

THE SABBATH RECORDER.

A SEVENTH-DAY BAPTIST WEEKLY, PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY, PLAINFIELD, N. J.

VOLUME 52. No. 41.

OCTOBER 12, 1896.

WHOLE No. 2694.

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GOD IN CREATION.



HERE lives and works
A soul in all things, and that soul is God.
The beauties of the wilderness are his,
That make so gay the solitary place,
Where no eyes see them; and the fairer forms,
That cultivation glories in, are his.
He sets the bright procession on its way,
And marshals all the order of the year;
He marks the bounds that winter may not pass,
And blunts his pointed fury; in its case,
Russet and rude, folds up the tender germ,
Uninjured, with inimitable art;
And ere one flowery season fades and dies,
Designs the blooming wonders of the next.
The Lord of all, himself through all diffused,
Sustains, and is the life of all that lives.
Nature is but a name for an effect,
Whose cause is God. . . One spirit—his,
Who wore the platted thorns with bleeding brows,
Rules universal nature. Not a flower
But shows some touch, in freckle, streak, or stain,
Of his unrivalled pencil. He inspires
Their balmy odors, and imparts their hues,
And bathes their eyes with nectar, and includes,
In grains as countless as the seaside sands,
The forms with which he sprinkles all the earth.
Happy who walks with him! whom what he finds
Of flavor or of scent in fruit or flower,
Or what he views of beautiful or grand
In nature, from the broad majestic oak,
To the green blake, that twinkles in the sun,
Prompts with remembrance of a present God.

—Cowper.

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BABCOCK BUILDING

PLAINFIELD N J

Sabbath Recorder.

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Entered as Second-Class mail matter at the Plainfield, (N. J.) Post-Office, March 12, 1895.

THE MEMORIAL BOARD held its annual meeting for reorganizing on Monday, Oct. 5. J. F. Hubbard, who has served the Board faithfully as secretary for several years asked to be relieved from further service in that capacity. This request was reluctantly granted, and D. E. Titsworth was chosen secretary in his place.

THE question of the right or wrong of judicial oath taking often troubles many very conscientious people. Recognizing these scruples in most states there are enactments requiring the administrator of oaths to give every person his choice between the use of the terms "swear" and "affirm." In answer to an inquiry by a correspondent, the *Signs of The Times* makes the following statement, which in our opinion is a satisfactory explanation of Matt. 5: 34 and James 5: 12.

These passages refer to extra-judicial oaths. If the law requires of you an oath, submit to it as did Jesus Christ. See Matt. 26: 63, where the high priest administered the oath to our Lord. The texts in question refer to voluntary affirmatives, or oaths to confirm what we say in common. Is it true?—Yes. Is it false?—No. Let it rest there. Do not say, "It is true, as I live," or any stronger expression. We are called upon to take oath only when it is required of us by proper legal authorities.

WE wish once more to call attention to the fact that we do not make a point to publish anonymous communications. Sometimes well written articles come to our desk without the slightest intimation of their real authorship. In such cases the writer should not be surprised at the non-appearance of the article. The name of the writer should always be sent to the editor in connection with the communication—not necessarily for publication, though it is in most every instance better to sign your name to whatever you desire to see published.

Many times also friends send some clipping from others papers, without giving the name of the paper or publication from which it is taken. We do not publish such clippings because it is always desirable to give the proper credit. Please take notice of these two points and be governed accordingly.

THE farewell sermon of Dr. Lewis, after a pastorate of sixteen and a half years in the Plainfield church, was preached on Sabbath morning, Oct. 3. It was devoted largely to a review of the work done by the church and pastor during this period. Dr. Lewis gave the church great credit for its patience and hearty aid in sustaining him not only in his home pastoral labors, but also in so much of his time and energies expended in outside work. During this time he has written and published five books, aggregating 1,400 pages. Two of these volumes have passed to a second, revised edition. He has also in his editorial work written enough matter to make 30 12-mo. volumes of 300 pages each; also written lectures to students in Church

History and Homiletics that would make a volume of 600 pages.

There have been added to the church during this time, 138 members: 64 by baptism and 74 by letter. The loss has been 107; by dismissal 29, exclusion 22, death 56. The membership now stands 202.

CHRISTIAN ENDEAVOR WEEK IN PLAINFIELD.

The State Convention of the Y. P. S. C. E., in New Jersey, though not opening until Wednesday, October 7, was nevertheless heralded and anticipated by a series of evangelistic meetings, under the leadership of Mr. Moody, commencing on the evening after the Sabbath, October 3. A large audience filled the First Baptist church, where Mr. Moody preached on Active or Aggressive Christianity. He did not seem to have much fellowship for inactive Christians. His theme was the essentials of success in bringing others to Christ. He mentioned four points as elements of success: faith, courage, enthusiasm, perseverance.

F. H. Burke is Mr. Moody's helper and musical director. We miss Sankey, whom we were accustomed to see and hear in the years gone by.

DWIGHT L. MOODY is unquestionably the most noted evangelist living. His name is familiar in all Christian lands. His spirit and methods are admired by the learned and the untaught. Presidents of colleges and theological seminaries, pastors and missionaries have sat at his feet and been instructed. Mr. Moody was never educated in the schools for higher instruction, excepting the school of the Holy Spirit. But his whole Christian life has been a marked illustration of the promise, (John 16: 18), "He will guide you into all truth."

In the winter of 1875-6, while in the theological seminary in Chicago, it was our privilege to attend the meetings led by Moody and Sankey, very often. We wondered at his great power over men, sometimes almost like that of Peter at the Pentecost. But a careful study of his evident spirit and work convinced us that this power was not his own, but that he was "endued with power from on high." Though twenty years more have whitened the hair of this godly man, still his natural force does not seem to be abated.

In the afternoon of Sunday, Mr. Moody preached in the Cycle Academy, or Convention Hall, as the room is named for this week. The building is large and the main audience room will seat 3,000 people. On this occasion it was well filled. His theme was, The Promises of the Bible. One promise in particular was chosen: "Come unto me all ye that are weary and heavy laden, and I will give you rest." He pointed out the need of rest and the true way of finding it. Not among the millionaires, or politicians, or pleasure seekers, but with the true disciples of Jesus, and in the presence of the great Burden Bearer.

In the evening, the great auditorium was filled to overflowing and the Crescent Avenue Presbyterian church, near by, was used to accommodate the overflow. Reaping and Sowing was the theme for the evening, and his text, Gal. 6: 7, 8. His theme was amplified under four heads: (1) A man expects to reap what he sows; (2) He expects to reap

the same kind that he sows; (3) He expects to reap more than he sows; (4) His ignorance of the seed sown makes no difference in the harvest. The treatment was very practical, and every person present had a chance to make personal application of much of the discourse. For the great sin and seed sowing of the rum-seller; and all who aid and abet his wicked traffic, he dealt out telling blows.

THE Christian Endeavor Convention proper opened Wednesday evening in Convention Hall. We have not space to give more than the briefest notice of the work. The opening services were under the direction of Mr. E. E. Anthony, President of the local union. After spirited singing, Dr. A. H. Lewis read the Scriptures and offered prayer. Then there were addresses of welcome by Mayor Gilbert, of Plainfield, and Mayor Hegeman, of North Plainfield, for the citizens; Rev. Mr. Schenck, for the churches and pastors; and Mr. Anthony, for the Endeavorers. President J. C. French, D. D., then made the Annual Address, and T. DeWitt Talmage preached the Annual Sermon. There are upwards of 4,000 delegates in attendance. Overflow meetings are held evenings. The spirit and enthusiasm are of high order.

THERE are some discouraging facts connected with the work of suppression of the traffic in ardent spirits; and not a few good temperance workers become disheartened and feel like relaxing their efforts. But while it seems to be true that in spite of all that is being done to create a sentiment favorable to prohibition of the traffic, there is more intoxicating drink used, per head, in the United States now than ever before, there is a reason for this condition which ought to be mentioned at the same time with the fact itself. About 500,000 immigrants come to this country annually, nearly all of whom are accustomed from their childhood to drink beer and other intoxicants. If our government shall become wise enough to shut its ports against these millions of immigrants for a period of ten to twenty-five years, and thus give time for the leaven of civilization, patriotism and Christianity to work the present murky masses clear, there will be more hope, not only for the prevalence of temperance principles, but also for the suppression of the rapidly increasing sentiments of anarchy and misrule.

That there is improvement and occasion for encouragement is apparent after all. Persons now living can well remember when Protestant ministers and church members were unblushingly addicted to the use of strong drinks. Those whose memory goes back only fifty or sixty years can well recall the custom at "raisings" to supply rum in generous quantities. A hundred years or more back the records were still more astonishing. In the *Boston Journal* of last July the following copied from the town records of Wilton, N. H., are quite to the point:

1772, Sept. 1. Voted to build a meeting-house, 60 feet long, 45 feet wide, 27 feet post.

1773, April 20. Voted to provide one barrel West India rum, five barrels New England rum, one barrel good brown sugar, one-half box good lemons and two loaves of loaf sugar for framing and raising said meeting-house.

Sept. 7, 1773, when the frame was well up, one of the central timbers being insufficiently supported, gave way, and 50 persons fell nearly 30 feet among tools, axes, and broken timbers. Three were instantly killed, two soon

after died of their wounds, and not one of the 53 persons engaged escaped without some injury.

The church was dedicated Jan. 5, 1775, struck by lightning and badly damaged July 20, 1804, and burned by an incendiary, Dec. 8, 1859.

With all the alleged apathy of the church of to-day we think when we compare the present with a half century or century ago there is evident progress.

NEWS AND COMMENTS.

A NEW electric motor is being used on the Manhattan Elevated Railroad in New York with much satisfaction, and it seems likely to supplant the steam engines as fast as the work can be done.

FLORIDA is in great distress in the recently storm-swept parts. The losses were so great that there is danger of starvation with many unless aid is promptly sent. An appeal has been sent out for food.

SPAIN is trying to negotiate a loan of \$200,000,000. Her paper is not readily taken. With a war in Cuba and another on the opposite side of the globe, her chances for raising money on credit are not very flattering.

ACCORDING to a writer in Paris, who has been carefully studying the *status* of the Protestant and Catholic subjects in the German Empire, he finds the Protestants to number 31,000,000, while the Catholics have 17,000,000.

FARMERS in the West, and wherever they have wheat for sale, are rejoicing at the improvement in the price. It was sold for 70½ cents per bushel last week. The immediate cause of the rise is attributed to the failure of crops in India.

PROFESSOR SCHMIDT, who has been dropped from the faculty of the Baptist Theological Seminary at Hamilton, N. Y., on account of his alleged heterodox theological sentiments, has been called to the chair of Semitics in Cornell University.

BALLINGTON BOOTH, Commander of American Volunteers, has still further separated himself from the Salvation Army, by uniting with a church. He has joined the Reformed Episcopal church, and thus removed one of the great objections raised by many church people to their methods of work.

How often we are reminded of the old saying, "It never rains but it pours." And again, "Blessings never come single." It is announced that Mrs. Bradley, of Peoria, Ill., has given \$2,000,000 to the already greatly endowed University of Chicago, to found an industrial and technical department.

THERE seems to be little doubt that the cable, trolley and horse power used for running the street cars of New York will soon be supplanted by the new compressed-air motors, and very likely the electric motors. The underground trolley may continue to be used, but it is believed that the overhead wires must go.

CONSIDERABLE excitement has been caused along the Consolidated Railroad in Connecticut, by the alleged killing of tramps by the

train men. Tramps are accustomed to get their transportation free, by clinging to freight trains. Brakemen are said in several instances to have forcibly ejected them from the moving trains, thus causing their death. The rumors are being investigated.

THE WONDERFUL LAW, by H. L. Hastings, 47 Cornhill, Boston, is the title of another volume recently added to the Anti-Infidel Library. This is a book in strong paper cover, of 192 pages, including numerous illustrations, appendix and index. This book treats nearly forty different topics that are of vital interest in the Law of Moses. It is well worth perusal, and effectually answers many points in the objections of the infidel.

THE old DeRuyter Institute building, so long used as an academy by our people, has, for about twenty-five years, been used as a public school building. The Board of Education recently passed a resolution discontinuing all religious exercises in the public school. While some blame the school board and see no good reason for this movement, it must be admitted by those who know the circumstances and the laws of the state that the arguments are not wholly on one side.

THE religious workers known as the Salvation Army and the American Volunteers are doing many good and commendable things. But they ought to bear in mind that it is neither in good taste nor an exhibition of wisdom and the good spirit to disturb other Christian workers by the loud beating of drums and other boisterous noises during religious services. Such has been the case, quite to the annoyance of Christians in the churches, during the State Christian Endeavor Convention in Plainfield.

WE have just learned of a severe accident which happened to President T. L. Gardiner, on Sunday, September 27. He was on his way to a place about 18 miles from Salem, W. Va., to preach and give an address on education. While riding his horse in a narrow road close by the railroad, he was overtaken by a train. His horse became frightened and finally, rearing, fell backwards with Mr. Gardiner under him. The train was stopped, and the trainmen and citizens quickly ran to his assistance. For some time he was unconscious, and they feared he was fatally injured. But he was providentially spared and is now able to resume his work.

A GREAT variety of opinions exists, and finds expression in the public journals, in regard to the pardon by Gov. Hastings, of Pennsylvania, of John Bardsley, ex-City Treasurer of Philadelphia, who was sentenced in 1891 to fifteen years in the penitentiary for embezzlement of public funds. The amount of the defaulting was more than \$1,000,000. He has served little more than one-third of his time. Some people censure the Governor, while others uphold him. By some it is called an outrage, and by others an act of mercy; since physicians have given their opinion that with his broken health longer continuance in prison would be almost certain to result in his death. But justice seems shorn of much of its strength when so great sinners can escape with one-third of the punishment adjudged to be due them.

CONTRIBUTED EDITORIALS.

A Free Ballot.

A free ballot lies at the foundation of our republican form of government. In past elections the phrase has been used as a party shibboleth. It seems to have passed out of use largely as a political rallying cry; yet, in our judgment, it is likely to be needed in the future more than it ever has been in the past. Every party which loves our country and its free institutions might well keep nailed to the mast-head the flag, "A free ballot." The undue influence of one man over another is something to be fought first, last and all the time. This undue influence may take a number of forms. It is to be observed chiefly under two, bribery and intimidation.

BRIBERY.

The sale of one's vote is the barest form of this, and has, of course, no defenders among respectable people. The *buying* of votes, however, is too often encouraged, or winked at, or *blinked* at by men who despise the voters they buy. They would justify it on the Jesuitical principle of doing evil that good may come. Fearing that the wicked "other party" will bargain for the votes if they do not, and thus insure the success of a bad cause, they permit the deed to be done, while with Pilate they wash their hands of the responsibility. For myself, I am through voting with any party which will put forward as its agents men who use these methods to win. No good can come out of it in the long run. Just as soon as good people take this ground, it will cease because it will not pay. Politicians are not given to taking a course which they know will lose them more votes than it gains.

THE SALE OF INFLUENCE.

Much more insidious than the purchase of votes direct is the temptation to sell voice or pen. The issue is perfectly plain. No one need be confused as to what is right. Henry Ward Beecher said: "Our paper is for sale, but not our principles." You have a perfect right to receive compensation for writing or speaking, if you can get it. You have *no* right to deny your own convictions—"to go beyond the word of the Lord, either less or more." Along with a free ballot walks a free press, a free platform, a free pulpit, a free professor's chair, a free voice everywhere.

The daily press challenges one's admiration and wonder for the perfection of its equipment and its enterprising achievements; but in its moral stature its glory is departing. Greely's *Tribune* is gone and its successor has not appeared. The counting-room runs the paper, now, the editors are the figures of a Punch and Judy show, the power is behind the scenes. The advocate idea has taken pretty thorough possession of modern business life. The lawyer accepts his client's fee, and then does his best to—what? find out the whole truth? No, to win. That principle infects the modern world. I believe the pulpit is the freest from it of any calling, and yet—and yet—it is so easy to say those things which will please those from whom the support and the favors come. It is hard to rise above the prejudices of those around us, see things as they are and tell what we see. Our country has once had the humiliation of a solid clergy in one section defending slavery, with the majority of those in other parts of

the country trying to hush all agitation on the subject. The mercantile spirit creeps into the theological seminary, and many are down with the disease. Somehow the impression is abroad that the church is courting the rich and toning down the teachings of Jesus Christ to a point where they will not be "offensive;" that its tongue is tied on many of the burning questions of the day, which affect the laboring classes on the one side, and corporate interests on the other. No doubt these impressions are greatly exaggerated; but the tendency is here. That mercenary spirit which, consciously or unconsciously, sells its influence or its silence, is a peril to the integrity of our institutions and the confidence of the people in them.

THE BOYCOTT.

Intimidation's favorite weapon is the boycott. It is a two-edged weapon and works either way, according to the will of the user. I am told of business men in the far West who privately intend to vote for one party, but go and take active part in the demonstrations of the other party, for fear their business would be lost if they opposed the prevailing sentiment. I am afraid of this bitter spirit which would ruin and destroy where it cannot rule. The boycott is commercial war only; but the spirit of war is the same whether waged with market baskets or minie rifles. The tool is force. Its purpose is subjection. Its alternative is extermination.

EMPLOYER AND EMPLOYEE.

The greatness of a nation depends in no small measure upon the independence of its citizenship. It has been the glory of our land that such a large proportion of its citizens were of the middle class—neither very rich nor very poor, having a business of their own dependent on no one else for a livelihood. This class comprised the small farmers, merchants, tradesmen, etc. It might also be said to include the few men whom any of them might employ for all associated together upon a plane of equality. "Hired man" was probably looking forward to a time when he too should have a business of his own. Each man was his own master and, realizing his responsibility, regarded the interests of all as his own.

This class has been growing proportionately smaller. "Forties," "eighties" and "quarter sections" have been combined into large ranches, with one owner or a syndicate of owners, and many hired employees. Small business men have been driven to the wall by the competition of the great concerns and have, perhaps, taken a subordinate position upon the larger company's force. The dependent class is growing fast.

Now, while this massing of business interests in the form of corporations, trusts, syndicates, etc., means economy of administration and is therefore inevitable, it presents grave dangers. In the hands of noble, broad-minded men such combinations are a blessing. But consider what power it gives to men who are selfish and designing. Corporations are popularly supposed to have no souls. This phrase doubtless arose from the fact that under a corporation name the real owners may be out of sight and their individual responsibility cease to become a factor in the case. This responsibility is likely to be shifted to agents who will run the business, as the saying is, for all there is in it.

Take, for example, the large class of railway employees in this country. If a man loses his place on one road, he can not get one on another, until the first gives its consent. Probably the only thing that the man knows is rail-roading. It is what he was trained for and he is not fitted for anything else. Suppose that the intelligence gets around by imperceptible means that the company want a certain ticket elected and that it will not be best for any employee to vote against it. If the man's convictions are not in line with those of his employers, he can take his choice of three things. He can run the risk of being discharged by and by, with the hard prospect of taking the bread and butter out of his children's mouths and entering the army of those out of work. Second, he can be a hypocrite—talk one thing and vote another. Or, third, he can surrender his convictions and give up trying to be a free man. How many of such cases exist I can not say; but you must have more faith in human nature than I have to believe that where the power exists, there will not be men who will be quite content to use it. A guileless campaign orator, in his innocent surprise that anyone should think intimidation was being practiced, said recently that anyone who knew of such cases ought to bring the offenders to justice at once. Did not the orator know that when one man's livelihood depends on another man, no human law can prevent intimidation where the employer is so disposed?

As wealth collects more and more in the hands of a few and the dependent class continues to swell in numbers, this will be no small problem in the future of our country. All honor to those employers (of whom there are many) who grant to their subordinates the same right of judgment that they claim for themselves. Said President Ingalls to his men: "If any one discharges you on account of your politics, come to me and I will reinstate you; and I will discharge the man who discharged you." Such wholesome talk has the right ring for these troublous political days through which we are passing.

The true employer will say to his men: "I have looked into this matter carefully and I am firmly persuaded that it is for the interests of the nation that the election go thus and so. If this ticket is defeated, it means disaster to our business in common with others. Whatever affects me affects you; but I shall not throw a straw in the way of your voting otherwise if you see fit. Your vote is your own."

Such a course might not win the first year; but it would win in the long run. Anything else is un-American.

EXPRESSIONS OF SYMPATHY

From the Y. P. S. C. E. of the Milton Junction Seventh-day Baptist Church.

WHEREAS, by the will of him who doeth all things well, our dear sister, Mrs. Lucy Wells, has been called from our midst by death; therefore,

Resolved, That we desire to express our appreciation of her Christian character, her gentle and quiet ways, and her willingness to help in every good work.

Resolved, That we tender to the bereaved family our sympathy, and pray that our heavenly Father may sustain them in this their hour of trial.

Resolved, That these resolutions be put upon the records of the Society and a copy sent to the SABBATH RECORDER and our local papers for publication.

By order and in behalf of the society,

LURA M. BURDICK,
LORENA D. COTTRELL,
MERCY E. GARTHWAITE, } Com.

THE GENERAL CONFERENCE CHEERS US.

The reports of the recent Conference have a very cheering effect upon those of us who could not attend. First came the letter from the committee appointed to send Christian greeting to all "absent pastors or minister." We are told that our names were read, and the congregation was led by Dr. Main and Dea. W. B. West in special prayer for us and our families. Now we can't sing, but we felt like singing:

"Blest be the tie that binds
Our hearts in Christian love."

Thank God for such Christian fellowship. Absent but not forgotten. Oh! how it cheers one, thoughtful, and at times sleeplessly anxious for the success of his particular work, to know that he is thus remembered.

This circumstance calls to mind our lamented brother, Rev. N. V. Hull. On the eve of a new year he offered a prayer in which he called the name of every minister in the denomination. These special prayers bring special blessings, which would not be received if the prayers were not offered. Let us remember that it is also our privilege to offer prayer, which shall be graciously answered, upon the work and workers, who are so dear to us.

Yes, the Conference was held at Alfred, the village of our beloved *alma mater*. This made it the greater trial for us to be absent. But we were glad to read about the thrifty village, the hospitable people, and the dear old school. Wonder if there was any such little girl as there was thirty years ago, who innocently asked if she could not go into the parlor and see General Conference when he came to Alfred. Dwelling upon the past, many things, both humorous and serious, crowd into the mind. Nor can we prevent a shadow of sadness, as we think of many noble laborers who have passed over the river. But, as we think, we thank God for the great and good men and women who have done their work. Yes, and then we thank and praise God for the noble band of great and good men and women who are now doing the work, and then we look forward and rejoice that still other great and good men and women will grow up from our bright and playful boys and girls. This is what is especially cheering about the reports of our recent Conference. We see new workers, vigorous and strong, rising in their might as servants of God, to defend this hallowed, unbroken law.

Thirty years ago an anxious layman said, he had often been gloomy as he considered what would come to the Seventh-day Baptist cause, when the standard bearers of his day should be called up higher. It was too much for his faith to think that there were young men and boys who would grow up to be as self-sacrificing and devoted as their pastors and fathers. But when attending a certain General Conference, he remarked: "This gloom has all gone; I see them coming." So with those of us, who begin to limit our active service to ten or fifteen years, it is exceedingly cheering to see the ranks filling up with consecrated younger people, some of whom have had better opportunities for culture than the older ones. God bless them all; and he surely will.

Dear young people, be it remembered that you will have untold satisfaction in the later years of life, to know that you have in no sense deserted your post of duty for flattering prospects of worldly emoluments. Whoever passes through life saved from yielding to such temptations has great reasons to thank God.

S. R. WHEELER.

BOULDER, Colo., Sept. 27, 1896.

Tract Society Work.

BY A. H. LEWIS.

BEGIN TO COUNT ANYWHERE YOU PLEASE?

The following letter represents a specious error, which, harmless as it may seem, is one of the fundamental errors out of which the "Continental Sunday" and its accompanying Sabbathlessness have grown:

FIRST CONGREGATIONAL CHURCH,
Oak Park, Chicago, Ill., Sep. 8, 1896.

Rev. and Dear Sir:—The *Evangel and Sabbath Outlook* has been coming to me for a few weeks. I read it with pleasure. But I am utterly unable to see that we don't keep the Sabbath.

First. No mortal can say that the seventh day of this week is the seventh day by actual count from the day when God rested from his creative work.

Second. Six days of work and one of rest is surely the underlying and essential and actual principle of the Fourth Commandment.

We who keep the first day of the week as our "Sabbath" ("Rest") day, work six days and rest the seventh. Can you deny this? *It is a fact.*

Third. The Fourth Commandment does *not* say "the first six days shalt thou labor," etc.; but it says, "Six days shalt thou labor," etc., "and rest the seventh day." *That, sir, is exactly what I do now, and that this day of rest happens to be the first day of the week, by our chronological reckoning, does not vitiate the commandment either in letter or spirit.*

I do think this confining God's commandment to the limitations of an almanac, or calendar, is pretty small business.

I work six days, I rest the seventh. It is my "Sabbath" (Rest) day. It is grounded on the Fourth Commandment. I am a strict "Sabbatarian," but my "Sabbath" (Rest) day is the first day of the week.

"Six of labor; one of rest;" that's the commandment of God. Urge it upon all.

Sincerely yours,
P. S. HULBERT.

This dashing and confident expression of opinion by Dr. Hulbert is permeated with error, and built on a superficial conception of what the Sabbath is. Analyzed, it's destructive no-Sabbathism.

The Sabbath is far more than a day of rest after six days of work. "Time" is the measured portion of "eternity;" eternity, duration, is an attribute of God. Within this attribute his children live, move, and have being. Through it they are always in contact with him as the fishes are with the waters of the unmeasured sea.

That we may be drawn to him spiritually and cultivated in holy things, he gave the Sabbath to be his ever-recurring representative, made sacred to him by association with his work and his resting. Physical rest is its lowest factor; never an end; only a means to the higher purposes just named. As the fourth of July, and no other day in July, or in any other month, calls us to consider national life and its demands, so the Sabbath calls us to God. No other day can do this, since no other is hallowed by association with him and his command. This law of association is the universal one by which times or things are sacred or helpful. There are a thousand graves in the cemetery, but love finds its own. Love for God finds the Sabbath by the same law.

Sneeringly as Dr. Hulbert speaks of chronology and almanacs, the fact remains that God's Book, the history of God's ancient people, the example and teachings of Christ, and the practice of the earliest Christianity, fix the Sabbath on the last day of the week. If the Doctor choose to ignore all these, we leave that between him and the Book, and the Christ and God.

Dr. Hulbert's statement that no one can

tell whether the last day of the week coincides with the day on which God rested, must be either a "pleasantry" or a bit of "playing to the gallery;" for surely he will agree with us that God's days are unmeasured, and that man's week is modeled after God's week, and hence we are commanded to do in our own sphere of action as God did in his.

The inconsistency of Dr. Hulbert's position will appear fully, unless he rejects all the reasons on which Sunday-observance is based. According to his view of the Sabbath, it must be "pretty small business" to confine the observance of Sunday "to the limitations of an almanac," just because there is a tradition that Christ rose on that day—there is no such Scripture—or because Constantine ordered some regard to be paid to the "Venerable day of the sun," sacred to his patron deity Apollo. In this we should fully agree with our correspondent. If comparison is to be made, it is certainly larger business to observe the Sabbath, because of the Fourth Commandment, the example of Christ, and the practice of the New Testament church, than to hold to Sunday, according to the almanac, for reasons not given in the Bible or supported by the example of Christ. We are quite willing to do "small things" after the example of him who said, "Whosoever shall break one of these least commandments shall be called least in the kingdom of heaven."

"By their fruits ye shall know them." Thus said Christ, and this truth applies to theories as well as men. Carry out Dr. Hulbert's theory, and all standards and authority as to Sabbath-keeping are swept away. Each man may choose when he will begin to count his week, when he will rest, and how he will rest. The theory propounded by this eminent Congregationalist is only disguised no-Sabbathism. It is essential no-lawism and no-Sabbathism. The "Continental Sunday" flourishes in that soil. Every Sunday reveller in Chicago will praise it.

A PERTINENT INQUIRY.

SARATOGA SPRINGS, N. Y.,
14th September, 1896.

To the Editor of the *Evangel and Sabbath Outlook*:

Dear Sir:—I am anxious to learn on what principle you justify the assertion you print, describing your paper, saying, "It is undenominational."

Very truly yours,
WILLIAM DURANT.

On the principle that such is the fact. It is not the "organ" of any denomination. It advocates all the general truths of Christianity, without regard to denominational lines. It advocates practical and evangelical Christianity, in common with other religious newspapers. We hold to the perpetuity of the law of God, and to salvation through faith alone. Here we part company with the Romanist, by rejecting the notion of church authority, rather than direct Biblical authority, as the rule of faith and practice. If Protestants do not carry out their avowed faith as fully as we do, the fault is theirs, not ours. We advocate the perpetuity of the law of God and of his Sabbath as an universal truth, binding on all men and throughout all time, and not as the peculiarity of a denomination. We oppose the observance of Sunday in place of the Sabbath which men dishonor for sake of Sunday, because it is non-Biblical and non-Protestant, and out of accord with the teachings and example of Christ, and the earliest Christianity. In doing this we are no more denominational than John the Baptist was

when he preached in Judea; no more than Luther was when he began his appeal for reform within the church of Rome. The *Evangel and Sabbath Outlook* is set for reform within the Protestant church; *i. e.*, for the completion of the Protestant movement and a return to the Christianity of Christ, rather than that of the Semi-pagan "Fathers" and the Roman Catholic church. Up to date, Protestantism is but a half-way movement upon the Sabbath question. We are here to urge a completed Protestantism and a Protestantism of higher spirituality and greater loyalty to the law of God.

These are some of the grounds on which we say that this paper is "undenominational." If our friends who have not risen above the error that the Sabbath question is merely a question of days, which does not involve a great vital and fundamental truth, have not apprehended our position correctly, it is more than a pleasure to make this answer to Bro. Durant's note, and we shall be glad to answer any further inquiry on this point.

NO SABBATH—NO GOD.

The following is from the *Herald and Presbyterian*, September 16, 1896. Read it carefully.

"Once give over caring for the Sabbath, and in the end you will give over caring for your soul. The steps which lead to this conclusion are easy and regular. Begin with not honoring God's day, and you will soon not honor God's house; cease to honor God's house, and you will soon cease to honor God's Book; cease to honor God's Book, and bye and bye you will give God no honor at all. Let a man lay the foundation of having no Sabbath, and I am never surprised if he finishes with the topstone of no God. It is a remarkable saying of Judge Hale, 'Of all the persons who were convicted of capital crimes while I was upon the bench, I found only a few who would not confess, on inquiry, that they began their career of wickedness by a neglect of the Sabbath.'"

That is well said, and the history of Sunday is one of the best examples on record. Sunday came into history on a no-Sabbath basis. On this basis the "Continental Sunday" was developed. It is the theory out of which the present holidayism in the United States has sprung. This theory fosters lawlessness and Godlessness. All that the *Herald and Presbyterian* has to oppose it is the false claim of modern times that Sunday is the Sabbath by a "change of day," according to divine authority. This compromise between original no-Sabbathism and the true Sabbath has been short-lived, and wholly inadequate to an escape from the ruin which the *Herald and Presbyterian* describes. The church, under stress of Pagan and Roman Catholic errors, has left the Sabbath. Christianity is characteristically weak on the Sabbath question, because it has so nearly done what our contemporary so tersely describes. There is no escape, no regaining of lost ground, except by a return to the Sabbath. The half-way work involved in Sunday is so essentially erroneous that there is no hope for the future. God's Sabbath or a Godless holidayism lie close at hand. Which will the *Herald and Presbyterian* choose?

PEOPLE are always talking of perseverance and courage and fortitude, but patience is the finest and worthiest part of fortitude. Patience lies at the root of all pleasures as well as of all powers. Hope herself ceases to be happiness when impatience companions her.—*Selected.*

THE essence of true nobility is the neglect of self. Let the thought of self pass in, and the beauty of great action is gone, like the bloom from a soiled flower.—*Froude.*

Missions.

It is sad and discouraging for a Christian church, and especially a Seventh-day Baptist church, which represents both the gospel and the law, Calvary, and Sinai, to go down and out. Now and then such a discouraging thing occurs. The causes are various—death, removals, migration, apostasy, inter-marriage with Sunday people, dissensions, worldliness, loss of spiritual life. After Conference we spent some time in the Western Association, and about a week in Cussewago, Crawford County, Pa. Twenty-six years ago, while laboring as a missionary under the employ and direction of the Missionary Committee of the Western Association, we visited twice our people in Hayfield and Cussewago. It was soon after Rev. James R. Irish, their pastor, left them and settled in Rockville, R. I. Since then they have been visited occasionally by some of our ministers and missionaries. We found six families, and parts of families, keeping the Sabbath—seventeen persons in all. One aged Sabbath-keeper is living near Hayfield, where Rev. T. B. Brown was once pastor. Our meeting-house there is nearly rotted down. At Cussewago the Sabbath-school and religious services of some kind were maintained for a while, but for some time none have been held, not even a Bible-school. Their meeting-house was sold to First-day people; their horse sheds disposed of and taken away. Some of our people there have forsaken the Sabbath, others are true and faithful to it, and are deeply interested in our cause as a people, especially in our evangelistic and Sabbath Reform work, and would like to have an evangelistic effort made among them. We spoke Sabbath-day in the house of Bro. Daniel C. Waldo, who, it is well remembered by us all, was prosecuted and persecuted for working on Sunday, in which, at the time, our people took a deep interest, and aided him in bearing the expense of his trial. Most of our people were in attendance and we put before them our evangelistic, mission, and Sabbath Reform work, from the light and action of the Conference just closed. On Sunday evening we preached in the Methodist church, and though it was rainy, the house was nearly full and the attention good. This visit confirmed us in the conviction that the best thing for isolated Sabbath-keepers, without the privilege of the preached Word to do, is to meet on the Sabbath-day and hold a Bible-school preceded or followed by a prayer and conference meeting, and such other religious services as they might occasionally have. It would keep up unity and interest in one another, and wonderfully help in maintaining spiritual life and loyalty to the truth. It was our pleasure on this trip to visit some of our churches, and feel the new impulse which the Conference had given them in evangelism and Sabbath Reform.

We rejoice to know that Dr. A. H. Lewis was promptly called by the Tract Society to give his entire time to the Sabbath Reform work, and that he accepted the call and tendered his resignation as pastor of the Plainfield church, and his resignation was accepted by the church, though with deep regret and tender feeling, at a church-meeting very largely attended. The church, we are informed, felt that Dr. Lewis was called of God and our people to a great and important work, and

they could not say nay, though it severed very dear and tender ties. This prompt action of the Tract Society, Dr. Lewis, and the Plainfield church is commendable and means business and prompt work. We look upon this movement with a great deal of interest. We expect therefrom, through the blessing of God, great results, if not immediate, in the final outcome. Now as a people we must stand by the Tract Board and Dr. Lewis in this movement and give them our hearty co-operation, our prayers and our means. As the results of this movement we expect to see:

1. A revival of the Sabbath question among our own people. We need it. Many of our people have lost interest in it, and are indifferent to its divine claims upon themselves and the outside world. They should be awakened to the spiritual importance of Sabbath truth and have their consciences in regard to the Sabbath purged of dead works.

2. A revival in Sabbath-observance. Many of our people are not only loosely observing the Sabbath, but are guilty of Sabbath desecration. They need to have their Sabbath conscience quickened. Just as we see backsliders from Christ revived, renewed, and returning to him in love, faith, and loyalty, so shall we see many of our people coming back to a more faithful, strict, and spiritual observance of the Sabbath and their example no more against the Sabbath and Sabbath truth.

3. A better understanding by our people of the present status of the Sabbath question in the world, and also a better Biblical, historical, and spiritual knowledge of Sabbath truth. While our pastors may have been, and may be, faithful in teaching Sabbath truth to our people, their work will be greatly strengthened and widely complemented by one who has given to it a life long special study and investigation.

4. We shall expect to see greater devotion and consecration among us to the Sabbath and Sabbath truths, and a greater and growing enthusiasm in Sabbath Reform work.

5. And lastly, with this Sabbath revival; better Sabbath-observance; better understanding and knowledge; greater devotion, consecration, and enthusiasm; we shall expect to see many from the First-day ranks come to the knowledge and observance of the Sabbath of Jehovah.

SOME Seventh-day Baptists in Coimo, Montana, had made several appeals for some one of our ministers to come among them and hold meetings, believing that some might be led to come to the Sabbath and a church might be organized. In response to these appeals the Evangelistic Committee sent Pastor J. H. Hurley, of North Loup, Neb., and Missionary Pastor E. H. Socwell, of Welton, Iowa, to them; their churches generously giving them their time and the Committee, through the aid of contributing friends, paying their traveling expenses. The following is an extract from the report of their labors: We arrived upon the field on the evening of Aug. 13, and entered at once upon our work, remaining upon the field about five weeks. Early in our work we decided it was best for us to separate and thus cover a greater territory; one of us labor at Woodside, the other at Darby, these points being twenty-six miles apart. We were well received by the people, and were told that our congregations were

larger than had attended services held by any other ministers who had ever visited the valley. We found people interested upon the Sabbath question wherever we went, and were free to converse about it in their homes. We found many who acknowledged it to be their duty to become Christians, and a few of them were willing to do their part in securing their salvation; but the vast majority evinced a total indifference to all religious matters. Never before have we seen such absolute indifference manifest by almost an entire community. We believe this condition is due to the low conception of the claims of the gospel on the part of the ministry. Many belong to secret orders and are trusting largely in them. Professing to believe in no Sabbath, yet, when pressed by argument they acknowledge the truth, but are unwilling to obey. Some of them are candidates for public office, and are giving much attention to politics. Some of them are searching more closely for minerals, than for lost souls, leaving their flocks, while they go into the mountains to prospect for gold and silver. Again the people are surrounded by many temptations to hunt, fish, and camp in the mountains, which tends to a disregard to all other things. These things represent some of the obstacles we met. Notwithstanding all these influences, we can report at least eight conversions, and a number reclaimed. We did not deem it wise to organize a church at present, but believe that our Sabbath-keepers will organize in the future. Five persons are now ready to organize, and we believe that in the near future this number will be doubled. We visited houses for forty-seven miles up and down the valley, traveling on foot most of the time, and found the chief source of permanent good to be in these private visits. We made about 90 such visits and preached 39 times. The results are not what we prayed and toiled for, yet we believe that the seed we sowed, amid many hardships, will yield a harvest in the future. We believe that faithful, devoted labor upon this field would result in the building up of a church and the winning of many to Christ. Our work was attended by hardships and trials, never experienced before, yet we thank the Evangelistic Committee for making it possible for us to endure all for the cause of truth.

SEC.

FIFTY-FOURTH ANNUAL REPORT

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

(Continued from last week.)

SOUTH-WESTERN ASSOCIATION.

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

Mr. Skaggs has labored the past year 48 weeks with the Corinth, Delaware, and Providence churches, and at 8 other preaching stations in Missouri; given 188 sermons; congregations 15 to 150; prayer-meetings 45; visits 362; papers distributed 32; additions, 1 by experience; 10 Seventh-day Baptist families; 25 resident members.

There was added this year to Mr. Skaggs' usual scope of labor the Indian Territory field. He has preached from two to five times each month to the three churches in Missouri, and at different times at the many preaching stations he visits. There has been one addition to the Corinth church, a sister from the First-day Baptist church. As his field is made up of churches composed of people who came to the Sabbath, and as there exists much prejudice against the Sabbath truth,

growth is small and slow. The greatest need on his field is a thorough campaign of evangelistic effort, to strengthen and enlarge the churches, and extend the truth as it is in Christ Jesus.

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

Mr. Lee was employed by the Board for six months as general missionary in Arkansas and Texas, but sickness and death in his family, and his own severe illness, have prevented him from working that length of time on his field. He reports 16 weeks of labor; 45 sermons; average congregations 30; visits 80; 6,927 pages of tracts and 22 papers distributed. He writes:

"With gratitude to God and my Saviour for partial restoration to health, after a long illness which kept me at home during the last quarter and for several weeks held me face to face with the last enemy, I now submit my annual report of work done the first nine months of the year.

The first of July, 1895, I was at Waco, Texas, on my return trip from Southern Texas. I stopped a few days with Elder J. S. Donowho at Malakoff, Texas, thence home for a few weeks, after an absence of eight weeks. My next trip was to Hot Springs and Garland Counties, in Arkansas, visiting the scattered Sabbath-keepers and preaching as I found opportunity. Returning home, I next went to Malakoff. When there in July a protracted meeting was in progress, which hindered my remaining to hold meetings at that time. This time I preached in Malakoff and vicinity ten sermons. We could not get the use of the Baptist meeting house in Malakoff, but the Methodists offered us the use of theirs. The congregations were small but attentive, and until the last sermon the Baptists kept away. Quite a number of them were present at the last meeting. In November I visited the Freewill Sabbath-keepers near Hydrick, Ark. By invitation of their Sabbath-keeping pastor, I went with him to visit two other Freewill churches, which he has organized within the past two years, and of which he is pastor. One is in Crittenden County. I preached there but once because of the heavy rains and the impassable roads. I went from there to Wynne, Ark., where Brother Gadsey met me and took me to his home. There I preached a series of sermons, and had the satisfaction of having some declare themselves as fully determined to keep the Sabbath of Jehovah. Others were convinced, but lacked the needed consecration to serve God by keeping his commandments. From there I went to Arkansas County and visited the members of the De Witt church. The measles and other obstacles hindered preaching except from house to house. On my way home I went to West Fork, Fayetteville, and Fort Smith. In February I again visited Hot Springs County and preached several times, and was glad to find one of those who was almost persuaded when I saw him before now a firm Sabbath-keeper. On my return home I arranged for another visit to Cross County the last of March, but my sister's sickness and death kept me at home. After her death, my own severe sickness prevented my going in April, and I am hoping to regain my strength as to be able to go there in July. I look upon Cross County as the most promising part of my field for the reception of Sabbath truth, although, thus far, the Sabbath-keepers in that section have not been brought into denominational fellowship with us. But I

thank God for their acceptance of the law of God as their standard of living, even though in some things they follow us not. As to the general outlook in the South-western field, the most discouraging feature is the low standard of Christian teaching and living. A large majority of church members come into the church with no higher idea of Christianity than salvation from future punishment, while the Bible plainly teaches that Jesus saves his people from transgressing God's law. For this state of things the ministry is largely responsible. The popular revivalist and the ministry teach the people to believe that regeneration is a matter of emotion, and the highest type of Christianity is emotional good feeling, and that the law of God may be disregarded as a rule of life.

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

Mr. Lewis reports a full year's work with the churches at Hammond, La., and Beauregard, Miss., and at the preaching stations, New Bulah, La., and Kohnke's Hill, La. He has preached 71 sermons; average congregations 65; prayer-meetings 44; visits 325; pages of tracts 2,750, and 55 papers distributed; additions, 1 by baptism, 3 by letter; 31 Seventh-day Baptist families, and 64 resident church members in Hammond, 4 Seventh-day Baptist families in Beauregard, and 7 resident church members; 2 Bible-schools.

He writes that while we cannot, like some of the churches which have evangelistic aid, report a large number of conversions, and while there is not the warmth and spiritual fervor in the entire membership of the churches that we desire to see, yet some fruitage for the Master has been obtained, and there is a deep anxiety for the welfare of Christ's kingdom in this locality. We earnestly desire to "enlarge our borders and strengthen our stakes," thus assisting in carrying out our Saviour's last and great commission to his chosen ones. The great South-west is a large, open field for Seventh-day Baptists. The people must know us, and our ideas of truth. The seed must be sown. The printed page is good, but it should be accompanied with the living teacher. The evangelist and the Sabbath reformer are needed here, in my opinion, more than in the North and East. There the people know our distinctive views, and many are resisting them, though admitting them true. Here the case is very different. In many places ignorance stalks abroad at noon-day. Many never even heard of us. Others would gladly learn more. May our work as a people be so adjusted, that the situation in the South-west may be changed for the better, in the near future.

The Hammond church, though limited in numbers and means, has not lost its interest in the cause of Christ, the work of the church, and in denominational effort. All these interests find a responsive chord in the hearts and minds of the people, in proportion to their ability to do. Our young people are certainly loyal to our cause and the church, not only in raising funds, but in spiritual effort. Often they form the greater part of the regular weekly prayer-meeting of the church.

At Beauregard the little handful of brethren and sisters are active, and anxious to hold the fort, even amid difficulties. May there be an earnest effort made the coming year for the salvation of souls, and the spread of Sabbath truth, in the South-west.

THE SOUTHERN FIELD.

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

Mr. Wilson reports 52 weeks of labor with the Attalla church, and at the preaching stations, Pine Heart, Pleasant Valley, Victory Hill, Whiton, and Herald school-house; 71 sermons; congregations 10 to 100; prayer-meetings 53; visits 94; pages of tracts distributed 3,410; additions by baptism 1, by letter or experience 3; Seventh-day Baptist families 6; resident church members 22; 1 Bible-school.

Mr. Wilson reports that the Attalla church

is in good spiritual condition. Death has made sad inroads upon the membership. They deeply feel the loss of Mrs. Hills, the wife of Bro. Geo. W. Hills, missionary and evangelist, who was full of good works; and John T. Greene, who was a faithful deacon of the church and a very efficient Sabbath-school superintendent; also the removal of Mr. Greene's family North, and the leaving of the Southern field by Bro. Hills because of physical ills which the Southern climate aggravated. He states that they have had in that section of the state the greatest interest in the Sabbath question which he ever knew, and it is not yet ended. Several have come to the Sabbath, and among them is the Rev. J. N. Belton, a Baptist minister of Hokes Bluff, Ala., an able and consecrated man, who has lately visited the Eastern Association, and formed the acquaintance of some of the members of the Board. This Alabama field is a very important one for evangelistic and Sabbath reform work.

The Rev. C. W. Threlkeld, Crab Orchard, Ill., Missionary Pastor.

Mr. Threlkeld reports 35 weeks of labor with the Bethel church, South Illinois, and at two preaching stations in the neighborhood; 78 sermons; congregations 10 to 100; prayer-meetings in connection with preaching services; visits 195; pages of tracts distributed 350; 1 Sabbath-school maintained.

Mr. Threlkeld also reports that the Bethel church is in fair spiritual condition. There was a great deal of sickness and bad weather during the fall and winter, which prevented the special effort for a revival which was planned. There is need of a thorough evangelistic work on this field. At this writing there is gospel tent work being carried on by Rev. T. J. Van Horn, at Crab Orchard, Ill., with fair hopes of success. Mr. Threlkeld has spent, during the year, some of his time at Stone Fort, Pulaski, Farina, Ill., and Edith, Tenn., in evangelistic work. Having engaged to work six months under the employ and direction of the Evangelistic Committee of the Missionary Board, he left his field about April 1, and went to Northern Pennsylvania and Southern New York, to engage in evangelistic labor in the small churches of that field.

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

Mr. Newton has labored during the year with the Cumberland church, and served as superintendent of the Sabbath-school. The old custom in that section of the country was to have one Sabbath service a month, but he has changed it in his congregations, and has services more frequently. He reports 23 sermons; average congregation 11; visits 9; 6 Seventh-day Baptist families; 12 resident members; 1 Bible-school.

Mr. Newton reports that the attendance at the Sabbath services and the Sabbath-school is smaller than it was last year. He has tried to keep up the interest, and has distributed tracts as he had opportunity. They are very grateful to the Board for the encouragement and aid given to sustain the work there. Brother Newton lost, last year, his venerable and godly father, a constituent member of the church. This year he has lost his aged and lovely Christian mother, well versed in the Scriptures, and an able advocate of her faith. She was strong in the Sabbath truth, and one of the constituent members of the church. Here a free school for the poor children of the community has been carried on by Miss Emily P. Newton, for the past two years. It has been supported by three Seventh-day Baptist ladies of the North. The attendance has been good, and excellent progress has been made by the pupils in their studies. Christian life and principles are taught in this school, both by precept and example. We deem this school one of the best missionary agencies we have in the Southern field. The school is to continue the coming year, and the principal is to be assisted by her sister, Miss Phebe Newton.

(Continued.)

Woman's Work.

LIVING.

"How to make lives worth living?"
The question haunts me every day;
It colors the first blush of sunrise,
It deepens the twilight's last ray.
There is nothing that brings us a drearier pain
Than the thought, "We have lived, we are living, in vain."
We need, each and all, to be needed,
To feel we have something to give
Toward soothing the moan of earth's hunger;
And we know that then only we live
When we feed one another as we have been fed
From the hand that gives body and spirit their bread.
Our lives they are well worth the living,
When we lose our small selves in the whole,
And feel the strong surges of being
Throb through us, one heart and one soul.
Eternity bears up each honest endeavor;
The life lost for love is life saved, and forever.

—Lucy Larcom.

In accordance with the plans decided upon at our General Conference in August, and which were partially set before you in the Sept. 21 issue of the RECORDER, the North-Western Association begins its work of supplying our page with this number, thus bearing part of the responsibility which has largely rested on your Editor.

It seemed wise to ask the different Associations to assume this responsibility for two months each, leaving it with the Associations to decide whether they will take two months in succession, or one month twice during the year, six months apart. By this plan the sisters will learn, by personal experience, the duties, pleasures, and responsibilities of the work; then when we come together at our Conference next year, we shall be better able to discuss the important questions at issue in our "Woman's Work." All matter will need to be in my hands two weeks in advance of publication.

TO INCREASE INTEREST.

How can interest in Mission work be increased among the women of our churches? This question, without doubt, often presents itself to the workers who stand at the front and anxiously desire and seek the extension of Christ's kingdom. Much has been said and written upon this subject, and yet much remains to be *done*. To bring this question, if possible, still closer to our minds and hearts, let us ask ourselves the question, What can I as a Seventh-day Baptist woman do *this year* to more thoroughly interest the women of *my own church*?

While I may not propose any *new* or *sure* remedy, possibly I may suggest some idea that may be helpful in this line to some one. If so, I shall feel that the bread cast upon the waters has returned. We must first realize that the spirit of Christianity is in truth a missionary spirit, first and last; that as Christian women we are numbered with the Master's saved ones, and divinely commissioned to share his work in gathering in the lost. We need to realize more fully the fact that this is the work in which the Master himself was engaged and to which he gave his life. Then will we be more desirous to take our place and be numbered with the women of Scripture who did such valiant service for Christ; the women who were last at the Cross and first at the sepulchre of their Lord, to perform their offices of love and devotion, with those who later served with his apostles, and "labored much for the Lord." We cannot do very much to interest others until we are ourselves interested.

I would suggest that we seek to extend in-

formation in the missionary interest of our denomination, and its needs, and possibly some of us may find our own knowledge of this more limited than we think. This may be done by scattering literature, and by talking of these things, both in private and public. We are wont to talk of that in which we are most interested, and are apt to be most interested in that of which we most talk.

Another method which often works effectually in other denominations is to educate and win workers in a social way, by holding "Missionary Teas," inviting those whom it is desired to interest. Missionary facts are presented and discussed, and items of interest along this line readily suggest themselves to the average woman. These gatherings may be made sources of profit and power.

Encourage, yes, urge, the reading of missionary literature. Those are most earnest workers who are best informed. Missionary reading is not necessarily, as some seem to suppose, dry and uninteresting. There is very much, easily accessible, that is inspiring, and, indeed, some that may be called fascinating. Again, to give uninterested people something to do is often the best way to win them. One's interest in missions is proportioned to the work she does. Do, and keep doing, and interest will not die out when once aroused.

No society can afford to expend its energies in the sole effort to raise money to do its missionary and benevolent work. One that does this can but be dwarfed in missionary intelligence and spirit.

Lastly, I would suggest more prayer. We need to get near to God, to tarry in the "upper chamber" for the endowment of power which he has promised. In this secret place of power the Lord will open our hearts to hear the cry that comes from the weary, sorrowing ones of this sin-cursed earth, and his voice will declare to us the great commission. Then we shall rise to a higher plane of spiritual life and influence, and we shall desire to do our utmost to bring the world to Christ and his truth. Common experience goes to prove that we do our best work under the influence of inspiration, and our highest inspiration for this work is the assurance of God's promise that "the kingdoms of this world shall become the kingdoms of our Lord."

"O, for that holy dawning, we watch and work and pray,
Till o'er the height the morning light shall chase the gloom away;
And when the heavenly glory shall veil the earth and sky,
We'll bless the Lord for all his Word, and praise him bye and bye."

P. S. C.

THE AFTER GLEAM.

To those who were not privileged to attend the recent Conference, and receive direct the inspiration which such gatherings always give, the after gleam is anxiously watched for as the ever welcome RECORDER brings to our homes echoes therefrom.

We are grateful, also, that our sisters seem willing to pass the blessing on. Little do we realize how many of these faithful stay-at-home women long for these privileges, of which they are deprived, for the uplift which the memory of their experiences bring. How they would cherish as sacred benedictions these opportunities for broadening vision, deepening interests, and quickening zeal, coming in touch with the leading workers, learn-

ing more of the work, and sharing in the spiritual feast. May these influences sent forth give to our Woman's Work a new impetus for the coming year.

P. S. C.

LI HUNG CHANG AND MISSIONS.

Now that our distinguished visitor from afar has left us, and as we have time to consider his many strange words and ways, we should not lose sight of the estimate of foreign missions that he gave when in conference with the representatives of missionary boards. The viceroy's testimony to the disinterestedness and single purpose of the missionaries, whose labors, he declares, "have no political significance," and who have not meddled with politics or interfered with territorial authorities, may well be put over against the claims of the butchering Turk that the missionaries are revolutionists and political intriguers. By so much as Li Hung Chang is superior to Abdul Hamid II., his opinion is of more weight in this respect. Furthermore, the Chinese statesman made quite a missionary plea in declaring that the Christian workers in China care for the bodies, minds, and souls of the people, leading them up to higher health for the threefold man. Since this man, who has the best of opportunities for learning the truth of the situation, and who is himself a pagan, considers foreign missions a success, it is rather out of place for any uninformed stay-at-home to rise up and discuss "The Failure of Foreign Missions."

MISSION BAND.

The Young Ladies' Mission Band of the First Genesee Seventh-day Baptist church:

Ida Baxter,	Edna Hall,
Melpha Baxter,	Lizzie Hazzard,
Bessie Brown,	Stella Jaques,
Sue Brown,	Emma Finch,
Ethel Crandall,	Edna Pettite,
Grace Clarke,	Lena Slade,
Nina Clarke,	Leola Slade,
Edith De Groff,	Ruby Slade,
Grace Green,	Myrtle Slocum,
	Alice Stout.

WOMAN'S BOARD.

September Receipts.

Ladies' Benevolent Society, Dodge Center, Minn..	
A. H. Lewis, Sabbath Reform.....	\$10.00
Milton S. D. B. Social, Milton, Wis., Boys' School.	10.00
N. Y. C. E. Society, Adams Center, N. Y., " "	1.00
Sabbath-school, " " " "	50
Sale of photos of Dr. Swinney and Dr. Palmborg.	2.50
" " " " " " " " " "	1.00

Total.....\$25.00

MRS. GEO. R. BOSS, Treas.

MILTON, Wis., October 5, 1896.

RESTRICTED COMMUNION.

BY REV. A. MCLEARN, D. D.

(Concluded from last week.)

Again, if those who favor restricted communion claim that the Lord's Supper is a Christian institution, on what consistent grounds do they refuse those persons whom they consider to be devoted Christians, the right to the table of their Lord? If it is a Christian ordinance it was intended for Christians; and the only consistent course for restricted communionists is, either to consider all with whom they refuse to commune not Christians, or guilty of immorality or open infidelity, as these are the only offenses specified in the Scriptures as a bar to this privilege.

Now, going back to our illustration, we wish to show further the weakness of the first argument in favor of restricted communion. Why were those persons of similar views gathered into a corporate body? Because they were Christians? Yes, and no! Yes, be-

cause they were Christians; no because that was not all the reason, they were harmonious in their views, and could work more unitedly and efficiently; for "how can two walk together except they be agreed?" Again, why were not all who were converted received into the new organization? Because they were not Christians? Not at all, but because either they were not baptized at all, or they had submitted to some other form of baptism more agreeable to themselves. Now, it will be admitted on all hands, that immersion did not make those who submitted to it Christians, neither did pouring or sprinkling unchristianize those who submitted to it, for had they accepted immersion, they would readily have been received on their Christian experience. But having been sprinkled instead of being immersed, they remained Christians still, though outside of the corporation. Few persons, we apprehend, will have the temerity to say that such persons ceased to be children of God; and yet, this is the only consistent cause for the advocates of restricted communion, unless the grounds of their refusal is outbreaking immorality or bold infidelity. For to take the ground that we will fellowship them as the children of God, but refuse them a place at his table, is exalting the corporate relation above that of the spiritual, and is a glaring inconsistency that cannot be disguised. It is the weak places in the armor of the Baptists and the Seventh-day Baptists that gives the enemy strong vantage ground against us. We must be clad in the panoply of truth, guarded at every point by the authority of inspiration, in order to meet the assaults of our opponents successfully. "It is enough for the disciple that he be as his Lord." We must not attempt improvement upon the Divine arrangement. Whom the Lord receives, we must not reject. "Master, we saw one casting out devils in thy name and we forbade him, because he followeth not with us." The answer of Jesus is as pertinent to the subject in question as it was in the case of the disciples. "Forbid him not; for he that is not against us is for us."

Are we not repeating the mistakes of the early disciples, when we refuse to sit at the Lord's table with his children, on account of some differences of the head? It may not be out of place here to note some of the particulars in which the course pursued by the disciples in Christ's time correspond with the case of his disciples in the nineteenth century. In the first place, this forbidden man believed in Jesus, so do our brethren with whom we refuse to commune. In the second place, he was preaching in the name of Jesus, so do our rejected brethren. In the third place, he was a friend of Jesus, so are our brethren with whom we refuse a place with us at the table of our common Lord. In the fourth place, he differed with them in some doctrinal points, so do our brethren to whom we virtually say, you are not fit to sit with us at the table of the Lord. We seem to be coming dangerously near the mistake of straining at the gnat, and swallowing the camel. Indeed, it is not easy to see the difference, if a difference exists. We receive the truth from the lips of a white-haired servant of God in our own desk, and our hearts are melted in love, and the next hour he sits a solitary observer as we compass the table of the Lord. At the same time there sit by our side those whose lives we know to be a stigma upon the name of Chris-

tianity, and no protest is offered. A sweet-faced mother sits by the side of her daughter whom she, by her religious teaching and Godly life has led to Jesus, and much as her heart longs to partake with her child at the table of the Lord, she forbears; she knows the "rules of the church," and modesty and respect for the people with whom she is worshipping prevent her. What is the trouble with this old minister and mother? It may be they have been sprinkled instead of being immersed; or if immersed, they keep Sunday instead of the Sabbath. But they have received Jesus as their Saviour in all his divine fullness; they believe all the cardinal truths of Revelation and love the people and service of God with all their heart, but it makes no difference; "the rules of the church" debar them from the table of their Lord. At the same time, at the table, sit persons in high circles, who do not believe in the second advent of Christ, the resurrection of the dead, the inspiration of the Scriptures, the doctrine of the new birth, or even the Divinity of the Lord Jesus Christ, and yet they can consistently commune with us according to our church rules. They have been immersed and nominally keep, or rather acknowledge the Seventh-day as the true Sabbath. If this is true, and true it is, where the consistency lies in refusing fellowship at the Lord's table with the first named class of persons, and receiving the latter, we leave to the advocates of restricted communion to explain.

Now, as I have remarked on a former occasion and in connection with a different subject, if we are at liberty to manufacture premises, and draw conclusions from analogies, we can prove or disprove anything we please. But confining ourselves to cold facts, it becomes a very different matter. All the talk about the eucharist being a "church ordinance," and baptism being "the door into the church," is without the shadow of support in the Word of God; and it is only darkening counsel by words without knowledge to contend for it. And if we are going to apply the test of soundness in the faith, as a qualification for the Lord's table, there is quite a large quota of Seventh-day Baptists who would not pass muster, according to our doctrinal Shibboleth. If restricted communion is to be observed, let it apply to the delinquent, the immoral, and unclean in our own churches, as well as all other churches, and not to the pure and Godly in any church. Then, will the church appear in a consistent attitude; then, will a wholesome restraint be placed upon such as now disgrace their profession; then, will the church regain her pristine moral power; then, will we have praying bands instead of euchre parties in the churches; then, will we have young people preparing themselves for usefulness in the service of God, instead of attending dancing-schools; then, and not till then, may we look for the fruitage of a pure gospel and consistent living on the part of professors of religion.

In conclusion, let no one think that the writer is relaxing his hold upon the truth, or that he is less tenacious of the order of the New Testament model of the church; far from it. Rather would he come nearer the bleeding side of the Lord Jesus, by a stricter adherence to his teaching, and a more kindly treatment of his followers. And if any one should feel inclined to criticise the position taken in this article, two things are requested; first, let it be done in the spirit of the gospel; and secondly, give your proof direct from the Word of God.

TWO VIEWS FROM ONE STANDPOINT.

The point of view:—An open car window on a train at the end of a railroad division, waiting an hour for time. My outlook is westward. Along the line of tracks is a narrow park of fine tall trees whose tops loom up against the western sky. The sun has gone down and his rays are slowly fading from the mildly glowing sky.

First view:—My attention is first attracted by the beautiful tree tops whose airy foliage seems resting on the face of the soft, evening-tinted sky. How ethereal, how almost spiritual are these branches and leaves so airily stirring in a gentle breeze, and so silently that not a sound reaches my ear. Thus seen they give no hint of the gross matter of the earth out of which they spring, and to which they are connected by the sturdy trunks which are now below my line of vision. A restful feeling steals over me as I gaze at those airy things, with the silver crescent of a new moon glinting through them. They speak not of earth and its turmoils, but of the God of beauty and of peace. Earth for the moment has vanished out of view and out of thought, and I seem to read God's message of peace written in leafy characters on the face of that soft-tinted sky. The scene seems to link my soul to God and heaven.

Another view:—Dropping my eyes only a little, and looking between the tree trunks, there comes into my line of vision a city street, with its hotels, stores, groceries, and saloons. The evening lamps are lighted, and I see in imagination men engaged in buying and selling, traveling men in the hotels, writing their business letters, the laundryman plying his trade, the saloon-keeper dealing out "distilled damnation," and red nosed customers drinking it down. And I note that the only class of houses that have screens behind doors and windows is the saloon. But the inside is revealed by the illuminated letters, SALOON, on the colored glass. How little are the people on this street thinking of God. How oblivious of the message of love and peace which I have been reading just over their heads. God and heaven,—to them how near and yet how far! How different are the sensations produced by this lower scene. Yet a glance upward leaves it all below.

Lesson:—Though it is ours to mingle with the gross things of earth, to be wearied with toil, to be harassed with cares, and vexed with the evils that obtrude upon our sight, yet, we can pause wherever we are, and, looking outward and upward, read God's message of peace, written upon the more ethereal pages of nature.

Later:—In the last few days it has been my privilege to witness, in the case of a few souls, the uplifting of a hitherto earth-bound vision to behold the things of God. Three joined the Stone Fort church yesterday by baptism. Some others profess to have found Christ. Still others appear to be trying to see the light, from whose eyes the scales have not yet fallen.

C. A. BURDICK.

STONE FORT, Sept. 21, 1896.

HE that embarks in the voyage of life will always wish to advance rather by the impulse of the wind than the strike of the oar; and may founder in their passage, while they lie waiting for a gale.—*Johnson*.

THE golden moments in the stream of life rush past us, and we see nothing but sand; the angels come to visit us, and we only know them when they are gone.—*Geo. Eliot*.

Young People's Work

THE STORM.

It was a wild night. The storm was raging, the thunder crashed, the lightning blazed with blinding flashes, leaving thick darkness in its trail, and the rain was beating heavily in the streets, flooding the gutters and drenching the few hardy men who ventured into the night.

A dozen workers were gathered in the little mission room in one of the worst streets of the city, talking and singing of Jesus. Three or four weary wayfarers had sought shelter in the pleasant room whose doors never closed against the wanderer.

After a few songs led by an earnest young convert, the leader read from the first chapter of Matthew and talked in a friendly, informal way of the Saviour, the Light of the world. As he concluded his words, there came up the aisle the strange figure of a woman, bare-headed and carrying a lighted lantern.

"Mister," she said, addressing the leader, "don't you begin at the beginning, where God said Let there be light, and there was light?" "Yes, certainly, sister," was the reply. "Ah, that is right. He said let there be light, and there was light." "Yes," said the leader, "and Jesus is to us, what your lantern is to you—a light to our path. Were you looking for some one here, sister?" "Bless you, no," she answered, with an odd little laugh, "I'm looking for—something I can't find."

Her voice fell into a musing tone, and she stood there in the aisle, her lantern in hand, and a lost look on her face. Then—

"Can you sing, 'Abide with me?'" "No, not to-night, sister, we have not the music."

"Then sing with me," and the poor creature lifted up her voice and sang,

"Abide with me, fast falls the eventide;
The darkness deepens; Lord, with me abide.
When other helpers fail and comforts flee,
Help of the helpless, Lord, abide with me."

These beautiful words, so touchingly appropriate to the searcher and the storm, and sung in that weird, unmusical voice of the mentally unbalanced, made a deep impression.

She turned to the little company, saying, "There, boys, that is what you need—Jesus, the Light of the world. He will save you from your sins and make you glad and prosperous, and restore to you the joys that only the redeemed soul knows." Then, thanking the leader for his courtesy, she turned and went out into the storm.

Only a poor, demented woman, yet she had "let her light shine," and at least one heart will not forget the lesson.

Many things had gone wrong in her clouded brain, but to one thought she clung, her faith in the "Help of the helpless."

How many of us are "looking for something we cannot find," wandering in the darkness and storm of this world's cares and trials, our path lighted only by the feeble ray of an earthly wisdom. "The darkness deepens;" how we need to pray "Lord, with me abide" till the Sun of righteousness comes and beams upon us, and we may walk in the bright and shining way, having found the long-sought treasure, life, joy and salvation.

H. W. C.

OUR MIRROR.

On September 19 the Milton Endeavor Society conducted one of the most intensely interesting and enthusiastic meetings in the year. The subject was "The Tract Society," and the following list of questions relating to the Board and its work had been prepared and given to different members for answering: Who are its present officers? What salary do they receive? What other work do they have? What is the object of the Society? When was it established? What are its annual expenses? How are these met? If there is a deficit, who makes up the balance? What are you doing to help? Are you able to do anything more? Why don't you do it? Owing to the fact that the answers to these had been carefully prepared, they were very enjoyable and instructive. General remarks were then given by other members, among which might be mentioned a stirring account of the methods in which the deficits are met by the Board, and how can we do more, by Mr. Ingham. Several plans were suggested: the raising of more funds by individual work; equal division of the same between the Tract and Missionary Societies, the use being left to their discretion; the distribution of our literature in public places, as is now done by many of our societies. The general sentiment of all present was, that we as an organization ought to do more for the maintenance of those principles for which we stand. That several now proposed to do more was shown by their pointed remarks, of which this is one: "I have not much of a testimony, but such as it is, I will leave it with the treasurer." Fellow workers, it is now time for us to step up and occupy the broad fields that are now white for the harvest. Let these few words be merely the beginning of the reports soon to be heard from far and near.

The Quarterly Meeting of the Local Union of Christian Endeavor Societies of Westerly, R. I., and vicinity, was held Sept. 29, with the society at Clark's Falls, Conn. There was a good attendance, several large teams being used by the Endeavorers from Westerly, Ashaway and Potter Hill. The President of the Union, Mr. Edwin G. Carpenter, of Ashaway, presided, and Mr. John H. Tanner, Jr., of Westerly, led the opening praise service. Rev. Edgar L. Warren, of the Congregational church of Westerly, read the Scripture lesson and offered prayer. The Pawcatuck Seventh-day Baptist Society had the largest number of members present, but not the greatest proportion, and the Union banner was awarded to the Potter Hill Society, which had 83 per cent of its active membership present. A beautiful solo, "I shall be like him," with guitar accompaniment, was rendered by Mr. A. C. Kunzelman, of New London, Conn. The address of the evening, by Mr. S. H. Davis, of the Pawcatuck Seventh-day Baptist church, was listened to with marked attention by the large congregation present. He spoke in part as follows:

Your President gave me full liberty in choosing a topic for this occasion, and I thought of none that might be more helpful to us than that of A Higher Standard. Under this head we find a wide field opening up before us, but let us confine ourselves for a few minutes to some practical thoughts regarding a higher standard of Christian living and doing.

First of all we need to cultivate a higher standard of consecration, and a more thorough devotion to the work

we have to do. How often in young people's work, and in the work of the church, when called upon to act on a committee, or do some little work for the Master, we begin to shrink from duty, make excuses, and say we cannot. All things are possible with God, and when we are willing to do the best we can, his strong right arm is ever stretched out to sustain and uphold us. When we fail to do our part, fail to put our trust in his strength, we deny him and reject his promises, for which I sometimes question if he will not reject and deny us.

It is said that in the army of the great Napoleon there was an under officer whose name also was Napoleon, but who, instead of being distinguished for bravery, was noted for his cowardice. Having borne with his dastardly conduct through a number of engagements, the Emperor and General finally approached him and said: "Sir, I demand that you either change your name or mend your ways." And in this gospel warfare, would not those of us who call ourselves Christians honor our leader by changing our names unless we are willing to go valiantly forward to the task he assigns us?

Again, in raising the standard of Christian work we must raise the standard of our preparation for that work. With the present opportunities afforded by our colleges and universities, this higher preparation is within reach of all, and he who fails to lay hold of the opportunities for securing the most thorough education possible is making a fatal mistake in life.

And if we would be efficient Endeavorers for Christ, we must not only make the best possible preparation, but we must be active in his service.

But again, we not only need a more thorough consecration, preparation and constancy, but we need a higher type of Christian endeavor.

Raise your standard of consecration, raise the standard of your preparation, seek a higher type of endeavor for Christ and the church, lift his banner above the clouds, and live on a plane that is beyond that of selfishness and pride and love of applause. Win the world's reward fairly and honestly if you can; but if you cannot win it honorably, fail. Keep your ship's prow seaward, and sink her in mid-ocean before you make a port by flying the enemy's flag. Follow the truth as one seeking his way out of a dark and tangled wilderness would follow the clear light of a star. In every good and right way persuade as many to go with you as you can, but if you must go alone, or rather if there be none with you but Christ the Lord, go alone. He was with the Hebrew children in the furnace of fire. He is the majority. Keep all things right between you and him.

The address was followed by a consecration meeting, led in an earnest spirit by Mr. Finlay S. Ferguson, of Westerly. The Christian Endeavor benediction closed the meeting, after which a social season was enjoyed, and refreshments were served by the entertaining society.

SUGGESTIONS.

Here is a suggestion for the back of topic cards that might be of use:

Always be punctual at prayer-meeting.
Bring your Bible, a friend, and a smile.
Carry home a light heart.
Don't criticise or find fault.
Every day is a holy day.
"Fear God and keep his commandments."
Go out into the highways and invite strangers in.
Holiness is our motto.
Improve every moment of the meeting.
Just a word "for Christ and the church."
Kingdom of heaven is our goal.
Let your light shine in the world.
Many are going astray.
No one is guiltless who disobeys.
On to victory, at the King's command.
"Pray without ceasing."
Quell all evil thoughts within.
Right always wins in the end.
Stand up for Jesus.
True-hearted Endeavorers we must be.
Universal righteousness is our watch-word.
Visit the sick and afflicted.
"Watch and pray, that ye enter not into temptation."

Exercise your body and mind in Christ's service.

Yonder is the "crown of life."
Zealously labor for "whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report," and may God abundantly bless and keep you.

WALTER S. ELLIOTT.

PEORIA, Ill.

Children's Page.

STICK TO YOUR BUSH.

One day, in huckleberry time, when little Johnny Flails And half a dozen other boys were starting with their pails To gather berries, Johnny's pa, in talking with him, said That he could tell him how to pick so he'd come out ahead.

"First find your bush," said Johnny's pa, "and then stick to it till You've picked it clean. Let those go chasing all about who will In search of better bushes; but it's picking tells, my son— To look at fifty bushes doesn't count like picking one." And Johnny did as he was told; and, sure enough, he found,

By sticking to his bush while all the others chased around In search of better picking, 'twas as his father said; For while the others looked he worked, and soon came out ahead.

And Johnny recollected this when he became a man, And first of all he laid him out a well-determined plan; So, while the brilliant triflers failed, with all their brains and push, Wise, steady-going Johnny won by "sticking to his bush."

—St. Nicholas.

THE ORA SOCIETY.

BY MOIR HIDDEN.

Cora Longley and Nora Andrews were in a window nook during recess having one of their good talks. This time it was about the work they had been doing in their Mission Band. Flora Hammond joined them; then Dora Wells and Lora Harrington came, skipping up arm in arm.

Nora Andrews was saying: "Weren't those pictures fine! Did any of you bring them?"

"Yes," answered brown-eyed Lora, "I brought 'Ruth Gleaning,' that Jamie sawed up."

And Flora, dimpling, said, "I brought that 'Five o'clock Tea' where the chickens and puppies and kittens are eating together."

And practical Cora went on to say: "Now, I think that was just a splendid idea of Mrs. Harrington's to give the boys work they like so well, while we were dressing the dolls. Most generally the boys seem lost in our work meetings."

"Yes," said Lora, "Mamma thought it was too bad for the boys not to have a happy time, too, and so she asked Sidney and Jamie to bring over the scroll saws, and some of the boys pasted the picture on the holly-wood last week, and so Friday they were all ready to saw up."

"Well, anyway, I think they make splendid, dissected pictures," added Cora.

"And those fifty dolls"—

But the bell calling them cut off their talk that time.

These five girls were great friends, all in the seventh grade together.

That evening after finishing her Latin lesson in the first conjugation Cora happened to write down the names of the five little friends one below the other, Lora, Dora, Flora, Nora and Cora and made a discovery:

"Why they all have *ora*! That must be the 'imperative singular feminine,' and means 'pray!' we ought to be a society together. Oh, I'll tell them! What fun."

The next day at Nora Andrews' birthday party she thought of it as the guests began to leave, and spoke of the new idea as the five *Oras* lingered together after the others left.

"Oh, yes!" "Oh, yes!" "The Ora Society" they delightfully exclaimed.

"Well if '*ora*' means 'Girl, pray,' what shall we pray about?" asked Nora.

"Something about our Mission Band, I

hope," said Lora, for she knew of Mamma's praying often for the Band.

"Well, let's see," said Flora with pencil in hand. "Suppose we try it alphabetically, C-ora, D-ora, Fl-ora, L-ora, N-ora, C. D. F. L. N."

Cora's inventive wits were at once at work; Christ Died For . . . what can we say for L. and N?"

"Lost and Nations," said one and another.

"I don't just like that 'nations,'" mused Cora.

"But that is just what we want to pray about, now isn't it, girls?" said Lora.

"Yes. That will just suit for our motto, and all made right out of our names. How nice!"

And so the thoughts began to bear fruit, and to "pray for the nations" became a part of every *Ora's* daily life.

Sweet Little Dora had a new idea come to her one day. So she took the initials of their last names and tried them in various ways. At last she found what seemed to her a last half for their motto, and next day told it to the "Ora Society," who with great enthusiasm adopted her addition: "*We Love Him And Help.*"

"So we must be pray-ers and helpers!" said Cora.

And so these five became the heart of Mrs. Harrington's Mission Band. And it came about that when she read in the letter from their missionary about thirty calico aprons for the school girls, the Ora Society took this as their especial work, while others were preparing the rest of the things for the Christmas box to be sent across the seas.

From the missionary's descriptions they understood that each apron might be made a yard long, of a breadth and a half with a bit torn from the half breadth to make the narrow band, for as a missionary told them the girls do not like strings—thinking that a double bow knot looks like donkeys' ears—then, too, they wear a square of their goods folded diagonally, as a girdle, which covers the top of the apron."

So the five little girls got together and Cora soon simplified the matter. Each member of the Ora Society was to make six aprons; nine yards of three kinds of calico. They would all meet together some Friday and make them, by hand or machine as each girl wished.

"But how shall we get the money to buy the calico!" exclaimed Nora in dismay. And so they separated to think it over.

But they did learn the money and make the aprons, too, the whole thirty. You would like to know all about it, but I must just tell you that Lora Harrington made some of her delicious chocolate creams every Friday, and her brother Sidney sold them at the corner stand where the boys were earning their money. And after paying for her materials she soon had seventy-five cents.

Nora Andrews spent an hour or two in Grandma Patterson's flower garden, pulling weeds at five cents a time.

Dora Wells made dainty bunches of pansies and ferns and sold them to some pretty young ladies at the Metropole.

Flora Hammond hemmed a dozen large napkins for Auntie Lilian, who especially valued Flora's fine little stitches.

But Cora Longly was so busy as her mother's helper that she could think of no way to earn money; but one day Alice Parry came

in begging the use of her wheel and they finally made a bargain, and Alice used it often at five cents a ride.

And so the five dear little "pray-ers and helpers" worked on, and the Ora Society flourished.—*The Advance.*

A FINE GUIDEPOST.

Floods in lowland countries have their humorous side as well as their tragic ones. A gentleman recently returned from the West relates a little experience he had with a swollen river in Missouri. The country had been a veritable swamp for some days, and after traveling through it on horseback for a week, doing business here and there, he says he arrived at the bank of the river. There was no way to cross it except by swimming, so, dismounting, he tied his clothes to the horse and drove him into the river, swimming after him. Reaching the other side, he dressed and continued on his way. Before going twenty feet, however, he came to the forks of the road, and not knowing the correct direction he wanted to go, he looked for a sign. There was none, but just across the river, near the spot where he had entered to swim across, he saw a board nailed to a tree. Well, there was nothing to do but to get in and swim across again, as undoubtedly that was the sign containing the directions. He swam across, and after climbing up the bank he read the following notice:

"Five dollars fine for crossing this bridge faster than a walk."

He says that under the circumstances the sarcasm of that sign put him in a bad humor for the rest of the day.—*Harper's Round Table.*

IMPORTANT TESTIMONY.

As a result of observation, Hon. Chauncy M. Depew, President of the New York Central Railroad Company, in a talk to railroad men, said: "Twenty-five years ago I knew every man, woman, and child in Peekskill. And it has been a study with me to mark boys who started in every grade of life with myself, to see what has become of them. I was up last fall and began to count them over, and it was an instructive exhibit. Some of them became clerks, merchants, manufacturers, lawyers, doctors. It is remarkable that every one of those who drank is dead; not one living of my age. Barring a few who were taken off by sickness, every one that proved a wreck and wrecked his family, did it from rum and no other cause. Of those who are church going people, who were steady, industrious, and hard-working men, who were frugal and thrifty, every single one of them, without exception, owns the house in which he lives and has something laid by, the interest on which, with his house, would carry him through many a rainy day. When a man becomes debased with gambling, rum, or drink, he doesn't care; all his finer feelings are crowded out."

BACON—"It's funny you don't ride."

EGBERT—"I'm waiting until they have bicycles built for two."

"You can get tandems now."

"I know; I mean a bicycle built for \$2."—*Yonker's Statesman.*

MRS. GRUMBLE (to her offspring)—"There you go, tracking the floor all over with mud. Didn't I tell you to wipe your feet before you came in?"

JOHNNY—"Oh, nobody's blaming you, ma; you did all you could."—*Boston Transcript.*

Home News.

Wisconsin.

MILTON.—Southern Wisconsin has had an abundance of rain this summer and autumn, there having been a greater fall since the first of April last than for five years past.

The church at Milton still observes the monthly concert of prayer for missions on the last Sabbath eve in each month. At the meeting in September, Eld. Geo. W. Hills, who goes this week to evangelistic work in Central Wisconsin, and Elder S. H. Babcock, who goes to similar work in West Virginia, were with us, and both gave earnest and inspiring talks on the subject of missions. These brethren and their work will not be forgotten by the earnest people of Milton, and while thinking of, and praying for them, we shall not forget the other workers and their fields.

On Thursday evening, October 1, the church and society gave a reception to the new pastor and his family, at the church. After personal greetings had been given by about three hundred people, among whom were representatives from the other churches of the village and from Milton Junction and Rock River, President Whitford, on behalf of the people, made a brief and appropriate address of welcome, to which the pastor feelingly responded. Light refreshments were served in the Sabbath-school rooms, and the entire company gave themselves up to social enjoyments enlivened with excellent music, both vocal and instrumental. The rooms were most beautifully decorated with autumn leaves, flowers, evergreens, growing plants and tapestries. Everything, as well as everybody, seemed to say "Welcome." Only one thought of sadness came into the occasion, and that was that a new man was being welcomed to the place made vacant by the departure of him whose labors of love through twenty years had greatly endeared him to all the people. Fortunately the ties that bind hearts in Christian fellowship and work are of such a nature that sweet and tender memories of the departed may be cherished, and even strengthened, by the affection given to those who come to take their places in the fields of labor.

The Milton church was organized in 1840, and from the beginning it has maintained regular services of preaching, prayer-meetings Bible study, etc., without a dollar's aid from any source outside of itself. It was the first church of our order organized west of the great lakes, is the mother, or grandmother, of all the other Wisconsin churches, and has furnished a goodly number of members to other churches throughout the West. The following men have been its pastors in the order here named: Stillman Coon, Zuriell Campbell, Varnum Hull, W. C. Whitford, O. P. Hull, D. E. Maxson, L. C. Rogers, E. M. Dunn, and L. A. Platts. The longest pastorate was that of Eld. Dunn. Two of the number, besides the present incumbent, President Whitford, of Milton College, and Prof. Rogers, of Alfred University, are still with us in the Lord's work.

L. A. P.

OCTOBER 2.

THE BROTHERHOOD OF SEVENTH-DAY BAPTIST MINISTERS.

My Dear Fellow-Workers:

It is expected that I will make some suggestions concerning plans and ways of work for our new organization.

The interest and enthusiasm manifested in this undertaking not only commends it, but bids fair for success.

WHO COMPOSE THE BROTHERHOOD?

"Membership."—The members of the Brotherhood may consist of Seventh-day Baptist ministers, deacons and Sabbath-school superintendents and any other Christian workers duly elected to membership." (RECORDER September 7.)

By reference to our Minutes of last year I find we have about 120 ministers, 211 deacons, and 82 Sabbath-school superintendents. Total, 413. We hope all these and "other Christian workers" will become members of the Brotherhood, so we can count on an active membership of more than 400. Who can tell what these 400 banded together in God's work, with 10,000 others to assist them, may accomplish?

PURPOSE OF THE BROTHERHOOD.

"The purpose of this organization shall be an increase of fraternal fellowship and of mutual helpfulness and co-operation in our church and denominational work."

The object is threefold.

First, an increase of fraternal fellowship. Some years ago there was an organization of our ministers. One of the things undertaken was to pray on the sixth day of the week for God's blessing to rest upon our brethren in the ministry, for the duties of the Sabbath. In like manner let us every week pray for our brethren who preach the message of life and death, or minister in God's house, or lead the young in the study of his Word. Much wisdom is needed that we may build on the foundation Christ has laid, with gold, silver and precious stones, and not daub with untempered mortar. Let us unitedly endeavor to help one another, and by friendly intercourse and fraternal communion strengthen each other for the work.

It may be that by local organizations not only meetings for the presentation of addresses, papers and discussions can be had, but also courses of Biblical and theological study in the line of the Chautauqua courses.

The Conference this year appointed a committee to correspond with ministers not attending the meeting. This is in the line of "fraternal fellowship," and Bro. M. G. Stillman's letter in the RECORDER of September 7 bears evidence of the good fruit already presented. Mutual understanding may be promoted and strength and encouragement obtained, as well as much practical and useful knowledge, if these associations are wisely conducted.

Second. To increase mutual helpfulness and co-operation

IN CHURCH WORK.

One of the primary objects of the Brotherhood is to build up our churches in power and efficiency for God's service. In order to keep up the flow of a river the sources or fountains must not be allowed to fail; and in order to keep up the power and efficiency of our denominational societies our churches must be maintained. They must not only keep apace with others, but be in the van, in advanced Christian work, because the churches are the fountains of denominational life. Nearly every trade, profession and industry have an organization to develop and advance its interest. We can see great benefit in the mutual and united helpfulness contemplated by the Minister's Brotherhood.

One pressing need as a denomination is more good Christians, and I know of no bet-

ter place to produce them than in our churches and homes.

The meetings of the Brotherhood already spoken of could discuss subjects pertaining not only to the ministers directly, but to all church work, and the best ways and means of attaining the ends desired. It is proposed that the pastors, by a concert of action, present the various denominational and other common interests, to the people on the same Sabbaths; matters of this character may receive more attention later. Sabbath-school, Christian Endeavor, home department work and other internal church work must all be aided by the Brotherhood.

Third. An increase of mutual helpfulness and co-operation

IN OUR DENOMINATIONAL WORK.

I think the official members of our churches are loyal constituents of our denominational societies. We wish unitedly to help our Missionary, Tract and Educational interests, and assist in the development of the work. Four hundred earnest workers and leaders of the people can do something toward inaugurating the system of regular and frequent giving for all our Christian work, as suggested by Dr. Lewis in his able article on the "Five-cent Plan," in the RECORDER of September 21.

We believe these 400 workers can devise ways and means of assisting in the evangelistic work, tract distribution, enlarging the subscription to the RECORDER, filling our schools with our young people, and in other lines of work as the opportunities develop.

IN CONCLUSION.

I wish to request each of our pastors to consult with the ministers, deacons, Sabbath-school superintendents and others of his church who are interested, about becoming members of the Brotherhood; then send the names of all those who are willing to become members to the Secretary, A. E. Main, Ashaway, R. I., or to your Associational Secretary: South-Eastern—T. L. Gardiner; Eastern—O. U. Whitford; Central—L. R. Swinney; Western—S. S. Powell; North-Western—L. A. Platts; South-Western—Geo. W. Lewis, who will enroll your name, and also forward it to the Secretary, A. E. Main.

Will the Associational Secretaries vigorously push the organization in their respective localities, and act with and for the Executive Committee in developing the work, in harmony with the general purpose?

We think membership in the Brotherhood should be considered membership in the local organization in which the person lives, and *vice versa*, as citizenship in the United States is citizenship in the state in which the person lives. "All persons born or naturalized in the United States and subject to the jurisdiction thereof are citizens of the United States and of the state wherein they reside." (Fourteenth Amendment, U. S. Constitution.)

Let reports be made in the RECORDER of all meetings of the auxiliary branches, and any other items of interest connected with the work. Meetings can doubtless be held in connection with the Associations yearly; or often if demanded. We hope the Brotherhood will be able to hold an annual session at the time of our Conference.

The Editor of the RECORDER has kindly expressed himself favorable to our having a column in the RECORDER for the Brotherhood. We wish to cordially invite suggestions and friendly criticisms from the members, in regard to ways and means.

Brethren! As you are praying and working to establish the pure Word of God and the gospel of Jesus Christ in the hearts of men, there is a mighty conflict before us. The decisive battles of the world have been won by men who have been united and disciplined. Is it not our privilege and duty to unite and discipline?

I. L. COTTRELL, Pres.

Sabbath School.

INTERNATIONAL LESSONS, 1896.

FOURTH QUARTER.

Oct. 3.	Solomon Anointed King.....	1 Kings 1: 28-39
Oct. 10.	Solomon's Wise Choice.....	1 Kings 3: 5-15
Oct. 17.	Solomon's Wealth and Wisdom.....	1 Kings 4: 25-34
Oct. 24.	Proverbs of Solomon.....	Prov. 1: 1-19
Oct. 31.	Building the Temple.....	1 Kings 5: 1-12
Nov. 7.	The Temple Dedicated.....	1 Kings 8: 54-63
Nov. 14.	God's Blessing upon Solomon.....	1 Kings 9: 1-9
Nov. 21.	Rewards of Obedience.....	Prov. 3: 1-17
Nov. 28.	The Fame of Solomon.....	1 Kings 10: 1-10
Dec. 5.	Solomon's Sin.....	1 Kings 11: 4-13
Dec. 12.	Caution Against Intemperance.....	Prov. 23: 15-25
Dec. 19.	The Birth of Christ.....	Matt. 2: 1-12
Dec. 26.	Review.....	

LESSON III.—SOLOMON'S WEALTH AND WISDOM.

For Sabbath-day, Oct. 17, 1896.

LESSON TEXT.—1 Kings 4: 25-34.

GOLDEN TEXT.—Them that honor me I will honor, and they that despise me shall be lightly esteemed. 1 Sam. 2: 30.

INTRODUCTION.

Solomon is confirmed in his kingdom, which extends eastward over all the region on this (the west) side of the river (v. 24) Euphrates, to the border of Egypt on the west. He reigned "over the kings" somewhat as the queen of England, as the empress of India, reigns over the various native monarchs in her empire. The kingdom had now attained its greatest extent.

NOTES, EXPLANATORY AND PRACTICAL.

1. Domestic peace.

25. Judah and Israel, one kingdom of two nations, united, similar to the kingdom of Great Britain and Ireland, with surrounding principalities held in sort of feudal dependence. From the beginning of David's reign there were jealousies and separations between the tribe of Judah and the other tribes. David was seven years king over Judah only. The removal of his capital to Jerusalem, on the border of Benjamin, united that tribe with Judah, but the rest were never perfectly united. The census of the armies was taken separately. 2 Sam. 24: 9. In 2 Kings 2: 32, Abner is called captain of the host of Israel, Amasa, of Judah. The distinction is seen in the first verse of our lesson, and before Solomon's death the separation is foretold (2 Kings 11: 13) and jealousies are at work (2 Kings 11: 26) which consummated the separation at his death, and they continued separate until the captivity. Dwelt safely. There was peace in all the land, such as the United States have enjoyed for a generation. Our young people can scarcely realize the terrors of war, the devastations of homes and property by raids and invasions that have been common in most ages and all countries. Every man under his vine . . . and fig-tree. A proverbial expression for peace and plenty. Grapes and figs were the two staple luxuries of Palestine. Samples of both these were carried back by the spies. Num. 13: 23. Vintage was a time of festivity and shouting. Jer. 25: 30. It is a sweet picture of home life in the promised land. From Dan even to Beersheba. The length of Palestine; as we would say of our country, from Maine to California. Solomon's kingdom included all the land promised to Abram's posterity. This peace and prosperity in the promised land are typical of the spiritual peace, joy and security of the heavenly home.

2. Royal provisions. 26-28.

26. Forty thousand. As in 2 Chron. 9: 25, four thousand is given for the number of stalls for horses and chariots; the forty thousand may be the number of horses for all purposes. Twelve thousand horsemen. These were not all at Jerusalem, but distributed in various cities. 1 Kings 10: 26. The abundance of horses may have added apparent glory to the kingdom, but showed want of trust in God, who had forbidden the king to multiply horses. Deut. 17: 16, 27. These officers named in verses 8-19, who collected the products of the land and provided victuals for the king's table and provender for the horses. Each officer "his month in a year made provisions." The whole empire was divided in twelve parts, over each of which was one of these imperial officers. King's table. The amount of flour (v. 22) as our bakers use it, would make twenty-eight thousand loaves of bread. 28. Barley was a staple cereal of Palestine, and was the usual food for horses and the poorer people. It was mixed with chopped straw for horses. Dromedaries, mules or swift beasts.—Margin. Where the officers were, in various cities in which they were stationed. Lacked nothing. There was perfect system of abundant supply. The wise man has perfect system. Of Solomon's wealth, indicated in the title, our lesson does not speak farther than of his garrison and household provision. For something of his wealth see 1 Kings 10: 14-29.

3. Intelligent benevolence.

29. Wisdom and understanding exceeding much. Great

power of mind to grasp, acquire and communicate knowledge of all kinds. Solomon had asked for understanding to judge; God gave him that, and very much more. He was master of all subjects which attracted the attention of the ancients. This reminds us again that God gives liberally to those who ask in faith. Largeness of heart. A disposition to do a great amount of good. The heart is spoken of by the sacred writers as the seat of intelligence as well as affection, so that the largeness of heart given Solomon was a desire, knowledge and ability to benefit his people. As the sand. The works of benevolence which he did to improve his country and advance his people were immense. The temple, the enlarged city, its water-works, the parks, gardens and orchards, the fortresses, and his commerce, all show his largeness of heart. David had led his people into communion with God. Solomon led them into the enjoyment of the good things of this life, which he said were "vanity and vexation of spirit." With intelligent benevolence, we need, like David, a heart right with God.

4. Literature and science. 30-33.

Excelled . . . children of the East, where Job had lived, the Chaldeans, Persians and Arabians, famous for wisdom and learning, especially in astrology and precepts of philosophy. Wise men saw the star in the east and came to Bethlehem. Egypt. Westward, the most ancient seat of learning, distinguished for knowledge of plants and animals, for skill in geometry and astronomy. Wiser than all men. Not that his scholarship could never afterwards be excelled, but he was wiser than all who had lived. 31. Ethan, Herman, Chalcol, Darda. It is impossible to say whether these are the same as David's singers, the descendants of Judah, sons of Zerach. 1 Chron. 2: 6. The resemblance in the lists is remarkable. What a comment on fame! Four men referred to as the wisest men in history utterly forgotten. Mahol, skilled in poetry and music, probably a descendant of Zerach. 32. Three thousand proverbs. Less than one-third of these are preserved in the book of Proverbs. The Hebrew proverb condensed the thought of years into one sentence. Songs, a thousand and five. It is not certain that one of these is left us. Five Psalms: 1, 2, 7, 127, 128, have been attributed to him, but with what correctness is questioned. The Songs of Solomon are supposed to be written by a later writer, expressing Solomon's sentiment. Many of his songs were of a secular character and did not become a part of the Jew's sacred writings. The heart is full of song, the most natural and inspiring means of instruction in social, patriotic and religious sentiment. How fatal the impure song, how elevating and helpful the pure; "teaching and admonishing one another in psalms and hymns and spiritual songs." 33. Spake. Discoursed and wrote of trees, of their variety, beauty and use, especially their medical properties, from the cedar . . . in Lebanon, the most magnificent as well as one of the most valuable trees known to the Hebrews. The wood is incorruptible, solid, inclined to brown, strong, susceptible of high degree of polish. It was used for the building of the temple and for the ceiling of Solomon's house. The felicity and growth of the faithful are compared to it. Psa. 92: 12. The hyssop, that springeth from the wall, was a miniature variety of plant, contemptible in size and form. Solomon treats of the whole range of vegetable world, also of beast, birds, creeping things and fish. The method of enumeration here used indicates how distinct, thorough and systematic was Solomon's treatment of each subject. His extensive commerce gave him great opportunity to gather and learn of all these.

5. Attractive fame.

34. There came of all people. Among these was the queen of Sheba. See Lesson IX; all kings of the earth were attracted and sent ambassadors to learn of his wisdom and bring instruction, as Japanese sent to our country to learn of our method of warfare, education, etc. Solomon's court was the center of learning. Thus distinguished, Solomon's learning and wisdom attracted and enlightened all nations. In this he prefigured Christ.

THE BROTHERHOOD.

A Minnesota pastor writes:

"I should like to become a member of our new Brotherhood, and thought as soon as I saw the notice of it in the RECORDER that it would be a good thing. I cannot tell just how I am to be benefited, for I am so far away, and do not see many of the brethren very often. Still I feel that I am one of them. I am glad that they had such an excellent Conference, and that we who could not be there were remembered. I am glad that we get such a full report from the Conference so soon after it occurs." SEC.

Popular Science.

BY H. H. BAKER.

Prof. Tesla's Oscillators.

We have on one or two former occasions referred to Mr. Nikola Tesla's experiments with electricity, as promising very beneficial results. It now appears from patent office returns that he claims that his "oscillators" will break the current of electricity some sixty or eighty million of times in a second, causing not less than a hundred million of vibrations. He calculates this high frequency current will almost, if not entirely, supercede the old induction coil.

The uses to which his invention can be put are of the utmost importance, among which is the production of a brilliant white light, more powerful even than the arc light, and that by the use of vacuum tubes, or bulbs, without any filaments such as are now used in incandescent lamps.

In experimenting with the X-rays, he finds the new oscillator especially useful, as more powerful effects can be produced, and the image can be more distinctly and sharply defined; also, it will be found very advantageous in the manufacture of ozone and in taking photographs.

As these oscillators require but a fraction of the wire used in the old induction coils, they are made in a very compact form, require but a small expenditure of energy, and practically but little attention when in continual use.

The *Electrical Review*, speaking of Mr. Tesla's oscillators, says, "We believe the importance of the advent of these new implements for the development of science and industry, cannot be overestimated."

I am very much interested to know by what method Mr. Tesla estimates the number of vibrations made by his oscillators, when he talks about a movement of metal being made not less than 100,000,000 times in a second. That electricity can do it, I had better not deny, yet it seems incredible, since we know that electricity occupies time in flight; but when it would take me eleven and a half days, of ten hours each, of continuous counting, and pretty lively work at that, to reach one million, what must be the rapidity when 100,000,000 is brought within one second.

It is known accurately by astronomers at the present time that the distance between the sun and the earth, at the equinox, is about 92½ millions of miles.

In a medium, not yet fully understood, the time by which thought can compass that circuit, will give us a better idea of rapidity of motion or action than we can obtain by counting or mathematical calculation.

At our earliest convenience we will call on Mr. Tesla, personally, to give us information as to how he determines the action, or motion, of his oscillators, that now seems to outstrip the velocity even of our thoughts.

Benefits of Ozone.*

The purification of water for drinking purposes, by ozone, has now been in use at Oudshoorn, Belgium, for over one year. The water at this place was terribly polluted, and

*A colorless gas having a peculiar odor like that of air which contains a little chlorine. It is a modification of oxygen, and in density is one and one-half times greater. It is produced by the electric spark passing through air. Ozone exists in the air to a small extent more in the country than in cities, and in crowded districts ceases altogether, and has great power in destroying bacteria and offensive odors.

entirely unfit for cooking or drinking purposes.

According to M. Pepin, of the Pasteur Institute, at Paris, ozone not only destroys all microbes, but is the only agent, so far as known, that fully destroys itself after having acted, leaving not even a trace of it in the water. Ozone has the advantage over heat in killing living germs, and rendering harmless all organic substances, in that it does not drive out the air the water originally contained, and in changing the taste very favorably.

It has been found that at the first contact of the ozoned air with water, the greater part of the microbes are killed at once, while a few of a more hardy kind require a continuance of from seven to nine minutes to complete their final destruction. Of seventeen samples treated, in sixteen, all microbes were entirely destroyed.

There is now being exhibited a practical apparatus for the manufacture of ozone, at the Hygienic Exposition, in Paris, and also the one in Belgium. Large plants are now being erected, for producing ozone, in Paris, St. Petersburg, and Antwerp, for the purification of their river waters for family use.

The cost of purifying water depends very much upon the impurities and germs that it contains, and the price of coal, or rather the amount of ozone required to completely sterilize it. Mr. Tesla now informs us that the oscillators that he has lately invented, in doing away with the old inductive coil, will greatly reduce the cost of producing ozone for hygienic and other purifying purposes.

We would invite our neighbors, of Newark, Paterson, Elizabeth, Rahway, New Brunswick, and other places now having polluted water, to carefully investigate these rapid developments in purification by ozone, before going to large expense in seeking to obtain it from long distances by means of pipes or lengthy culverts. Thankful are we that the water furnished for Plainfield is free from microbes and all drainage, and does not need a plant for the manufacture of ozone to preserve the health of its people.

The weakest soldier in Saul's army could have slain Goliath, had he gone boldly out and undertaken it in the name of the Lord, but David was the only one who had the faith to trust in God, and in his name go out and do it. Would that we might all be more ready to trust God for the abounding grace and all sufficiency in all things.—*Elijah P. Brown.*

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

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

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

THE 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.

THE Quarterly Meeting of Otselic, Lincklaen, Cuyler, De Ruyter, and Scott churches, will be held with the Otselic Valley church, on Sixth-day evening before the last Sabbath in October, 1896.

PROGRAM.

Sixth-day evening, Oct. 30, sermon by Rev. O. S. Mills, followed by conference.

Sabbath morning, at 10.30 o'clock, devotional service; preaching at 11 o'clock by Rev. B. F. Rogers.

Afternoon—Sabbath-school lesson; addresses by pastors and others.

Evening service, 7.30 o'clock; sermon by Rev. L. R. Swinney.

Sunday morning, business meeting at 10 o'clock; preaching at 11 o'clock, by Rev. B. F. Rogers.

We hope for a full attendance.
L. M. COTTRELL.

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
\$67 40	

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

WILLIAM C. WHITFORD, Treasurer.

ALFRED, N. Y.

MARRIAGES.

CLARKE-MORGAN.—At the residence of the bride's father, Mr. J. Wesley Morgan, Brookfield, N. Y., Sept. 30, 1896, by the Rev. Clayton A. Burdick, Mr. Leon L. Clarke and Miss L. May Morgan, all of Brookfield.

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.

HILL.—In Bingham, Pa., Sept. 29, 1896, of typhoid fever, Wilber Hill, only son and child of Charles and Mary Hill, of Independence, aged 26 years.

His sickness was of short duration, and baffled the skill of the physician. He has left a wife and child, father, mother, and many other relatives who will miss the young man. His funeral was held at North Bingham, Sept. 30. J. K.

BOOTH.—In Hammond, La., Sept. 20, 1896, after a lingering illness of consumption, complicated with Bright's disease, Wm. H. Booth, aged 31 years, and 27 days.

This brother was born in Potter County, Pa. With his parents he had lived also in Farina, Ill., and Nortonville, Kan. He was converted at the age of 9 years, and baptized into the Farina church by Elder C. M. Lewis. Coming to Hammond in 1887, he became one of the constituent members of the Hammond Seventh-day Baptist church. In 1890 he was married to Miss Grace Mott, who still survives him. For years he has been a great sufferer. He died in the faith of Jesus. He leaves a wife, one daughter, a brother and sister, father and step-mother besides many friends and relatives to mourn his early departure. Funeral services were held at the church, Sept. 21. Sermon by the pastor from Psa. 90:12, "So teach us to number our days that we may apply our hearts unto wisdom." G. W. L.

WELLS.—Lucy Estelle Wells, daughter of George R. and Lidia Babcock Maxson, and wife of Dea. Frank J. Wells, was born in Farina, Ill., Nov. 1, 1862, and died at her home near Milton, Sept. 22, 1896.

When but a little girl she took upon herself the obligations of the Christian life, uniting with the Seventh-day Baptist church of Farina. Afterwards, upon removal to Milton, she joined the Milton Junction church. She always maintained the character and faithfully performed the duties of a Christian. She leaves an affectionate husband, a little daughter four years old, a mother, two sisters, and a large circle of relatives and friends to mourn their loss. She will be greatly missed by the church and society of which she was a worthy member. The funeral services, which were held in the Milton church, were conducted by her pastor, Geo. W. Burdick, assisted by pastor L. A. Platts, of the Milton church. Interment at Milton. G. W. B.

TOMLINSON.—At Shiloh, N. J., Sept. 19, 1896, Thomas Tomlinson, aged 78 years, 2 months, 22 days, son of Lemuel and Abigail Tomlinson.

Brother Tomlinson was born in Stoe Creek township, a few miles from Shiloh. He was a farmer most of his life, but was in the mercantile business three years at Shiloh, and Post Master during that time. In 1838 he went West and remained a year or two in Illinois; again, twenty years later, he went to Kansas with some idea of finding a home for his family, but he returned and bought a farm near Shiloh, which he sold in 1893 and moved into the village to spend his remaining days. He was twice married, first to Rebecca Fogg, who left two children, Samuel and Abbie, who are still living. Amanda Davis, daughter of John T. Davis, was his second wife. In 1880 she was stricken with typhoid fever and died. Brother Tomlinson was baptized in the spring of 1858, and united with the Seventh-day Baptist church of Shiloh. Until disabled by a paralytic stroke soon after selling his farm, he was a regular attendant at church. He was a kind and obliging neighbor, honored and respected for his integrity. At different times he was elected to fill places of trust in the gift of the township and of the church. Psa. 37:37, "Mark the perfect man and behold the upright, for the end of that man is peace," seemed a fitting funeral text for the man. A large number of aged people was among those attending the funeral services. I. L. C.

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DR. PARKHURST'S COUNCIL TO YOUNG MEN IN CHOOSING A CAREER.

The young man who says, "I have given my heart to the Lord, and, therefore I am going to study for the ministry, misses the entire point," says Dr. Parkhurst in an article on "Selecting a Career," in August Ladies' Home Journal. "There is no 'therefore' about it. That is a pettifogging way of meeting a great situation. I quote from a letter that I received from a young lawyer in Ohio: 'In my daily life about the criminal courts I have seen many a sad scene, and at last it has come to that point that I am almost decided to cast aside my bright future in law, and enter the service of the Lord.' I answered him that he was writing nonsense. What he meant by 'the service of the Lord' was the Christian ministry, and that it is no more a service of the Lord than any other reputable calling. It is not what a man does that makes his service Christian; it is putting his career under contribution to the public weal, instead of mortgaging it to his preferment, that makes his service Christian. There is a great lot of small thinking about these matters and well-meaning imbecility that works damagingly all around. My correspondent furthermore wrote that he had 'learned to distrust the law.' All the more reason, then, why he should stay in the law. We cannot improve a thing by standing off and 'distrusting' it, but by jumping in and converting it. If all the consecration is put into the ministry and all the brains into the other professions neither the pulpit nor the world will profit. The sum and substance of all of which is that when a young man has come out on to the distinct Christian ground of putting

himself under contribution to the public weal, the selection of a career, best suited to himself and to the needs of humanity, is simply a matter of studying adaptations, and deciding by what art, trade, business or profession he can subserve that weal the best."

SPREAD OF THE BIBLE.

The Florence correspondent of the Evangelical Christendom affirms that there is no book so widely spread in Italy at the present moment as the Bible; that of all books, none finds so many buyers. This is owing to the persevering and successful work pursued in this country, for now nearly forty years, by the British and Foreign Bible Society and the National Bible Society of Scotland. These societies have now spread throughout the length and breadth of the land about 3,000,000 copies of the Word of God, in whole or in part. The figures of last year's circulation are: Bibles, 7,662; Testaments, 16,926; portions, 165,085; total, 189,633. The total for 1893 was 169,937 copies; the increase, therefore, is about 20,000 copies.—Missionary Review.

"I SAY, Captain," said a young Englishman on board an American clipper, "that flag of yours has not floated in every breeze and over every sea for a thousand years, has it?" "No, it ain't," replied the Captain, "but it has licked one that has."—Youth's Companion.

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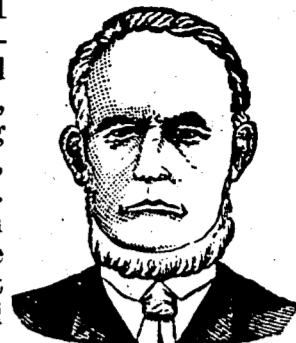
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BOBBIE—"What are descendants, father!"

FATHER—"Why, the people who come after you." (Presently); "Who is that young man in the passage?"

BOBBIE—"That's one of sister's descendants come to take her for a drive."—Ex.

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