young men who have not yet allied themselves with either political camp. Be sure you are right before you go ahead. Do not be brow-beaten by ridicule and sneers, nor carried off your intellectual feet by enthusiasm. Take your time and go deep. Read both sides. Take the broad view. And in the meanwhile cast your influence for fair play, courtesy, and a high plane of discussion.

Indecision is one thing. Deliberation is another. The man who desires to master fundamental principles and look at a question in all its bearings will want time. There is only here and there a man who can rise superior to his environment, the public opinion which surrounds him and the interests which affect him, take the far look and see things as they are. But over and over and over again it has been these men who have led the world up to higher ideals and loftier thinking.

NEW-CHURCH DARKNESS ON THE SABBATH.

BY W. C. DALAND, D. D.
(Concluded from last week).

"The law of the Sabbath as set forth in the Assyrian tablets," the writer tells us, "belongs, in all probability, to the primeval, or Adamic era." He then proceeds to the Noachian era. He does not conclude from the silence of the Scriptures that there was no Sabbath, but his language plainly shows that that is the meaning he intends to convey, and when he passes to the Mosaic era he adduces all the usual arguments to try to prove that the Sabbath, as we now understand it, is a new institution, a distinctly Mosaic ordinance of what was, as he seems to think, "previously unknown to the Israelites." The rest of the article is devoted to the consideration of what the Sabbath was to the Jewish people, and the description he gives is in the main a just and true one. The next article is to show the corruption of the Sabbath and the true Sabbath under the New Dispensation. What this is one may gather from what the writer says when speaking of the account of creation. He states that the meaning of the creation narrative, or its "internal sense," is foreign to his purpose to exhibit, but he remarks in passing that "in this matter the teaching of Swedenborg, and of the New Church generally, seems to the writer to be the true key to the right interpretation." So he says, "The true Sabbath is the 'rest of the heart' in which God has 'ended his work,' his spiritual creation, in which all things are 'made new.' Hence the writer of the epistle to the Hebrews says, 'There remaineth a Sabbath (rest) to the people of God.'" If

this is God's Sabbath, man's must be something analagous.

But we need not anticipate the next article. The principal ray of light emitted by the New Church on the subject as set forth in the one before us is that the Sabbath, as we Seventh-day Baptists and the most of people understand it, is an institution new at the time of the Mosaic legislation. The Mosaic Sabbath, with its laws and its historic observance by the Jews, appears to be a reality and not an inward or spiritual grace merely. But the same Scripture that records its enactment for the Jewish people recognizes it as a previously existing institution for the race. It cannot then have been new at Sinai. Nor can it well have been a new enactment,—as one passage in the writer's argument seems to imply,—at the giving of the manna. Every *a priori* consideration is against such an institution's being introduced at such a time, and its enactment then is a mere assumption, of the same kind as the assumption that the introduction of Sunday was one of the things our Lord told his disciples during the forty days after his resurrection. The thought that the Sabbath of the Jews is not essentially the Sabbath of the earlier ages is certainly begotten of the wish that the Sabbath as we know it should be Mosaic and Jewish. The wish is not new, nor is the thought new. The "light" the New Church gives upon the point is of the nature of a conscience-quieter, a sort of twilight gloaming to lull the soul to peace. It is not such as to dazzle the honest Sabbath-keeper with its brightness.

The article as one reads it gives the impression of being written by one who has been uncertain of himself upon this question till the new light of the spiritual sense and the allegorical interpretation of Scripture put him at ease. It will be interesting to note what will be his view in detail of the Sabbath in the New Dispensation. That he has shed no great light upon the early history of the Sabbath or upon the grounds of obligation to observe it is certain. The common reader of the Bible, who pursues a rational (not rationalistic) method of interpretation, not slavishly literal when the sense of Scripture is clearly poetic and figurative, nor on the other hand finding allegory or a mystical sense where none is evident, will not readily be persuaded that the Scripture does not indicate God's will in regard to the Sabbath before the legislative enactments of the Mosaic law. As well might one argue that the worship of one God was not the same before Moses, that there are hints of polytheism in Genesis, and that monotheism is purely Jewish. Let us then look only to a vague inward sense we have of a divine Being! And the obligation is not as Mr. Mellone would put it. To be sure we do not observe the Sabbath as Christians because it was enforced by the laws given to the Jews as Jews. But the whole of Scripture, taken with those laws, is to reveal to us the divine will; and that for the Christian is a law, written on his heart, controlling all his doings from the motive of love rather than fear. We know from the law that God will be worshiped and honored to the exclusion of every other object, and we have this knowledge from other Scripture than the Mosaic law. The case is the same with regard to the Sabbath. It is clear from the account of creation, from the giving of the manna prior to the law as explicitly enacted, from

the beneficent laws for Israel as a people, from the words and example of Christ, from the very passage in the Epistle to the Hebrews which Mr. Mellone cites in a mystical sense (which epistle is the one above all others which should explain the abrogation of the Sabbath in the New Dispensation, if it is not to be observed,) as well as from our own knowledge of man's needs that God instituted the Sabbath as a blessing to man and that it is his divine will that it be observed. And the reason why Sunday is not the Christian Sabbath, and will not satisfy the demands of the truly enlightened conscience, is not because it can be proven beyond a peradventure that the seventh day of the week to-day is one of an unbroken succession from God's Sabbath after creation, "a period of twenty-four hours." If this could be proven, it would not greatly increase the obligation to the devoted Christian, and if the contrary could be proven, it would not materially disturb the Christian Sabbath-keeper.

Two days, and two days only, lay claim to Christian recognition each week. One is the Sabbath, the last day of the weekly cycle, set apart by God in his law and in his providence as a day of rest and worship, possessing the warrant of God's Word, the example and words of our Saviour and his apostles, and expressly excepted in the epistle in which the reasons for the non-observance of Jewish rites are given. It was observed in the primitive church, and has been observed by many Christians ever since. This is the true coin surely. The other day, Sunday, is the counterfeit coin. It was never, so far as can be told, set apart by God at all. It has no authority in Scripture, it has not the sanction of Christ or his apostles, and was never observed as the Sabbath, or as a substitute for it, in the primitive church. It owes its present position only to various acts of church and state, where such have assumed a dominion over the faith of Christians that even the apostles did not claim or exercise. For the Christian to observe the former, is to give honor to God; for him to observe the latter, is for him to ignore the expressed will of God, and give honor not simply to civil and ecclesiastical authority, but to such civil and ecclesiastical authority as in history have been associated with the grossest perversions of our pure religion. The question is not whether the week was determined in ancient times by the phases of the moon, or whether the days of creation were or were not twenty-four hours long. The question is between the honor of our God or the support of ecclesiastical pretensions which have ever been productive of evil, and which dethrone God from his position in the hearts of men. For those who as Baptists claim to be guided by the Word of God in all things, and whose forefathers have suffered for the sake of religious liberty, even in a soft and mystical way to sanction this false authority is to dishonor their confession and to accept that principle which in different times and countries has put pope, king, priest, or parson in the place of God as binding the consciences of Christ's disciples. It will take more than the light emitted from this New Church luminary to show true believers that the latter is the way of duty or right in the sight of God.

KEEP in the sunshine. Both material and spiritual germs of disease thrive most deadly in gloom and damp.

Tract Society Work.

BY A. H. LEWIS.

RECOGNIZING the necessities of the work, the Tract Board and the church at Plainfield have acted promptly in the matter involved in the instruction given at the late annual meeting, and the writer enters upon the duties assigned him with the opening of October. The Board desires to come into close and constant touch with the people, and this column is opened with the expectation that it will be a valuable means of accomplishing so desirable an end.

The Board seeks all possible information at all times, from pastors or others, as to what the people desire from the Board, and what they will do to aid the Board in the work the people have committed to it. We expect that through this column the churches will come to know each other better, and to know more of the work and methods of each, in their support of the Tract Society.

THE conductor of this column will do all he can by way of personal acquaintance with the churches. The important work of editing, which has been and must be one prominent and valuable point of contact with the world, forbids long and continued absence from home. In the work committed to him, he must be quickly and constantly observant of all that passes, especially in the United States, touching the many and changing phases of the Sabbath question. This demands constant access to a large list of "exchanges." Probably he will visit a few churches before winter time, that are so located that they have not come within the circle of the work done last summer in connection with the Associations and the Conference. If this is done, it may delay the new edition of the "Catholic Tract" a few weeks,—a tract much sought, and needed.

I SHALL be thankful to all friends of the cause who will send me items of local news touching the Sabbath question, all forms of it, which may occur in the locality where they live, or which may be published in local papers. If these are duplicated, it would be better than not to have them sent. As widely as I may read, many things will escape my eye, and I want the help of friends to make up for this loss.

FROM time to time there will appear in this column, facts and discussions showing the trend of thought and action outside of our denomination. One great need on the part of Seventh-day Baptists is a wider and more intimate knowledge of what is going on in the broader field of Sabbath Reform. Of course each reader cannot cover the larger field, and we shall aim to help those who watch this column, to get valuable glimpses of what is being done. The Board will publish herein, each month, such items concerning their plans and doings, from the hand of Recording Secretary Titworth, as will inform the people of what is being attempted or accomplished.

BRETHRN, the work is greater than we think, and the possibilities are larger than can be measured. One thing we must settle upon at the beginning. The work God has given us must go forward. We must not sit down to count the hindrances. We must rise up to overcome them. We must not

question as to whether this or that will fail. We must determine that no wise plan or high purpose shall fail. We must not be so anxious to tabulate results that we forget to work with all our might. Duty is ours. Results are God's. Methods are ours. Power to accomplish is his. Planting and watering are ours. The increase is with him.

"Let us then be up and doing
With a heart for any fate.
Still achieving, still pursuing,
Learn to labor, and to wait."

A JUST DISMISSAL.

A case of Sunday law enforcement is reported by the *Wisconsin State Journal* of September 25. A Mr. Bram, of Springfield, Dane County, because the army worms were destroying his oats, worked at harvesting them on Sunday. One of his neighbors, Ambrose Nultner, "a very strict German Catholic," complained to the authorities, and Bram was fined one dollar and costs, before a Justice of the Peace. The circuit court has "dismissed the case." All this is in the right direction. The *Journal* mixes Sabbath and Sunday somewhat—but no worse than many theologians do—in the following comment:

"The District Attorney, no doubt, is prompted to drop the case from the calendar by the following words spoken by the Saviour to the Pharisees of old: 'And it came to pass as he [the Saviour] went into the house of the chief Pharisees to eat bread on the Sabbath-day, that they watched him. And behold there was a certain man before him which had the dropsy. And Jesus answering, spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the Sabbath-day? And they held their peace. And he took him and healed him, and let him go; and answered them saying, Which of you shall have an ass or an ox fallen into the pit, and will not straightway pull him out on the Sabbath-day? And they could not answer him again to these things.'"

Let the cases of arrest and dismissal multiply until the public mind and the courts of justice learn what religious liberty means.

OH, CONSISTENCY!

The *Christian Statesman* is specially given to denouncing Romanism. In its issue of September 26 it discusses the question under this head, "Civil and Religious Liberty Dependent on a Divine Standard of Morals." The main point of the *Statesman's* arraignment is as follows:

To exalt human interpretations of divine law to the place of that law, and to make these interpretations binding upon the conscience as if they were the utterances of God himself, is to give mankind a fallible, conflicting and degraded standard of morals. To claim for such a standard perfect consistency and irrefragability is to make its practical operation still more disastrous. An error or a wrong is in this way perpetuated to the constantly increasing demoralization of individuals and communities.

Our charge against Romanism as a system is that, according to the Scriptural delineation of it, it has sought to change times and laws of divine appointment (Dan. 7: 25) by substituting its own decrees for the ultimate moral standard which God himself has given to men. The divine standard of moral law prescribes one day in seven to be kept as peculiarly a day of rest and worship, holy to the Lord. Romanism multiplies its holy days, and clothes some of them with a sanctity more sacred and scrupulous than that of the Sabbath.

Romanism has degraded the divine law, and by this substitution a deadly blow has been struck at pure morality of life in all official and individual relations, and the very foundations of civil and religious liberty have been assailed."

Tested by the standard it sets up for Romanism, the *Statesman* is doubly condemned. No Romanist can surpass the *Statesman* in putting a purely human interpretation upon the divine law of the Sabbath, and insisting

that this human interpretation is the utterance of God. If Romanist "Has sought to change times and laws of divine appointment," the *Statesman* insists on perpetuating the change of God's divinely-appointed Sabbath without a shadow of authority higher than Romish tradition.

The inconsistency of the *Statesman* is the more apparent when it says, "The divine standard of moral law prescribes one day in seven," etc. This is a perversion of the law which prescribes "the seventh day" and not one day in seven. The *Statesman* will not follow its own interpretation, for it demands the specific "First-day," and it is a fiction in mathematics as well as a false interpretation of the law to say the "One day in seven" is equivalent to the definite seventh day of the week, or the definite "First day of the week." This one-day-in-seven interpretation has been invented as an escape from the plain command of the law.

The *Statesman* is the last one who can safely assail the Romanist in the matter of "changing times and laws." Self-stultification is a prominent factor in every attack which the *Statesman* makes upon the Romanist.

TRACT SOCIETY.

Receipts in September, 1896.

Church, Plainfield, N. J.	\$ 25 25
" Leonardsville, N. Y.	7 37
" Chicago, Ill.	5 60
" " " P. P.	4 00
" " " Dr. Lewis	5 00
Mrs. S. C. Stevens, Alfred, N. Y.	5 00
James Pierce and Lucy M. Hall, Milton, Wis., Dr. Lewis Fund	45 00
M. M. Jones, Boscobel, Wis., Dr. Lewis Fund	1 00
Dr. S. C. Maxson, Utica, N. Y., Dr. Lewis Fund	5 00
Loan, First National Bank, Plainfield	1,000 00
	\$1,103 22

E. & O. E.

J. F. HUBBARD, Treas.

PLAINFIELD, N. J., October 1, 1896.

THE TRAMP PROBLEM.

When some particularly atrocious brutality is perpetrated upon defenseless women or children by the members of the tramp family, it may not occur to sentimental philanthropists who help and feed every beggar who applies, that in a measure they are responsible for the crime. It is this false charity which makes the genus tramp possible. If deliberate idleness were made a crime, and if foolish-hearted people would either take time to investigate the merits of each person applying for aid, or turn him over to the organized charities, the tramp nuisance would soon be abated. The town of Waterville, N. Y., this summer, took hold of the subject in a business-like way. A camp was formed, and lodging and meals were furnished to only such knights of the road as would break stone. In less than a month tramps had vanished from that region, and the town pocketed a profit on stone broken by the gentlemen of leisure before they had recovered from their surprise. Let every municipality in the country pursue a similar course, and these semi-criminals will soon find their way to the penitentiary, or be transformed into honest, self-supporting men.—*Christian Standard*.

WHEN traditionalism has the upper hand it burns its opponents as the Roman Church did John Huss, or annoys them as the Church of England did Robertson of Brighton; when evangelism is strong it clears an open space where men can breathe and see Jesus.—*Ian Maclaren*.

RELIGION can not pass away. Be not disturbed by infidelity. Religion cannot pass away. The burning of a little straw may hide the stars, but the stars are there and will reappear.—*Thomas Carlyle*.

Missions.

FIFTY-FOURTH ANNUAL REPORT

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

(Continued from last week.)

WESTERN ASSOCIATION.

The Rev. M. B. Kelly, Jr., Alfred, N. Y., Missionary Pastor.

Mr. Kelly reports 48 weeks of labor by himself, and by proxy, with the Hornellsville church, as missionary pastor, and as a regular supply for the Hornellsville church; 93 sermons and addresses; average congregations 30 at Hornellsville, and 60 at Hartsville; visits 66.

Mr. Kelly went in the last quarter to Plainfield, N. J., to supply the Seventh-day Baptist church there for four months. The Rev. W. C. Whitford, Alfred, N. Y., took his place as supply at Hartsville and Hornellsville. The spiritual condition of these two churches is good. Interest seems to be increasing, attendance and attention remarkably good. There is a general desire for higher religious experience. At Hartsville one joined the church by baptism. At Hornellsville one has recently begun to keep the Sabbath, and several will soon join the church by baptism. The Rev. A. Lawrence, Hebron, Pa., Missionary Pastor.

Mr. Lawrence reports 30 weeks of labor with the Hebron and Hebron Centre churches, and at the Pine Grove preaching station; 89 sermons and addresses; congregations 20 to 60; prayer meetings 33; visits 52; 30 Seventh-day Baptist families; 78 resident church members; 2 Bible-schools.

The interest in all the meetings of the church is fair, and taking all things into consideration there is a more healthful religious state in the churches. The financial condition of the churches is not as good as it was because of hard times, people in debt, and poor market for produce, so they do not as able to support or help support a pastor. Mr. Lawrence closed his labors with these churches Feb. 1, 1896, and took charge of the Richburg Seventh-day Baptist church, Richburg, N. Y.

The Rev. H. L. Jones, Wellsville, N. Y., Missionary Pastor.

An appropriation was voted to the Wellsville church for the year 1896, to aid it in the support of a pastor, but not to the Scio church, as it made no application for an appropriation. Mr. Jones has served both churches as pastor during the year faithfully, and his ministrations have been very much appreciated and enjoyed. Attendance upon the services has been good, and a growing interest is manifest in church and denominational lines of work.

NORTH-WESTERN ASSOCIATION.

The Rev. D. Burdett Coon, Berlin, Wis., Missionary and Pastor.

Mr. Coon reports 50 weeks of work as pastor of the Berlin church and as missionary on the Wisconsin field, preaching at Marquette, Coloma, Fish Lake, Davis Corners, and other places; sermons and addresses 93; average congregations 31; prayer meetings 28; visits 554; 2,989 pages of tracts and 88 papers distributed; additions 2 by baptism and 1 by letter; 19 Seventh-day Baptist families; 55 resident church members; 2 Bible-schools.

Mr. Coon's field is too large for one to look after. His appointments are too far apart for him to do satisfactory work in a place. At Adams Centre, Wis., he held a short series

of meetings, resulting in the reclaiming of some, the encouragement of others, and the organization of a prayer meeting. He and Bro. S. H. Babcock of Walworth, Wis., held a series of meetings at Fish Lake, which resulted in an addition of three to the Coloma church. He has visited Marquette once a month, and the interest there remains about the same as last year. There are many First-day young people in Marquette, who are interested in his work. If he could do two or three times as much work there as he is now doing, he could hope for good results in that place. The Berlin church is in a fairly good spiritual condition. Bro. E. A. Witter, pastor of the Albion church, Wis., worked nobly there two weeks last December, with good results, but a stronger and deeper work is needed. The alternate Sunday night meetings in the Berlin church have been continued the same as last year, with increasing interest. The great need of the Berlin church, in order to secure the best results, is to have a settled pastor for at least two-thirds of the time. The missionary on the Wisconsin field has to scatter his efforts over so wide a territory, under the present methods of work, that much better results would be realized, if a missionary pastor were located at Coloma Station to look after the Coloma church, and our interests at Fish Lake and in Adams County; and another located at Berlin, to care for the interests in that section. There is work enough on this field for a strong evangelist for six months, and much permanent good might be accomplished. He has visited Glen Beulah once during the year, and has traveled 2,500 miles with horse and buggy on his field. Mr. Coon has been, and is, an energetic, faithful worker, and is accomplishing good results on his large field.

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

Mr. Crofoot has labored a full year with the New Auburn church, and at Sumpter and Trenton, Minn.; has given 95 sermons; congregations 33 to 46; prayer meetings 44; visits 173; pages of tracts distributed 1,557 and 96 papers, additions 1 by baptism; Seventh-day Baptist families 14; resident church members, 41; Bible-schools 1.

Mr. Crofoot writes that the members of the church as a rule are faithful, and the Sabbath services are well attended. One has been added to the church during the year by baptism. The smallness of our numbers sometimes makes us discouraged, but our strength is in the Lord. The Sabbath-school and the Christian Endeavor Society are maintained with a good degree of interest.

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

Mr. Socwell reports a full year of labor with the churches at Welton, Carlton, and Grand Junction, and as general missionary at various points in Iowa. He preached 116 sermons; congregations 30 to 200; prayer meetings 63; visits 430; pages of tracts distributed 9,656; additions 2 by baptism, 5 by letter or experience; 50 Seventh-day Baptist families; 166 resident church members; 3 Bible-schools.

Mr. Socwell writes that the year covered by the above statistical report has been one of anxiety, hope, and constant toil, but the statistics do not fully represent what has been accomplished during the year. The work at Welton and Grand Junction continues very much the same as in past years. There is

very little opportunity for increasing our membership at either place, except it comes from the outside world, since almost all our own people are already members. Prejudice against Sabbath truth prevents First-day people who live near us from identifying themselves with us. The church at Grand Junction is constantly growing, by people moving there from other localities, and if this should continue the school-house where we hold our services will not accommodate us. The interest at both Welton and Grand Junction is good. While these two points have been the chief places of labor during the year, general labor has been performed at Cedar Rapids, Marion, Shellsbury, Cedar Falls, Garwin, Shell Rock, Gowrie, Carroll, Dow City, Arian, Rippey, Perry, Dedham, State Centre, De Moines and Knoxville. Aside from these places, we have isolated Seventh-day Baptists residing in Iowa City, Zearing, St. Anthony, Marshalltown, Eagle Grove, Sioux City, Woodward, Liberty, Dubuque, Adel, Plover, and Greenfield, where he has not been permitted to bestow labor during the year. At Dedham he held evening meetings in the M. E. church for a week, at the request of the pastor, and had his hearty co-operation during the time. Recently he has been asked to return and hold meetings in the same place, which he hopes to do in the near future.

In last January he spent nearly three weeks in North Loup, Neb., in Sabbath Reform and evangelistic work. Since then quite a number who attended these meetings have embraced the Sabbath; altogether some twelve united with the church who formerly observed Sunday. In March he returned to North Loup, under the direction of the Evangelistic Committee of the Missionary Board, and spent four weeks in evangelistic work with Pastor J. H. Hurley. During these meetings over forty professed conversion, and between twenty and thirty united with the church. During the year he delivered a course of sermons upon the Sabbath question at Welton and at Grand Junction, which were well attended, and which strengthened our own people in Sabbath truth and set others to thinking about it. A new and special interest has sprung up during the year at Carroll, Dow City, and Perry, where at least six persons have embraced the Sabbath, and many others are deeply concerned over the question. Two persons at State Centre have come to us of their own accord, and are letting their light shine in that part of the state. Altogether our prospects as a people on the Iowa field are brighter than at any time in the past, and there are great things in store for us, if we do our part well.

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

Mr. Wheeler reports full year's labor with the Boulder church, and at Calhan and Denver as occasional preaching stations; sermons 68; average congregations 50; prayer meetings 50; visits 70; distributed pages of tracts 555; papers 125; added to the church 12 by baptism, and 10 by letter and experience; 1 Bible-school. He writes:

The year has been one of anxious work. In taking a review of it there is much cause for encouragement. One year ago a serious financial question was at hand. A heavy debt for our church building was upon us. That debt is now cancelled. The surroundings of the building, and some work on the building itself outside, call for more than can be

raised here at present. But every little while some friend knowing the circumstances helps us, and so little by little the improvement and the final completion and furnishing go on. The revival effort in our church, conducted by Bro. Geo. W. Hills, was quite satisfactory. There were added to the church 12 by baptism, and 9 by letter and verbal statement. Altogether the year has been attended with good results. We have reason to thank God and take courage. Our young people are doing finely. The Junior Endeavor Society was organized this spring, and is kept up with interest. The Senior Society is getting into the work with more earnestness. As a society we are recognized among the working spiritual forces of the city. There is this for us to do: to keep up steadily, surely and earnestly to our work, and all will be well. It takes time to grow a church after it is planted. Let none of us get weary in well doing.

The Rev. D. K. Davis, Smythe, So. Dak., Missionary Pastor.

Mr. Davis has given five months of labor with the Pleasant Grove church and at Galla, a preaching station; 27 sermons; average congregations 40; prayer meetings 18; visits 32.

He reports the attendance at the Sabbath services good and regular. The Bible-school, the Christian Endeavor Society, and the Ladies' Aid Society, were active and doing good work. Mr. Davis, after faithfully serving the Pleasant Grove church for several years, closed his labors with it Dec. 1, 1895, and moved to Milton, Wis. The church has no pastor at present, but has been much revived of late by the gospel tent work conducted there by Rev. G. W. Hills, receiving seven to its membership by baptism. Regular Sabbath services and the Bible-school and Young People's meeting are kept up by the members.

The Rev. W. D. Burdick, Jackson Centre, Ohio, Missionary Pastor.

Mr. Burdick reports 47 weeks of labor on the Stokes field, Ohio; 24 sermons; congregations 50 to 75; prayer meetings 24; visits 118; 1,115 pages of tracts and 141 papers distributed; additions 4 by baptism.

Mr. Burdick is pastor of the Jackson Centre church. He drives ten miles every Sabbath afternoon to Stokes to preach and look after our interests there. Under the labors of the Rev. L. C. Randolph and the Rev. L. D. Seager in November and December, 1895, a precious revival was experienced in the little church, the membership being greatly revived, and four were added by baptism, two became converts to the Sabbath, and others were studying the Sabbath question.

RESTRICTED COMMUNION.

BY REV. A. MCLEARN, D. D.

There are but few questions that have agitated the Christian world more, and led to deeper prejudices than that of restricted communion. There are but few subjects, in the defence of which their advocates have differed more widely than in this aggravated, and aggravating question. There must be some good reason for the deep-seated prejudice and bitter opposition on the part of those who oppose restricted communion, even among the membership of the churches which practice it. Indeed, there is a strange incongruity between the denominations who practice and oppose it. I do not refer here to the Pedo-Baptist churches as opposed to Bap-

tists in respect to this question, so much as to Baptists opposed to Baptists. In the United States and British Provinces the Regular or Calvinistic Baptists observe restricted communion, and the Free-will Baptists open communion. But in Great Britain, the matter is exactly reversed. There, Calvinistic Baptists practice open communion, while the Free-will Baptists are firm advocates of restricted communion. So it is quite manifest there is no harmony among the same denominations in regard to this subject. In the matter of baptism by immersion and the Seventh-day Sabbath, there is a general concession on the part of the more intelligent portion of Christendom, that the advocates of these doctrines have the letter of the Scriptures at least in their favor. But in respect to restricted communion, the strongest opponents are found among the most intelligent people, and their opposition increases with their years. Now, in view of these facts, is it not the part of wisdom for us as a denomination to carefully and prayerfully consider this matter in the light of God's Word, and so place ourselves in relation to this subject as well as all others, as to compel the conviction on the part of the world of mankind that we are *Bible Christians*? The position of those who advocate restricted communion, to the writer, seems indefensible, so far as consistency and scriptural authority are concerned. The common argument in favor of this dogma is, that "baptism is the door into the church," and that as baptism is the immersion of the candidate in water, no person can properly enter the church who has not been immersed. And, farther, that as the eucharist is "a church ordinance," no person who has not been properly inducted into the church is entitled to a place at the Lord's table. And strange as it may seem, this is the position taken by Seventh-day Baptists, while they refuse to commune with First-day Baptists, who have met all these requirements. This only shows that the whole matter is illogical, inconsistent and unscriptural. This whole argument, if argument it may be called, is the mere echo of hoary tradition. There is not a hint in support of it from the first line of the gospel of Matthew to the last of Revelation. And yet the advocates of this dogma continue to reiterate with a zeal and confidence worthy of the truth. If we should ask one of these brethren to give us scriptural authority for the Seventh-day Sabbath, the inspiration of the Scriptures, the new birth or salvation through Jesus Christ alone, how readily would he comply with our request. And why? Simply because he would only have to open his Bible to do so. But when we ask for his authority for restricted communion, he has to go into a labored argument on traditional premises. If God's Word authorizes restricted communion, it is easy to find chapter and verse in support of it. But is there a single passage, properly construed, in favor of this practice? If so, no one will be more happy in the discovery than the author of this article. Let us now consider some of the arguments in favor of restricted communion.

1st. "Baptism is the door into the church." On what authority does this statement rest? To test the soundness of this declaration, permit the use of an illustration. Supposing that one of our evangelists the present autumn should go into a community where

there are no Christian people, and God should bless his labors in the conversion of an hundred or more souls. They all give satisfactory evidence of a change of heart and a desire to live a new life, and the major part of them desire to be baptized by immersion. Having no good reason to deny this blessed privilege, he baptizes some 80 or 90 rejoicing souls. Now, into what does he baptize them? "Into the church," say the advocates of restricted communion. Well, now, for the proof. There may not be a Seventh-day Baptist church within 50 miles of the place. And this would by no means be an unusual occurrence. What church were they baptized into? He could not baptize them into a church where no church existed. He could not baptize them into any church in the denomination without the consent of the church. Now they are all baptized Christians, and Seventh-day Baptists in sentiment. Where are they? In the church? If so, what church? There has been no church yet organized, and, of course, they could not be in the church before it was constituted. Where now, is the authority for the declaration that "baptism is the door into the church"? We answer, it is not in the Word of God.

Now, the next thing in order, would be to organize these baptized converts of harmonious views into a corporate body, called a church for the purpose of mutual aid and more efficient work in the vineyard of the Lord. Were they baptized into the church? No! They were baptized into "the name of the Father, the Son, and the Holy Spirit." They were organized after that into a corporate body for reasons already stated.

Now, if this would not be in order, we should like for some sensible man to point it out. If it would be in order in this case, it would be so in every case. Indeed, this practice is acknowledged by all churches; for wherever a pastor baptizes candidates, he invariably receives them into the body by the right hand of fellowship, and in many cases by laying on of the hands, which plainly shows that this is considered the proper means of entering the church.

2d. The next argument in favor of this practice is, that "the eucharist is a church ordinance," and consequently, every church has the right to say who shall or shall not partake of the Supper. This, we consider, is as indefensible as the first argument. If the friends of restricted communion claim that the Lord's Supper is a church ordinance, they practically exalt the church or corporate relation above that of the Christian. They refuse to commune with those persons whom they acknowledge to be pure minded and godly people, not because they are not Christians, but because they have not been baptized, or because they do not keep the Sabbath according to their standard of truth. And while they refuse to commune with them, they do not hesitate to invite them into their desks and sit with delight and profit, as these devoted servants of God unfold the truth. They also kneel with them at the mercy-seat and are led up to God in prayer by the person or persons with whom, the next hour, they refuse to commune. If preaching the gospel and prayer are not as sacred privileges as communing, I fail to see the difference.

(Concluded next week.)

BRIGHTEN another's path and thine own will be the fairer.

Woman's Work.

LOVE COUNTETH, NOT THE COST.

There is an ancient story simply told,
As ever were the holy things of old,
Of one who served through many a toiling year
To earn at last the joy he held most dear;
A weary term, to others strangely lost.
What mattered it? Love counteth not the cost.

This, then, of man—and what, dear Lord, of thee,
Bowed in the midnight of Gethsemane—
Come from those regions infinite with peace,
To buy with such a price the world's release?
Thy voice descends, through ages tempest-tossed,
"What matters it? Love counteth not the cost."

O Christ, Redeemer, Master! I who stand
Beneath the pressure of thy gracious hand—
What is the service thou would'st have from me?
What is the burden to be borne for thee?
I, too, would say, though care and fear exhaust,
"What matters it? Love counteth not the cost."

—Mission Studies.

To the Benevolent Societies:

THE first quarterly report to your Associational Secretary will be due October 31. Please make out the blank as promptly and fully as possible, giving name of society, number of members, amount of money paid to the Woman's Board during the quarter, and especially report all your work done for the home church, or for local charity, and in closing, add each time the name and address of the secretary. We trust our women will work with the enthusiasm and earnestness of last Conference year, and receive abundant blessings from the Master.

Yours in the service,
MRS. ALBERT WHITFORD, *Cor. Sec.*

A VERY hopeful work is being carried on by the London Mission among the women of Benares. On the staff of workers there are 5 Christian teachers of schools, 3 zenana teachers, 3 Bible women, and 9 non-Christian teachers. Four large schools for girls are carried on; and during the year 202 zenanas were visited, 150 pupils in these being taught to read, while 780 others have the Bible regularly read to them. In addition to this, in Benares itself a similar work is being carried on among the surrounding villages. "The other day," writes Mrs. Parker, "when we were preaching near Mangari, one woman with a bright earnest face said, 'Oh, tell us again who he was, and tell us slowly, for we forget so soon!' I wish my friends in England could have seen those ignorant women's faces as they tried for the first time to grasp the idea of a Saviour who could save them."

FROM WESTERLY.

My Dear Mrs. Rogers:

Your request for some account of our society's doings for the season of 1895-6, has been some time waiting for a reply, various matters having contributed to the delay of answering. Now that the time for opening our sessions is so near, it seemed a good time to report.

Perhaps it is well to say that this society has a two-fold object in existing—to promote social intercourse among our own people, and to do benevolent work of any or all kinds that come to our hands.

Our plan is to hold fortnightly meetings, with a supper, to which all are cordially welcomed, ten cents being charged for the supper, which gives a small fund for charitable work.

Our experience has been that it is better to have suppers, for it is noticeable at almost any gathering, if conversation lags and grows common-place, the moment the banquet is served wit and humor revive. A

church social is no exception to the general rule.

Last winter we held fourteen socials. One of the most successful, perhaps, was given by the gentlemen. A committee of five, with Mr. I. B. Crandall as chairman, had everything their own way. A good-sized black-board did duty as a dainty menu card. The parlors were gorgeously decorated with advertising chromos of various kinds.

When supper was announced, the gentlemen, in white caps and aprons, marched into the dining-room to the time of a waiter's song, which contained a list of the good things that awaited us. No lady was allowed in the kitchen under penalty of a fine, which was increased with every succeeding offense.

All present pronounced the whole affair a grand success, and the financial results were satisfactory, as a neat little sum was added to our treasury.

Not as much money was made last year as has been in some years, but we have nothing to complain of financially.

In benevolent work we did "what we could," keeping up all our regular contributions to the various branches of denominational work, which is nearly one hundred dollars, and in home work more than twice that amount.

We have had our successes and our joys; we have also had our trials and our sorrows. To lose from our membership our pastor and his wife, was to all a source of deep regret, but we wish them God-speed and hope for them the opening of broader and higher paths of usefulness.

Since the close of our last year's sessions death has visited us. Leaving us with a grief still fresh in our hearts and too tender for words, one of our number has passed through the golden portal to walk evermore "the streets of the City Immortal."

In closing this perhaps already too long report, it is a pleasure to say that among our membership the utmost harmony and good fellowship prevails, and though we are very far from perfection, we mean always to put in view the highest standards both of Christian living and Christian work.

Yours in His Name,
SECRETARY.

SEPTEMBER 13, 1896.

INFLUENCE.

"Thou hast an influence, God gave it thee,
And on it stamped eternity."

Do we, can we, realize the far-reaching power of influence, let us study ever so hard and strive to know how the power of a little word may be the guiding star of mortal man?

We see a brother cast down, troubles seem to blot out everything but darkness; let a kind word be spoken, with a hearty grasp of the hand, how quickly we see a break in the clouds, with a heart to go forward realizing that Influence is God-given, we see that brother with renewed zeal start to do likewise to be a helper in life's journey. Often in the still hour of night, while musing on childhood and youthful hours (now gone forever), we remember some motto, some encouraging word of a teacher whose influence has helped us on to noble aspirations, ever urging us on to work for the uplifting of mankind.

Who can tell where the influence of a Washington, a Lincoln, or a Garfield shall end? How their noble examples stand amidst the breakers of life, their names will shine brighter

and a halo of glory shall shine around them when the names of an Ingersoll and Paine shall rot in oblivion.

If our influence does not tend to uplift, it just as surely tends down, down to perdition. There is no neutral ground where man has power to stand.

May we use our utmost endeavors to extend our influence for Christ and the church, trying to feel the whole world is kin and we live for good.

I. A. C.

FARINA, Sept. 8, 1896.

DO YOU KNOW?

That New York City contains over three thousand physicians to attend to its one million and a half of people?

That in heathen lands there is one medical missionary to three millions, or twice the population of New York?

That these suffering millions are made like yourself—by the same father,—and have nerves so they can feel?

That their doctors generally increase their sufferings by their ignorance of anatomy, disease and its cures?

That the witch doctor's business is not to cure disease, but to find out who bewitched the sick one?

That when one such is found out, he is made to drink poison prepared by the doctor who discovered him? If the victim dies, the doctor is right; if he does not—well, that is the doctor's fault—he mixed the draught.

That Bishop William Taylor saw a father kill his little daughter because his wife, the child's mother, was dying? The only reason why the father believed the child had bewitched her mother was, she squinted.

That in India mothers are kept without food for four days after maternity, and left to lie on the hard floor?

That, whatever question arises as to the future of the heathen, there can be none as to their present terrible need and suffering?

That he who went about doing good "healed them all," and told them of a home where "there should be no more pain?"

That he opened the door to that home with his pierced hand, at the price of his life's blood?

That he first sent out twelve, and then seventy, to do two things, "Heal the sick and preach the gospel?"

That he told the story of the good Samaritan, commending his pity for the wounded man, and rebuking the passers by?

That medical aid has removed prejudice, established confidence, and opened doors previously closed to the gospel?

That many missionaries, or members of their families, have perished for lack of medical knowledge or aid in time of need?—*Medical Missionary Record.*

WHEN Christ becomes so close a friend that we are ready, even in our times of discouragement to act upon his bare word, as Peter did when he had toiled all night and taken nothing and yet could say, "Nevertheless at thy word I will let down the net," our prayers are not likely to return to us without sufficient answer. Acquaintance with God is the true preliminary of successful prayer. It comes from living with God rather than from study, however deep or long. Those who live with him become partakers of his purpose and learn to ask according to his will. This power in prayer is the possession of the friends of God like Abraham and Elijah, neither of whom seem to have been users of books. Of all prayers, therefore, the safest and most fruitful for a beginner must ever be the prayer that God would reveal himself to us through Christ.

Home News.

New York.

DE RUYTER.—It is just ten years ago to-day since we moved to DeRuyter, and the busy years have been filled with labors, cares and joys. God has been very good and the people very kind and helpful, and for all these we praise his holy name.

Many of the beloved fathers and mothers have gone on to their reward, and we miss them in our councils and in our work, but others and younger ones are coming on to take their places. Especially do we miss Dea. J. B. Wells, but we believe God is raising up someone to take his place and fill his office.

Our congregation is noted for the number of young married people who are getting homes of their own, and doing a good work in church and society. A very encouraging feature is the increasing number of children who attend our church and Sabbath-school.

Rev. L. M. Cottrell has not been with us for several Sabbaths, having arranged to supply the Otselic church since Rev. Perie R. Burdick resigned. She and her husband move, in a few days, to Garwin, Iowa, where he enters the pastorate for which his many years of study amply fit him.

We have not had regular meetings at Cuyler Hill this summer, but we hope that Rev. O. S. Mills may be able to supply them.

And so the good work goes on in Central New York.

L. R. S.

OCTOBER 1, 1896.

WEST EDMESTON.—We hope a word from West Edmeston will be acceptable. We arrived here on the 3d of this month, and were heartily and kindly received by the good people of the place. About the first thing they did to show their interest in the preacher and family was to make a "pound party," which amounted to nearly \$17 in cash and valuables. This of course, made us feel quite at home.

They have a neat church building and an interesting Sabbath-school. On Tuesday night last the Sabbath-school gave an entertainment which netted about \$8. The prayer meetings on Friday evening, thus far, have been fairly well attended and interesting. There seems, we are happy to say, a desire and prayer that reviving grace may come, and souls may be saved, which we trust may be realized. We are glad also to note the good effects of the evangelistic efforts of Bro. E. B. Saunders, while here over a year ago. The writer will fill regular appointments at South Brookfield on Sunday evenings, on account of Rev. C. A. Burdick leaving Brookfield to attend school for some months in New York City. We are pleased with the appearance of this country, and hope spiritual blessings will beautify it as largely as nature has done.

M. HARRY.

SEPTEMBER 24, 1896.

California.

LAKE VIEW.—Thinking perhaps those who have interests in the colony lands and people would be pleased with some knowledge of the condition of affairs here as a corporation, it is thought best to publish the last annual statement of its affairs, which please notice in another place in this issue of the RECORDER.

The colonists are pioneers, in the sense that they have to begin with new ground and work up from it. True we don't have to cut down trees in order to clear space for growing crops. I don't know but we would like a

small chance of that kind long enough to get a little fuel, but we have to dig for water, which is the most essential matter toward success, we find.

Those who have come here for health find it. It is a delightful climate, but climate isn't everything, and we can't live on it alone; but by the aid of new strength obtained through the mild and bracing atmosphere, one can accomplish something in the way toward the essentials of living.

We can't talk crops, because we have none; not that California is generally in that condition, but we are reaching toward a condition of crop growing, in planting trees, etc., for fruiting. With us now, it is "let patience have her perfect work," and a faith in what may be.

T.

AN AUTUMN MORNING.

BY MRS. C. M. LEWIS.

O the beauty of the morning!
O the music of the breeze!
How it sways the graceful elms,
Showering down their tinted leaves.

Carpeting the browning greensward
With a dainty robe of gold,
Shimmering in the morning sunlight
With beauty, more than can be told.

Just beyond the crimson maples
Fling their wealth of beauty down,
Mingling in a rich mosaic
With scarlet, gold, and russet brown.

Down beside the wimpling water
Are tall and graceful willows seen;
Tossing up in billowy beauty
All their wealth of silvery sheen.

While along the mossy banks,
Wind-swept purple asters nod;
And just beyond, with swaying plume,
Towers the stately golden-rod.

Rich the glow on hill and valley
Gleaming through the purple haze,—
O, the joy, the joy of living
In these bright autumnal days.

NATHAN L. COON.

A life of loyal, unswerving devotion to principle, one which stands firmly by an unpopular truth, although it must, perchance, stand comparatively alone, deserves at its close something more than a passing notice, and we wish to present to the readers of the RECORDER the following tribute to the memory of one who, amid many temptations, maintained his loyalty and devotion to the Sabbath of Jehovah.

Nathan L. Coon, M. D., son of George and Electa Coon, was born in Independence, N. Y. (now Andover), February 23, 1822, and died at Oroville, Cal., July 6, 1896. His parents moved to Rensselaer County when he was a small child, but returned to Alfred, Allegany County, in 1834. He was a student at Alfred Academy when Eld. Irish stood at the head of that intellectual nursery, and by close application to study he laid the foundation for the broader culture which he afterward acquired. In 1839, he removed to Wisconsin and while there spent some two years at Milton Academy. After taking a professional course of study at Rush Medical College, Chicago, he entered upon the profession which he had chosen, and became a successful physician, continuing his medical practice till within a few years of his death. He made a public profession of religion while living at Alfred and united with the church. He was a member of the Milton Seventh-day Baptist church at the time of his death. In pursuing his professional work he was always a conscientious Seventh-day Baptist, and although often widely separated from those of like faith, he never swerved from his allegiance to God's

holy Sabbath. He took the SABBATH RECORDER till the time of his death, and greatly enjoyed reading it.

In 1843, Dr. Coon was married to Miss Sarah Ann M. Hancock, a daughter of Capt. John Hancock, of Illinois, who died at Milton, Wis., in August, 1847, leaving to her bereaved husband a little daughter, Josie, 18 months old. In 1872, he removed to California, where the remainder of his life was spent. In 1883, he was married to Mrs. Dell Glover, a lady of rare worth, who made his later years bright with her cheerful, loving presence. The later years of his life were devoted to fruit raising, in which he was very successful. He left a beautiful home, where oranges, lemons, figs and peaches mingled with cherries, prunes, plums, etc., all growing luxuriantly together, making a landscape of rare beauty.

The Dr. had been in feeble health for the last three years of his life, and had suffered several severe sick spells during the time. The months of March and April last he spent with his daughter, Mrs. Josie Hopper, at Yountville, Cal., and returned to his home in May, feeling much improved in health. The extreme heat of summer, however, exhausted his vital forces, and he became very weak. On July 6, he was dressed as usual, but complained of the heat, and about four o'clock lay down to rest. His devoted wife sat fanning him, when a neighbor in passing called to enquire after his health. The Dr. extended his hand to shake hands with him, and expired almost immediately, without pain or struggle. Only a lifting of the eyes heavenward, as if to meet the eye of the Lord whom he loved and served, one little gasping breath, and the spirit passed to the heavenly rest. Mrs. Coon would have been entirely alone with him, only for the providential presence of the kind neighbor who had called.

We quote the following paragraph from the letter of his daughter which brought the news of his death and the circumstances attending it: "I went up immediately upon receiving the dispatch, and yesterday we brought him here to Yountville and buried him, in the spot he himself had selected in our own plot, and where I shall eventually sleep by his side. His step-daughter, Mrs. Josie Woodford, has been a loving, helpful daughter. God bless her and her mother. They have laid him away beautifully, and never were wife and daughter more loving, patient and kind than they both have been."

We will surely be pardoned for giving publicity to this loving meed of praise and appreciation. Thus ended the long and useful life of Dr. Nathan Coon. He was a brother of Rev. A. W. Coon, of Alfred, N. Y.

MRS. C. M. L.

THE best example of self-denying liberality in the Bible is recorded of woman. The best example of loving service in the Bible is recorded of woman. The best example of conquering prayer in the Bible is recorded of woman. The gift was a widow's mite; the service was the anointing of Jesus with a box of ointment; the prayer was a mother's prayer for a daughter possessed with a devil. Jesus never let fall such words of royal commendation as concerning these three women. Of the poor widow he said, "She has cast in more than they all." Of Mary he said, "She hath done what she could." And to the Canaanitish mother he said, "O woman, great is thy faith! Be it unto thee even as thou wilt."—*Dr. Herrick Johnson.*

Young People's Work

PRESIDENT'S LETTER.

Dear Young People:

Two days at home, and then the yearly meeting at Garwin, Iowa, where union gospel meetings have been in progress for two weeks. The interest has been growing from the first. Sunday nights twice we have united the three churches and had crowded houses. This week the hall was packed beyond its capacity. Christians were there to work, and some started by rising for prayers and some spoke for the first time. I preached in the morning at the Christian church; at three o'clock in the afternoon about one hundred men and boys were in attendance at the men's meeting. This was one of the best meetings, for the first, I have ever held. One of the merchants of Garwin, W. S. Belknap, was appointed chairman. The greater share of those present took part in the meeting. A committee of five was appointed to report at the meeting adjourned for one week on prospects for a reading-room, etc. At 3.30 the ladies held a woman's meeting at the Christian church. This was also largely attended, and a good interest was manifested. Here we also held a Young People's meeting from 6.30 to 7.30. Two good days for Garwin—Sabbath and Sunday. The young people of our society met Sabbath afternoon at three o'clock and reorganized the Christian Endeavor Society with thirty members, and Miss Bertha Davis corresponding secretary. There are not very many young people left here, but about thirty children growing up, belonging to our society. Our church has already received a great blessing, and still there are others for whom we are praying. We need your prayer.

E. B. SAUNDERS.

GARWIN, Iowa.

THE JUNIOR SOCIETY AS A MEANS OF DEVELOPING CHRISTIAN CHARACTER.*

BY JESSIE M. MAYNE.

Childhood is the period of the formation of Christian character. Then is the mind more receptive and pliable, and the child is influenced for good or bad, according to his surroundings. The Roman church says, give them a child until it is eight years of age and they will make a Catholic of him for life. If, then, the character of a man or woman is so dependent upon their early teaching, how important that this training should be most prayerfully and thoughtfully given. "Train up a child in the way he should go, and when it is old, he will not depart from it." Then God, himself, has bidden us to train up a child in the way he should go, and promised when he is old, he will not depart from it. Early instil virtue into a child's mind, and though it may seem extinguished for a while, by the cares of the world, it generally breaks out again as soon as the man is brought to himself. The fire may be covered and overlaid, but cannot be entirely quenched and smothered.

We know that if the sapling is bent or cut, the scared and crooked tree will tell the story for centuries to come, but on the other hand, if the sapling is carefully nurtured and pruned, there will stand a tree whose beauty and symmetry will give pleasure for many years. John Milton has said: "The childhood shows the man, as morning shows the day."

*Read at the Young People's Session of the General Conference at Alfred, 1896.

We want true-hearted, whole-hearted men and women, therefore the children must be brought up in this manner.

We have seen the necessity of a child's being reared for Christian work, and now the question arises by what means may this best be accomplished? I think the most satisfactory answer is found in the methods of the Junior Endeavor Society. Here they are systematically taught to study God's Book and to work for Christ. As in the public schools they are taught the sciences and mathematics, so the Junior Society teaches the gospel truth, using the Bible for a text book. I believe the Sabbath-school is a grand means for developing Christian character, and, indeed, the Sabbath-school and Junior Society are so closely related as to make it almost impossible to distinguish between the two, but the Junior does more to put into actual practice the truths taught in the Sabbath-school. Any one has but to visit one of the meetings, listen to their prayers, which show their implicit trust and love for the Saviour, hear their testimonies and note the willingness with which each one takes his part, to be convinced of the way in which they are going.

We are commanded to put on the whole armor of God, and the Bible verses which are learned in Junior will prove a sword with which many a foe can be vanquished. The children are also trained for systematic giving, trying to find a means of bringing comfort and cheer to those less fortunate than themselves, and informed concerning missions, especially those of their own denomination, and, by the way, there is no department which appears to interest and fascinate the children as much as the missionary. Children are active little people and always ready and anxious to do something. It does not seem to me that these teachings of the Junior Endeavor Society to speak, give and do for Jesus, could do otherwise than develop a strong Christian character in the children, and could but have an influence on those about them.

I know that in one of our Western towns, a man, who professed to be an atheist, lay apparently at death's door. During his illness the Junior Society sent him flowers, with a card attached bearing a Scripture verse, and occasionally the children who brought them would speak to him of Christ. When he recovered, as he did, he renounced his former life and became a strong Christian, entirely, as he said, through the efforts of that Junior Band. This is only one of many instances, for are we not told that "a little child shall lead them?"

If we want active church-workers, missionaries, men competent to fill responsible and trust-worthy positions, consecrated Christians, then we must have the children, which will soon grow up to take these positions, trained for the work. Children have been likened to travelers newly arrived in a strange country, and we should be careful not to mislead them.

The mistake is often made that any one, with a limited amount of knowledge, is able to teach the little ones, but when the blind lead the blind they both fall into the pit. The necessity is to begin aright. Therefore, we should have the most consecrated and competent to work in this department.

Parents, are you as watchful as you should be; careful to throw around your children

every influence which will guide them aright in mind and spirit? Our best resources, every means within our power, should be used in aiding the children to form sound Christian characters.

THE RELATION OF THE YOUNG PEOPLE'S SOCIETY TO THE JUNIOR SOCIETY.*

BY O. S. ROGERS.

"For Christ and the Church" is the motto of the largest and grandest organization ever instituted by human agency, an organization stretching around the world and doing more for the uplifting of humanity than any other except the Christian church, of which the Endeavor Society is only an auxiliary.

The Endeavor Society has found many means of carrying out its motto and working "for Christ and the church;" but of all its undertakings, I believe there is none of more vital importance than organizing and conducting the Junior Society.

We have heard in the two preceding addresses something of the results of the Junior movement as a means of developing Christian character and training the children for church work, *i. e.*, "for Christ and the church."

Those of us who have been connected with the Junior work for some years and have seen the children advance from the Junior to the Senior Society and the church, are fully aware of the importance of the work, and I wish it were possible for me to inspire you, fellow Endeavorers, with the same zeal and enthusiasm which we feel. I wish, in the few moments that are given me, to urge the societies to give more attention to, and take more interest in, this work, for the saving of the children is the all-important work of any Christian organization.

Robert Ingersoll says, "Give me the training of a child until he is twelve years of age, and I will make an infidel of him that all the forces of Christianity are not powerful enough to change." Roman Catholics claim that character is so largely formed in childhood, that if they can have the training of children until they are eight years of age, they can so impress the Roman Catholic faith and doctrines upon them that they will remain true to them throughout life.

Granting that these statements are true, that the character formed in childhood is to stand for life and eternity, we must acknowledge that the work the Endeavor Society has undertaken in the Junior movement is one to which the greatest attention should be paid.

Many societies, I believe, have failed not only to realize the importance but to realize the relation of the Young People's Society to the Junior, that the Junior is a part of the Endeavor Society just as much as the Lookout or Social Committee is a part of the Society.

We are too apt to think that when the Junior superintendents have been appointed, that releases the members of the society from all responsibility in that work until the next election comes around. Is to elect the Social Committee all that the society has to do in social work? No, the members of the society are supposed to have some responsibility in the matter and help in that line of work. The same is true of the Lookout Committee. It is not an organization entirely separate from the society, but it is a part of it, and every member in the society is, to a degree, respon-

*Read at the Young People's session at the General Conference at Alfred, 1896.

sible for the success of Lookout work. The Junior superintendents are a sort of Lookout Committee, a committee whose duty it is to look out for the children and train them for Christian work, but every other member should have an interest in that work and try to make it a success. The relation of the Junior work to the society is just as close as any work it has undertaken.

We know how difficult it is to get the members of the society to help on Junior work. They say they are too busy or are not adapted to the work. Endeavorers, why do you not refuse to work on the Music or Missionary Committee because you are not adapted to the work? It is just as reasonable and just as loyal to the Endeavor work as to refuse to work in the Junior.

Fellow Endeavorers for Christ, let us take hold of the Junior work with more zeal, let us realize that every member of the Endeavor Society has a duty to the Junior Society. When called upon to help in the singing or superintending or social or other work of the Junior, let us take hold of it and do our best, just as in any other Christian Endeavor work. Let us strive by our work and our prayers to make it a success.

OUR MIRROR.

C. E.—Citizenship Elevated.

THE Boulder Society reports most excellent meetings and much encouragement. One of their associate members recently offered himself for baptism and membership with the church.

CONSIDERABLE interest is being manifested in the Sabbath Reform work by Milton Endeavorers. This has been increased by the attendance and earnest words of one of the honorary members. There is always a welcome for honorary members.

THE Society of Christian Endeavor at Little Genesee with its thirty active members is trying to live out our motto, "For Christ and the Church."

We labor under the discouragements that are, I presume, common to all other societies; chief among which is the fact that some active(?) members are not as active in discharging the obligations of the pledge, that they have given their Lord and Master, as they ought to be.

The great majority of our membership, however, are earnest, conscientious Endeavorers, following day by day the leadership of our Master.

Two of our number are enjoying the advantages of Alfred University, and we are glad of their increased opportunities.

We are also glad to welcome into our membership Bro. Saunders, from Berlin, N. Y., who is with us as a teacher in our public school, and is proving himself a valuable worker.

Our President, E. B. Saunders was with us over the Sabbath of Sept. 5, and besides conducting three excellent preaching services in the church, gave us many good practical suggestions, which will doubtless result in permanent good to our society.

Last Sabbath evening, (Sept. 19,) our Missionary Committee gave a program, devoted mainly to our interests in China and Holland. A very stormy evening, and other interests, prevented a very large attendance. The

program seemed to be very well received, however.

Our Society is organized as follows: President, Rev. S. S. Powell; Recording Secretary, Miss Grace Clarke; Corresponding Secretary, Miss Ida B. Coon; Treasurer, Miss Edna B. Hall; with the following committees: Lookout, Prayer-meeting, Missionary, Social, Music, and Good Literature. o.

CLIPPINGS.

A Conference for prayer and Bible study concerning Israel will be held in Chicago, Sept. 29 to Oct. 1.

Dr. Guido F. Verbuk, who went as a missionary to Japan in 1859, is the oldest missionary in that country.

Forty-eight missionaries of the Church Missionary Society have sailed for foreign fields in five months.

Missionaries on the foreign fields, it is said, bring in three times as many converts every year as all the ministers at home.

A Presbyterian missionary in Montreal, Quebec, Dr. J. C. Thompson, reports that he has gathered into seventeen Sunday-schools some 500 Chinese scholars.

A summer home for foreign missionaries at Old Orchard, Me., known as Minnie's Seaside Rest, was dedicated last month, several eminent missionaries taking part in the exercises and Dr. Cyrus Hamlin presiding. The building was erected by Mrs. Charles Green, of Baltimore, as a memorial to her daughter.—*Ram's Horn.*

HOLDING DIFFERENCES SWEETLY.

BY A. H. LEWIS.

One of the greatest factors in our human weakness is an inability to differ with each other on important matters without personal hostility and hard names. To differ about things in which we are deeply interested, and especially about our pet theories in theology or politics, and yet keep sweet tempered and wholly unruffled is a Christian attainment of no minor value. In that, in many respects, unfortunate period of our National history, which comes too often—a Presidential Campaign—there is special need that we hold our differences sweetly. It is equally important that we do not attribute wrong motives to honest men, because they have opinions and advocate theories with which we do not coincide. For example: A man may think that "Gold Bugs" are the Nation's worst enemies, but he must not therefore assume that every man who believes in gold monometalism is dishonest or unjust. A man may believe that the purpose of the "Silver Barons" is unjustly selfish, and that their demands on the government are dishonest, but he must not assume that all men who believe in "Free Silver," are dishonest or selfishly unjust.

A man may believe that "Protection" is an essential safe-guard to American industry and National prosperity, but he must not conclude that all "Free Traders" are dishonest and foes to the workingman. A man may think himself able to prove that "Free Trade" would bring unlimited prosperity, but he must not assume that every protectionist is wanting in good sense, and in care for the good of the Nation.

A man may be sure that Anarchy is hidden under the platform on which Mr. Bryan was nominated, but he must not assume that every man who proposes to vote for Bryan is "an anarchist."

Men would be able to differ with more sweetness if they took broader views as to the few facts which enter into contests like ours at each Presidential Campaign. It is a noticeable fact that most of our differences are fought out over abstract theories, or imperfect knowledge of facts. For example: One man may say, the low price of wheat has come because of the speculation of the "Gold Bugs." But his view of causes would be incomplete without the recognition of the fact that since 1889, the competition with foreign wheat growers has been a powerful factor in the decline of prices. Since that time the wheat product of the world has increased more than 125,000,000 of bushels, while the normal demand from the growth of population has been only 15,000,000 bushels. The new wheat lands of the North-west drove the New Jersey farmer out of the wheat market ten years ago, or more. Now Russia, India, and South America, with their cheap labor and fertile wheat lands, bid fair to hold all American wheat growers to a lower standard than was ever known until within a few years. This single illustration shows that *breadth of view* is a great factor in helping men to differ sweetly. Within a few days the reports of famine in India have boomed both wheat and corn in the Chicago market.

A merchant may grow restive under the dull times which threaten bankruptcy, and the operative in the cotton mill may see his children in rags, because the mill does not run, but the one must not denounce the public because men do not buy his cloths, at former prices. Nor the other the mill-owner because the looms are still. All these men must remember that the improved machinery of to-day enables a man to produce more fabrics in one month than he could a few years ago in a year; hence, overproduction is almost inevitable, and overproduction means silent looms and bankrupt dealers.

A man may mourn because the horse market is "cruelly low," but he must remember that within a decade the "Trolley" street railroad, with its tireless electricity, and the noiseless, gliding bicycle, have combined to kill the horse market, and to seriously impair the "Feed Market," by sending thousands of horses at \$15 a head to the meat shop, and the "canned beef" establishment. These larger views as to facts will add much sweetness to the discussions of men, if due weight be given them.

Christian men of all others, brethren in a higher realm than politics or markets, must learn to differ without bitterness, to consider questions and issues without unkindness, and to see the larger view as to facts which is the best antidote for imperfect theories. Differ if we must, but keep the oil can of brotherly love always at hand, and reserve your hard names for principles and methods you deem wrong, but not for the average man who believes what you do not. "And now abideth faith, hope, charity, [love] but the greatest of these is charity."

INFIDELITY has its fashions, but its root changes not. An evil heart is at the bottom of all its manifestations. It takes on divers forms at different eras and under different circumstances, but it still shows that its vitalizing source is a permanent heart of unbelief. Nothing but grace can change the unrenewed soul and give clear and saving apprehensions of divine truth.—*The Presbyterian.*

Children's Page.

AFTERNOON TEA.

BY MARY F. BUTTS.

Put on your bonnet and take your doll
And come out to the maple-tree—
I have thimble-biscuits and raspberry shrub,
And cookies for afternoon tea.
Five guests are invited. I think they make
A charming company.

I have asked Red Squirrel who chatters and scolds
In the branch of the maple-tree;
I have asked Sir Robin and his sweet wife,
And his neighbor Chicadee,
And Mr. Crow, in his black dress-suit,
To come to my afternoon tea.

The tea will be served in acorn cups,
Pretty as they can be—
A present they were from a dear good friend,
The generous old oak-tree;
And there are lovely saucers to match
My cups of afternoon tea.

RESCUED.

(A True Story.)

BY E. C. W. LIVERMORE.

Among the rugged hills of B. was a little home, nestled in like a barn-swallow's nest, under a beetling breastwork of rock.

Some one had fallen the forest trees and made a clearing, which exposed a rich lay of land to the sunshine and made one of the neatest little farms in that section. But since Mr. S. rented it there was a margin of weedy growth around the fields and the whole was uncared for.

Here and there a rolled-up faded coat or brimless hat could be seen, as a substitute for a window pane; in short the present occupant was a "cider drunkard."

On the brow of his sweet, patient wife the crayon of grief had left its tracery, and the crystal tear often coursed down her once rosy cheek, as she prayed for her husband.

In the village below, it was announced that a "Christian Worker" was coming to labor. Several said, "If the cider drunkard can be reached, it will pay, if none other is converted." He had come to be repulsive and unloved, and almost feared by all who knew him. His wife had been praying for his conversion for thirteen years, and once more the light of hope flickered in her soul.

"Will he attend service?" she asked herself again and again.

It was with pleasure and astonishment, when evening drew on, that they saw the "cider drunkard" come timidly in and take a back seat, in a shadow. The speaker threaded her way to him at the close of service and spoke encouragingly, and directed him to the Highest Helper. She obtained his promise that he would come again. He was a hardened subject, having passed his half-century. From a boy he had indulged in cider and was noted for his profanity.

The next time they assembled for worship he was present, and at close the "Christian Worker" said to him, "Will you go down to the parsonage and let me talk and pray with you?" He consented, and as the vestibule loungers saw him start down the church steps with her, they said, "If the cider drunkard will do *that* he is coming." Again she told him of Jesus who is "mighty to save," and offered earnest prayer for his conversion. When he arose from his knees it was with the determination to lead a Christian life, but in some way the darkness did not "flee away" as expected. He spoke in meeting and offered prayer, and still there rested a sadness on his soul.

After the expiration of two weeks, during

which time he had attended all the revival services, he came to the "Christian Worker" and said, "Miss M., I want you to go up home with me to-night. I've got something to tell you." She consented, and while driving homeward he told her he had not been as happy as he believed religion could make a man, and he knew it, and that he had not told her the whole story. Then he related how he owed seventy-five dollars and in his cellar he had fifteen barrels of cider that he wanted to sell to help pay his debt. She said, "O, Mr. S., don't do that! Wait!"

She went to the deacon of the church, who was a druggist, and asked him if there was any process by which cider could at once be turned to vinegar. He replied that he did not know of any method. His daughter, an earnest Christian, overheard the conversation and asked if it was Mr. S. who had it. The lady answered, "Yes, but I prefer not to have anything said about it." Then she outlined the facts to her, and the deacon's daughter at once gave her twenty-five dollars; another party fifteen dollars, and a third, ten dollars. All of this, fifty dollars, came directly from the Lord, without even asking for it.

The "Christian Worker" hastened up the hills to the home of Mr. S., as he was now being called, instead of the "cider drunkard." She told him of the wonderful result, and he must consider the twenty-five as a "sacrifice unto the Lord." He said: "I may as well tell you all. I have sold it to a saloon-keeper, for I want to pay my debts. There are some five hundred pounds of that cider and it seems too bad to lose it."

She responded: "Don't you really suppose if you tried to sell it, that you would finally get to drinking again, and *not* pay your debts?"

"I am afraid so," he answered, "but I have sold it!"

"Sold it to make others drunkards—other homes wretched?" she said.

"Yes," he answered, "but I need the money. They will get the drink of somebody else, if I don't sell it."

"True," she replied, "but do you want to be the one who furnished it?"

He hesitated. She continued: "You say you have sold it?"

"Yes."

"When? Just what time," she asked.

He told her, and with a happy laugh she said, "But I am *ahead!* I had sold it for you, before that, for fifty dollars, and I am ahead of the saloon-keeper!"

"But what are you going to do with it," he asked.

She replied: "Go and get your axe and follow me!"

She led the way to the cellar where stood the fifteen barrels of amber fluid. Through the cellar ran a crystal brook.

"Knock in the heads," she said, "and pour it into the brook!"

Blow after blow rang through the gloomy cellar, and one by one the barrel heads yielded and the cider flowed freely into the brooklet. What a picture for an artist, and still the work went on. Mr. S. lifted, and rolled, and pounded on the barrels, until great beads of perspiration stood on his forehead, from excitement and labor. Meantime, Miss M. encouraged his effort, and he continued crashing and smashing at the barrels, until the

last one was reached, when suddenly the bung came out, and the cider flew into his face and eyes, as much as to say, "I will harm you until the last!"

Wiping the intoxicating liquid from his flushed face, he said, "Miss M., that's the old d—I giving me the *last bit!*"

Straightening himself, he said, "There! I am ready to sign the temperance pledge, and I am a *happy man!* That *cider* was what kept me in the dark. Now, I am going to pile up the empty barrels, as a monument of today's work, and send for the minister to come and look at them."

Since that time, which was several years ago, he has stood firmly for the right, and he is one of the many monuments of God's mercy and saving grace.

PIERRE AND JEANNE.

Some time ago, in a quiet little corner down on Rue Royale, Paris, I chanced upon a queer little creature whom the neighbors called "Mam'selle." If there was ever any name attached, it must have been in prehistoric times, for now there is not even a sign upon the door of the little bakeshop where "Mam'selle sells bread and cakes to the neighborhood. Very good bread and cakes they are, too, as I can testify, for recently I have found Mam'selle's cozy shop a very comfortable resting place for a morning tramp in quest of news. In this way I have come to be pretty well acquainted with Mam'selle and Pierre, the cat, and Jeanne, the bird.

Pierre is a handsome black and white fellow, with a noble head, and he and the little canary, Jeanne, were about the same age. Mam'selle told me, in her pretty patois, how devoted the two pets were to each other, and I myself saw frequent evidences of their kindly relationship. In a quiet corner of the little shop I had seen Pierre and Jeanne taking their breakfast together, from the same plate, and by and by, when the cat would lie dozing in the sunshine, the bird would hop about him, or cuddle up, snug and comfortable, between his outstretched paws. When Mam'selle was busy so that she could not keep an eye on the little bird's safety she would swing the cage in the doorway, while Pierre would stretch himself on the floor beneath, keeping guard over his friend. And woe betide the strange cat that wandered that way. Pierre was always on the alert for squalls, and if the cat came too near to suit him he would send Jeanne hustling into her cage while he chased the offending feline off the street.

Just this very thing happened yesterday, for the thousandth time, probably. Pierre and Jeanne were taking their usual morning game in the sunshine of the little shop door, when a brindled stranger appeared without. Straight as a die Jeanne was in her cage and Pierre went in hot pursuit of the brindled.—*Our Dumb Animals.*

ONE SURE SIGN OF RAIN.—"There are plenty of sure signs of rain," said the philosophical boarder, "if people would only pay attention to them." "About the only sign I know of," said the cheerful idiot, "is mud."—*Indianapolis Journal.*

APPLYING HER PRINCIPLES.—Minnie: "Oh, I'm superstitious about Friday!" Ida: "Would you decline a proposal on Friday?" Minnie: "Well—ah!—if it were satisfactory in other respects, I might think it unlucky to decline."—*Puck.*

Popular Science.

BY H. H. BAKER.

A Life-Saving Station at Sea.

One of the most singular vessels ever built in this country has just been completed at Noank, Conn. It is said that there is nothing like it under the heavens. It is called the "Station," and is the first one ever made. It is 100 feet long, 33 feet wide and 6 feet deep, and in shape resembles somewhat an old-fashioned flat-iron, being cut off square at the stern end.

One peculiar feature of this life-saving boat is an opening cut into the stern. This opening is 30 feet long and 17 feet wide, and has a walk encircling it 6 feet wide, on which a boat may be landed and rest perfectly secure. The upper deck extends the whole length of the boat, covering the open space, which is called the "harbor."

One of the difficulties in life-saving operations, and the most dangerous, is the launching of boats through the surf, but as this boat lies outside the surf, with her head to the wind, the life-boats can be launched in smooth water, in this boat-harbor, and leave safely, and on returning with their precious freight enter and land them in safety.

The vessel is built in the most substantial manner, having very strong bulkheads, made to resist the force of any storm she may encounter.

As the main deck is ten feet above the sea, it affords ample room and accommodations for the captain and crew of eight men. Above this deck is a tower seven feet high, fitted as a lookout for stranding vessels.

The vessel is now nearing completion, when it will be towed to Boston at once, from whence, with her crew and complement of life-boats and other life-saving apparatus, will be taken to her station off City Point and securely anchored.

This arrangement for launching and returning outside the surf, while all are under cover in this boat-harbor, enables them to land in safety, however violent the storm. Certainly this vessel must commend itself to everyone who ever saw or experienced a storm upon the ocean.

As this vessel has been built inside of two months and at an expense of only \$7,000, we should think the government would not be slow in transferring her life-saving stations from places on shore to those nearer to where there is danger of stranding and where help could be speedily rendered, with greater safety and, of course, success.

Improved Stereopticon.

An apparently valuable instrument has been constructed, by combining the stereopticon principle with the microscope, and by which the most minute object, in every detail, can be thrown upon a screen in uncommonly large proportions.

Such an instrument would prove invaluable in showing the different kinds of bacteria, and their operations in diphtheria, tuberculosis, etc., or in the deterioration of the blood, by the infusion of poisons. Many remarkable wonders in the botanical world would be brought to light, unseen before, and an innumerable number of objects that in consequence of their minuteness we have never seen, and with which we are entirely unacquainted.

This wonderful magnifying machine was on

exhibition at the New York Academy of Science in March, when the operator affixed to the lantern slide a flea, which had ceased its nocturnal exploits, when instantly it was shown upon the screen in all its beautiful kangaroo proportions, fully six feet in length. A mosquito's leg measures eight feet.

This micro-stereopticon certainly must prove of immense value in very many ways; yet I would not advise any except medical practitioners to examine a drop of the purest water they could possibly find.

\$100 Reward, \$100.

The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is Catarrh. Hall's Catarrh Cure is the only positive cure now known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers, that they offer One Hundred Dollars for any case that it fails to cure. Send for list of Testimonials.

Address, F. J. CHENEY & CO., Toledo, O.
Sold by Druggists, 75.
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.

ALL persons contributing funds for the Mizpah Mission, New York, will please send the same to the Treasurer, Mrs. Emma Kenyon, 340 West 56th Street.

REV. G. P. KENYON desires the RECORDER to announce that the debt on the House of Worship at Shingle House, Pa., for which various friends have made gifts, is now cancelled, except the sum of \$35.50.

THE next semi-annual meeting of the Seventh-day Baptist churches of Minnesota will convene with the church at New Auburn, on Sixth-day before the third Sabbath in October. The delegate from the Iowa yearly meeting is requested to preach the introductory sermon. Mrs. Carrie Greene, of Freeborn; Miss Florence Clark and Mr. Arthur Ellis, of Dodge Centre, and Miss Nellie Coon, of New Auburn, are requested to present essays.

R. H. BABCOCK, Cor. Sec.

SECOND ANNUAL STATEMENT of the affairs of the Colony Heights Land and Water Company, for the fiscal year ending Sept. 17, 1896.

RESOURCES.	
Cash on hand at beginning of year.....	\$ 57 00
To amount received on Contracts.....	1,296 48
" " Interest.....	205 60
" " Notes.....	400 00
" " Assessment.....	112 00
" " Discount.....	154 57
" " Sale of Land.....	689 37
" " Pasturage.....	25 00
" " Loan.....	50 00
Total.....	\$2,990 02

DISBURSEMENTS.	
By amount paid for Engine.....	\$ 950 00
" " Pump.....	262 50
" " On Indebtedness.....	742 47
" " Back Orders.....	228 77
" " Interest.....	176 60
" " Secretary.....	17 00
" " Bill Belting.....	16 63
" " for Freight.....	269 54
" " Expense on Wells.....	90 90
" " Surveying.....	85 40
" " Taxes.....	77 48
By Expense, Lumber, Hauling, Lawyer's fee, etc.....	72 73
Total.....	\$2,990 02

ASSETS.	
Bills Receivable.....	\$ 2,137 70
Contracts.....	7,046 70
Real Estate.....	4,455 34
Engine and Pump.....	1,212 50
Power House and Fixtures.....	75 00
Books and Stationery.....	15 00
Total.....	\$14,942 24

LIABILITIES.	
Bills Payable.....	\$ 7,509 53
Orders Unpaid (not due).....	338 67
Interest (not due).....	239 07
Surplus.....	6,854 97
Total.....	\$14,942 24

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.....	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	Lincklaen.....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.

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.

HULL.—At the home of his parent J. L. Hull, of Booty, Ark., September 17, 1896, Louis DuMond, aged 26 years, 5 months and 29 days. J. L. H.

MOGG.—In Alfred, N. Y., September 7, 1896, little Cora Belle Mogg, aged 5 months and 16 days. When five days old her mother died. Since that time she was kindly cared for by her grandmother, Mrs. Susan Cartwright, of Alfred, N. Y. H. P. B.

THE AUTOBIOGRAPHY OF A BISCUIT.

Hot! Well I should think so. Carbonic acid gas within me, carbonized on the outside. Goodness gracious! I am a changed being! When I first awoke to consciousness, I looked with pleasure on my own beautiful snowy whiteness, so soft, light and dry. Then, as if in punishment for my indulgent self-satisfaction, I was thoroughly drenched! It chilled my very heart! But the offending element was so sweet and of my own lovely color, that I decided to suppress my anger and be happy to lose my individuality in the company of the lovely stranger. And still my maker seemed unsatisfied. I needs must undergo thorough "massage treatment." Well, it was a rough and ruthless hand that compounded me, still, as if wishing to make it bearable I was gently oiled and greatly relieved. I soon found the "treatment" effectual, my muscles so long dormant were soon put in motion and I could soon expand and stretch the entire length of a board! I was evidently getting too large, for I was then cut into twenty-five pieces, all small, round and flat, and put side by side into a black pan, and shut up in a very dark and uncomfortable place. I thought I would collapse, but, instead, I just clung tenaciously together. But I was very much agitated and disturbed—and baked through and through. At last I was permitted to breathe the fresh air again. Then only I realized my changed condition: my snowy whiteness was all gone and I was brown! Ugh! Still not so bad, either; it was a pretty light brown.

Well then, I was placed on a white plate and hurried—with my brothers and sisters—into the presence of a mightier being. I could not resist the violent hands that sought my destruction, in order to satisfy the gnawing pangs of a being called "Man." It seemed as if I had to be destroyed that he might live. Then he broke me in twain and on the inner side besmeared me with a yellow, greasy stuff—that had the odor of the slaughter pen in a slight degree. My destroyer was oblivious to this fact and smacked his lips—when with one gulp—I found myself in a dark cavern, that led to one still darker and more questionable as to my end and safety. His greed and haste had been terrible, but in the end proved my salvation.

My destroyer was what might be called a civilized man, and probably an educated one; but he failed to observe that, being in a very heated condition, the elements within me refused to be separated. In his haste he

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rushed me forward, down, deep down, into a mysterious chamber, upon every side of which I found his agents ready to set upon me. But I soon discovered that on account of my changed condition—having been reduced to a compact mass of dough—all of their attempts to destroy proved futile. I noticed very soon that his efforts to destroy were becoming more feeble and gradually he ceased his endeavors. This gave me time to breathe for a few moments and to reflect on my situation. I concluded to try to free myself from my imprisoned condition. The heat within me generated again a substance called (as I said before) carbonic gas; and as it could not free itself, it caused a violent commotion—so much so that I soon began to increase in size, in consequence of fermentation—which soon had the desired effect of changing my situation. For as greedily as my destroyer had taken me against my will, he now was equally glad to release me. With one mighty effort on my part, I became conscious of an upward movement, and was again passed through that horribly dark passage. But I spied a single ray of light, and hope once more revived my courage. There, to my extreme delight, the light of day burst full upon me and I once more landed on terra firma.

Then I had the queer desire of seeing my anticipated destroyer—on looking up, what is my intense horror at seeing a ghastly countenance looking over me, with a revengeful look in his eye—he gave me a resounding kick! which sends me on, on, in what I hope might be a more serviceable destination—but I close my eyes on my coming fate, with only a hope for the better.—*Jewish Sentinel and Echo.*

A NEAT WAY OF PUTTING IT.

It requires wisdom to reprove. In the letters to the seven churches of Asia in almost every instance the Lord begins by saying all the good he can of each church—then follows criticism and reproof.

Sometimes a reproof may be given indirectly. Thus Paul, seeking to save the Corinthians from the ravages of false teachers who had divided the church, "transferred" his reproof to himself and Apollos (1 Cor. 4: 6); not that Paul or Apollos ever headed such parties in the church, but others had done it, and the reproof was all the more effective because Paul whipped others over his own back.

A story is told of an old man and a young man who a hundred years ago were riding in a stage coach. The old man was grave but sprightly, short of stature, spare, with a smooth forehead, a fresh complexion,

and a bright, piercing eye. The young man swore a great deal, until once, when they stopped to change horses, the old man said to him, "I perceive by the registry books that you and I are going to travel together a long distance in this coach. I have a favor to ask of you. I am getting to be an old man, and if I should so far forget myself as to swear, you will oblige me if you will caution me about it." The young man instantly apologized, and there was no more swearing heard from him during that journey. The old man was—John Wesley.

A little courteous tact will often produce better results than mere outspoken zeal, which is not always according to knowledge.—*The Christian.*

SOCIAL CHRISTIANITY.

Do we make enough of the purely social element in our churches? It is worth a good deal to get acquainted. In the old days a stranger was an enemy. In some languages the same word was used to designate both. And there is reason in it. A distrust of the unknown is nature's safe-guard, given to most men and most lower animals. The worldly wise motto, "Treat every man as a knave until he has proven himself honest," has its foundation here. And so far as it demands simply caution, it is truly wise. It is the blind man's hand held out before him to ward off danger. A large part of the divisions and dissensions in churches, and between sects, are a result of misunderstandings, that is, of partial knowledge. Here, as everywhere, a little knowledge is a dangerous thing, worse perhaps than entire ignorance. A slight acquaintance with a person may but open a door for suspicion. We see the outside of things, and that perhaps not clearly, while their heart, the motive which prompted them, is back out of sight. So, not knowing the motive, we proceed to invent one out of our own thought. Naturally it partakes of the nature of our own thought. The good man, who out of the good treasure of his heart bringeth forth good things, may give the stranger credit for motives far above those which really actuate him. But probably by far the larger part of us will unconsciously yield to natural suspicion of the unknown and an evil motive will be suggested, too often with cruel injustice.—*Deacon Pugh, in Advance.*

THE SIN OF SLANDER.

The "New York Observer" remarks that on a recent Sunday a minister was heard to pray, with reference to the controversies impending during the present Presidential campaign: "Lord, keep

our people from the sin of slander." and then comments as follows: "At the present juncture there is especial need of such petition. Slander is not only an offense against the law of man, but also a sin in the sight of God. And there is no reason why a Presidential campaign, however exciting, should evoke false judgments, mean witticisms, or slanderous suggestions of lies that are no whiter because directed against a possible occupant of the White House. If a man has in him any Christianity at all, it should be of a type virile enough to stand the strain of caucus and convention and canvass."—*Christian Advocate.*

Sickness Among Children

is prevalent at all seasons of the year, but can be avoided largely when they are properly cared for. *Infant Health* is the title of a valuable pamphlet accessible to all who will send address to the N. Y. Condensed Milk Co., N. Y. City.

Literary Notes.

An article on the wife of Major McKinley, written by her friend and townswoman, Mrs. Mary K. Hartzell, will appear in the next number of *Harper's Bazar*, accompanied by Mrs. McKinley's portrait.

Two admirable serial stories will be published in *Harper's Weekly* in the course of the year 1897. One, a New England story by Mary E. Wilkins, will begin in January, and the other, a tale of a Greek uprising against the Turks, by E. F. Benson, the author of "Dodo," will appear during the latter half of the year. Besides these, more short stories will appear in the *Weekly* than it has been possible to publish during 1896. A sequel to "The House-Boat on the Styx," by John Kendrick Bangs, will also appear early in the year, illustrated by Peter Newell.

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Some Condition of Success in the Prohibition Party is Wanting. What Is It?

Note the absolute condition stated by Prohibitionists themselves in the first plank of their National Convention twelve years ago. Pages 7 and 8.

That condition persistently refuses to be modified.

The Prohibition issue has become involved with the Sabbath issue in a way to which we have given little heed.

See page 15; A Compulsory Holiday works evil

See page 16; The Difference.

See page 22; For Repeal of the Sunday laws.

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FROM EGYPTIAN TOMBS.

The recent discoveries of M. de Morgan, at Dashour, Egypt, have been the most important of modern times. In these tombs of pyramids belonging to the twelfth dynasty—perhaps 2,500 B. C.—were found such perfect specimens of workmanship in gold, silver, precious stones, ivory, etc., so exquisite in all their details, as to justify the remark of a connoisseur that by the side of them, "the famous jewelry of Ah-hoteph looks poor and degenerate." It is estimated that the commercial value of these treasures cannot be much less than half a million dollars. How effectually does such a find as this silence those great and learned men—persons of recognized scholarship and standing in the first ranks of Biblical critics—who, within a few decades, boldly asserted that the workmanship described in the construction of the tabernacle in the wilderness, was of such a nature as to exclude forever the idea of the possibility of fashioning so elaborate a tent with its elegant furniture in the time of Moses! What strange feelings must come over such theologians when they gaze upon these recovered treasures lately deposited in the Gizeh museum! —The Friend.

WHAT does it profit a man to be the landed proprietor of countless acres unless he can reap the harvest of delight that blooms from every rood of God's earth for the seeing eye and the loving heart. And who can reap that harvest so closely that there shall not be abundant gleaming left for all mankind? The most that a wide principality can yield to its legal owner is a living. But the real owner can gather from a field of golden-rod, shining in the August sunlight, an unearned increment of life. We measure success by accumulation. The measure is false. The true measure is appreciation. He who loves has most.—Henry Van Dyke, D. D.

THERE is only one great character in the world that can really draw out all that is best in man. He is so far above all others in influencing men for good that he stands alone. That man was the founder of Christianity. To be a Christian man is to have that character for our ideal in life, to live under its influence, to do what he would wish us to do, to live the kind of life he would have lived in our house, and had he our day's routine to go through. It would not, perhaps, alter the forms of our life, but it would alter the spirit and aims and motives of our life, and the Christian man is he who in that sense lives under the influence of Jesus Christ.—Drummond.

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