The Sabbath Recorder.

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FIFTH-DAY, OCT. 29, 1891.

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—The West-Side Street Railway Co., of Chicago, is trying to abolish tobacco-spitting from the cars of its line. We hope they will succeed, and other public carriers will follow their lead. Without saying anything as to the merits of the tobacco question, we do not hesitate to say that the public use of tobacco exhibits men in one of the worst possible of aspects, that of being utterly thoughtless and careless of the rights and comfort of others, and especially of a class which usually there is a partial famine. The other day a gentleman was asking another about how he should get a good watch cheap, and he was told to subscribe for the weekly and get a good one at nearly manufacturer's price; "but," said he, "you will need to throw the paper away and not bring it into the family." We have just seen the paper and we do not wonder at the caution. The country would seem to be scoured for news of crime of all kinds, human life. It is of the noblest sentiments of the finest natures, the sensations of the most susceptible and widely experienced are all comprised within its meaning. "A good book," says Milton, "is the precious life-blood of a master spirit embalmed and preserved up to a life beyond." All ages, all climes, all races, all conditions of people have contributed to the sum of what we call literature. Truly it is a mirror or epitome of human life. It is a monument which humanity has erected to itself, more imperishable than marble or bronze, and each succeeding generation adds its share to the mighty whole. The inscriptions upon the rocks and monuments of Egypt or upon the brick and tablets dug up on the plains of Mesopotamia are probably the earliest written records of the race and form the rude beginnings of literature. How interesting and pleasant it is to find in these records that the men of those remote and mysterious ages were beings like ourselves. How much broader become our sympathies with the race in all its struggles and aspirations! If 'tis the touch of nature that makes the whole world kin, it is no less true that literature is the touch of art that makes the whole word know its kinship. How much grander and more significant does life appear when we consider that we are a part of a stupendous whole, that we are inseparably connected with the whole past life of humanity and that, even now, we are forging the character and conditions of all future men. What genuine pleasure comes to us through literature, through which alone so exalted conceptions of our relations to the world-life are possible!

But there is an ideal as well as a real side to literature. A world is created and peopled by the imagination. If the one reveals to us what
principles of Christianity, must put on the whole armor of God and stand ready for any sacrifice or any conflict.

The Christian is a creature of education in the divine life. He is in the school-room solving the perplexing problems of life as they come to him, as his Master may direct. When he places himself under the tutelage of experience, he may expect to learn many lessons which will cost him hard struggles; lessons which are better learned by having trusted God for help. After all, some may ask, "Why do we have to endure trials?" "Why does God permit Satan to tempt us?" Is it not enough to serve him? "To give up the world and its pleasures?" Before the spirit strove with us, we were at ease; our consciences did not trouble us, we were happy. But "Whom the Lord loveth he chasteneth." In answer to these questionings we are reminded that it is not possible for us to live so that we need no correction, no chastisement, for we are of the earth, earthly. "Thin shalt consider in thy heart that the hand of God is upon thee." So the father reproves his son for mischief, so God's children being found in sin and error are reproved by the "rod of correction." Solomon says: "The fining pot is for silver and the furnace for gold, but the Lord trieth the heart." When silver and gold are taken from the ground they are in a crude state, and are of no value until they have been refined, until they have been separated from the ore in which they are found. Or it may be like a diamond, which when it is taken from the ground looks like a rough stone; but after it is dressed, becomes of great value; his heart that they may become better, more perfect, that their lives may become bright and shining lights, reflecting the image of God. Job took pleasure in the fact that God had tried him. He says: "He hideth himself, that I cannot find him; But he knoweth the way that I take; When he hath tried me, I will come forth as fine gold." "Behold, happy is the man whom God correcteth, therefore deepsee not the chastenings of the Almighty; For he maketh sore and bindeth up, he woundeth and his hands make whole." "He shall deliver thee in three troubles; yes, in seven there shall no evil come near thee. These are the words of promise which God, has given to his followers, that they may be steadfast during trouble and affliction.

There is one point over which Christians often stumble, and especially those just starting in the divine life. They expect to become perfect Christians at once. As has been stated, man is a creature, and must be educated up to that standard of excellence which he wishes to attain. There is a change of heart which takes place, but this change is a desire to do better, and soon this desire matures and brings forth fruit, "brings forth fruit meet in due season." And the trials which come to the Christian he must not trample upon, but stepping-stones to true Christian happiness.

MARION, IOWA, Oct. 13, 1893.

"S M A L L S W E E T C O U R T S I E S ."

From Harper's Weekly.

Life is so complex, its machinery so intricate, that it is impossible that the wheels should always move smoothly and without friction. There is a continual stringing of every nerve to gain and keep a place in this over-crowded, busy world. What wonder if in the hurry and pushing the rights of others are trampled or completely ignored, when every individual is in haste to fill the "small sweet courtesies of life!"

But it is the little offices of friendship—the encouraging smile, the sympathetic word, the thought for our preferences, the avoidance of our prejudices—which make life easier, and which lessen, in a marvelous degree, all its weariness. True, it is perplexing to prevent friction so perfectly as the exercise of what we sometimes disdainfully call the minor virtues. Through one should speak truth, and yet, lacking prudence and delicate insight and circumspection, wound with sharp needle pricks the sensitive hearer. We do not care to be constantly reminded of our faults. "Faithful are the wounds of a friend," but friends too often show a fondness for the scalpel, and lay such wounds upon the soul, and they are of no value and are of no value to the modern and extended plans of salvation.

A gentleman never fails in the small sweet courtesies of life. He shows a readiness to appreciate the feelings of others, and having the golden rule by heart, it is from her heart that all lovely, love-compelling grace flows. "In her tongue is the law of kindness," and she has the ready tact which takes advantage of every opportunity to render the lives of others happier,

"And every morning, with 'Good-day,'
Makes each morning like the world bright,
Her winning smile and gentle ministrations,
Soft voice and unfailing sympathy, insures
Her always a ready welcome, and, like the sun,
Enlightens and warms; to the earth elemental,
Because she first makes it so."

The fairy tale of our young days has a peculiar charm and attraction. The courteous, chivalrous language of the olden time, the withered old crone, and who listens to her, and replies with amiability, is rewarded with the gift of uttering pearls and precious stones; and in the less romantic German version, Frau Holle bestowed gold pieces as the reward of civility and diligence with that delightful prodigality so characteristic of the divine life. They expect to

The small sweet courtesies are so potent in their influence upon our daily life, softening its asperities, rounding its angles, and insensibly compelling imitation. They are the chrishi-sh or even cold and indifferent, when surrounded by an atmosphere of genial warmth? The little every-day and all-day thought for each other, is hard to some gracious natures imbued with the rare virtue of self-forgetfulness; those who beam for the admiration of their fellow-creatures, and the practising of the small sweet courtesies can be recommended as an un

Mr. Browning expresses cogently, "To her thinking of others made you think of her."

In his exquisite portrait poem, "My Love," Lowell has translated into the diviner language of poetry the words of our text:

"She doth little kindness, Which must leave undone or despised; For naught that sets an heart at ease, And gives happiness or peace, Is low esteemed in her eyes."

THE BIBLE AND BUSINESS.

REV. JOHN SALL, D. D.

I consider it very important to have it distinctly understood that the Bible is a perfect rule of faith and practice.

No matter in what earnest calling a man may be placed, whether in the school or in the business, the one thing necessary in the way of honesty. An impression seems, however, to exist that when we do things upon a large scale it is folly to attempt to keep our proceedings within scriptural limits. I have a hundred times heard it directly or indirectly said that in politics, in war, and in commerce, it is impossible to proceed in conformity with the Scriptures.

That is a virtual denial of the sufficiency of the law of Christ, and the assurance that Satan told our first parents: "God doth know that ye shall be as gods;" God doth know that you cannot apply these old-fashioned rules to the modern and extended plans of war, commerce and the like. Now the same natural law that brings an apple from the tree to the ground keeps the planets in their places. And
One of the most interesting and valuable of the real treasures that simply diffuse themselves through the moral and mental atmosphere, and are sometimes little valued, because they seem too vaporous and too unprofitable to touch or to rule, are our genuine possessions, and won by heart service.

Who does not rejoice to have an honorable name in the sight of all? And to be distinguished, but a clean one? Truly, pride in such an inheritance, which cannot be bought, is justifiable if with it there are mingled a feeling of humility and a spirit of service to transmute the name as unsullied as it has been bestowed. What makes home love dearer and sweeter than all the world? What makes companionship, in the comfort, taste, and artistic nature; but beyond these there is something which ministers to the heart and soul, glorifying plain surroundings and homey details—something illusive to measure or weight, yet potent to guide, to comfort, and to help. What is this but the sympathy, the trust, the spirit of sacrifice, the gentleness, the faith, the readiness to do and to bear, blended together, make the chain that binds us to our homes?

What beautiful prospect, what luxurious vic- 

2. The Bible does forbid undue valuing money. The wealth, to save which for an heir, the owner hoarded, putting away from him what is 

Contemnent, too, that balm against the rages 

A HOLE IN THE HEART.

There is a romance founded in part upon the idea that the trees of the forest are all at some happy period to become human beings. While nearly all of them were pronounced disagreeable creatures, and destined to remain so until their usefulness was done, and when the time place, of the one of them it was said, "This one has a hole in its heart that nobody knows of but one or two, and is always trying to fill it up, but cannot.

We have often heard of a hole in the pocket. It may be a small hole, and yet it is sometimes large enough to hold the gold, but the hole may be found by putting down one cent piece per cent point of "Sunday" trains. True, porters, engine drivers and 

da deep sense of the question, because "the trade" must get the largest price for the smallest outlay. True, "the hole in the head" is the trade to be expected to have a conscience; but in the haste to be rich that poor, haggard woman and her thin-faced children are suffering. The company can make a quarter per point of "Satur- 

Many of these real treasures are qualities that 

heart that is soon to stop beating rejects them with loathing.

Some men try to fill the hole in their hearts with gratified ambition. They want power. They wish that they had conquered the known world, only wept because there were no more worlds to conquer. What will fill the aching void that seems to be 

WHAT SHE DID.

Many stories are told of the courage of the women of that early generation who first broke the chain that held down those who lived in the wilderness of Virginia. They were in constant peril from wild beasts and from hostile Indians, but with heroic patience endured hardships, labor and danger.

An example of another kind of courage is preserved by the descendants of Christians who came from the Scotch-Irish and the Scotch-Irish of Erie county, Pennsylvania. She was a small, blue-eyed, low-voiced woman, extremely timid by nature; on only one point she was resolute — she had no terror of three. She lived in the days when the use of liquor was universal. Whiskey was as common among the pioneers as the olive branch was with the early 

The hole was made to give and to receive love. Human affection will do much to fill the void. But only the love of Christ can fill it perfectly, and give perfect peace. He who has that love, who is content to rest in the freedom that the fable said should be transformed to human beings, but he shall be like those noble trees that are planted by the rivers of water. He shall flourish: for what water is to the tree, Christ is to the soul—that is, life.
**THE SABBATH RECORDER.**

**VOL. XLVII, No. 41.**

**MISSIONS.**

In the *Reco.ercer* of August 26th Mrs. S. E. Con, Independence, N. Y., was credited with $15 for missions. Every post office given should have been little Genevieves.

The Woman's Board of Foreign Missions of the Presbyterian Church reports 64 missionaries- and 26 Bible-readers in Africa, South America, Mexico, China, Japan, Indiana, Korea, Siam, Persia, Syria, and among North American Indians. Receipts $67,000, an increase of $10,000, and special mention was made of women physicians.

The Secretary had planned to visit, before this time, churches in the Western and Northwestern Associations, but, unexpectedly, it seemed to become his duty to make a trip to the South-west. He will here only say that it is his belief that every change in plans has proved to be for the best, and add an expression of regret that plans were made that had to be changed, to the disappointment of any one.

The International Missionary Union, assembled in Annual Meeting at Clifton Springs, N. Y., expressed its regret and amazement at the failure of our government, through the Secretary of State, should commit itself to the policy of undertaking to increase the products of American breweries by officially introducing and commending the same to the favor of others. It is chargeable with the fact that liquor drinking is one of the most serious obstacles to successful missionary work: and this convention of missionaries begs the government to adopt measures to counteract the influence of this most unfortunate transaction.

**EXTRACTS FROM THE ANNUAL REPORT.**

**THE CHINA MISSION.**

The entire Christian world is marching as a victorious army with banners on toward a world-wide conquest for the kingdom of Christ. For the sake of our own good name as Christians, we want a part in gaining glory for the name of Jesus, to whom the heaven's are promised for an inheritance. It is claimed, with reason, that we must command respect for ourselves by not being behind others in the quality of our church and school appointments. But it will be well for us and the Sabbath cause, if, in obedience to the Scriptures, we also compete for an honorable place in the religious world, by a holy zeal for the glory of God among the millions that now know him not.

With such feelings as these, deepened by the great opportunity and demand on the home field, it seemed to the Board, as it has to many people assembled in Conference, at Associations, and in other meetings, that there must not only be no retribution but steady enlargement; and that the people, according to their publicly professed loyalty and many resolutions full of the missionary spirit, would maintain the Board by their contributions, sympathies, and prayers.

Secretary Judson Smith, of the American Board, says, what is frequently affirmed in one way and another, that the Chinese are manifestly the governing race of Eastern and Central Asia; and evidently hold the key to the future of almost one-half the unevangelized people of the globe. It would therefore seem providential, for the sake of the Sabbath doctrine as well as the gospel that our foreign mission be planted in a most important city of that remarkable land and people.

**Twelfth Annual Report of the Shanghai Seventh-day Baptist Missionary Association.**

To the beloved brotherhood of our common faith, greeting: May the God of love, mercy, and truth bless you all, and the spirit of wisdom and peace rest upon you, that you may be able in all things to glorify him whom angels adore, and who humbled himself that we might be exalted.

The tender mercies and loving kindness of the dear Father have been graciously bestowed upon us during the year. We desire, in acknowledgment of all his benefits, to join with you in praise and thanksgiving to his holy name.

The year has not passed, however, without many anxieties and misgivings concerning the work. The departure of Bro. Davis and family placed the entire charge of the evangelistic and school work on us who had had little experience and very inadequate preparations for such responsibilities. With the natural disposition of the people among whom we labor to know the exact executive ability represented in every new departure, this state of affairs has brought little threat. Then the unappeal- ing way in which our work has been urged by the people or as a result of them, has caused some irregularity and much uneasiness. The outcome of all these things is yet in the future. We sincerely hope that in the midst of it all God will bless our efforts to the manifestation of his own glory among this people.

In the educational work, there has been about the same undertaken as in the previous year. The greater part of this can be better represented by Bro. Davis, who had it under his direct care up to the time of his departure. So will I confine myself more especially to my own efforts in this work and the apparent condition of it at the present writing.

The regular appointments of the church have been kept up, with very good attendance. A new few ones have become quite regular in attendance and are apparently interested. One woman says she believes the doctrine, and would like to join the church, but dreads the trouble and persecution which would arise if she took the next step. She is the mother of a little boy and a little girl who have recently entered our boarding schools. We trust the Lord will lead her in the way of duty.

Four persons have been added to the church during the year. One was Bro. Davis' daughter, Susie, who having received a peaceful witness of the Spirit that she was "born again," rejoiced to put on Christ before this people. Two of the others were girls of the boarding school, who, having for a long time daily heard the story of Jesus, and learned to love him, desired also to confess him before the world. The other one is a woman who has been living in our family for about one year. She cannot read a word, and only knows what she is taught and has experienced concerning the way of life. She seems very ready, however, to practice what she learns. She was taught a few days since that to give even cup of water to "him in the name of Jesus is as though she had given to Jesus himself. The next day a miserable beggar came to the gate. She was seen hastening away, and afterward returning with a bowl of rice, which she gave him to eat. We trust it was done in the name of Jesus.

The continued feeble state of our Bro. Dean, Tsung-Lun's health is a source of much anxiety to us. He is such a help and comfort in the work. He has not been to Sabbath services but once in several months, and that was when his son, Sing-Chung, preached his first sermon. The decision stand this young man has taken as a herald of the cross greatly rejoices the heart of his father, as he seems to know all the rest of his boyhood influence will be felt among his countrymen. He is a Christian gentleman and a temperance man, which mean a great deal here.

The blind presbyter, dear old man, is still spared to the work. He goes along with his sight that he may preach much energy and love for them. He said to me a few days since, "I love to preach. I don't fear to die, but I desire to live that I may preach the gospel of the kingdom."

The death of Le-Erloe was a great sorrow to us, but we share his confidence that the Father will fulfill his hope. So we do not seem as those who have no hope. Mrs. Le has shown a beautiful spirit of hopeful trust in the Lord. She never weary of saying, "The heavenly Father will care for us."

Near the Chinese New Year I spent about one week in visiting Sabbath schools in and about Shanghai City. The great number of these makes it a unique way of presenting some of the Bible truths to a great many people, and also of keeping the question of the Sabbath of Jehovah before them.

During the months of April and May we made two itinerating trips inland, of fifteen and twelve days respectively. As these have already been fully reported, it is unnecessary to add more. I have the honor of presenting some of the Bible truths to a great many people, and also of keeping the question of the Sabbath of Jehovah before them.

We could do little more than tell the people what we were telling, answer their questions, and talk to them about their children or business affairs. The effect of this unassuming manner of introduction was often so encouraging that we were quite happy in spite of the feeling that we ought to do more. After all, it is doubly better to let the Lord speak to the souls of this people through the good Book and good tracts than for us to try to say much. It may be, that in the people, and not make false impressions by trying to tell them something which we do not know how to tell them, then God can speak to them, and he will.

Near the close of 1900, our Sabbath-school was regularly organized. Constitution and by-laws were adopted, and the usual officers elected. The school was divided into five classes, each being furnished with a teacher and assistant teacher. For the six months we would present the following report:

<table>
<thead>
<tr>
<th>Whole attendance</th>
<th>1,125</th>
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<tbody>
<tr>
<td>Present every Sabbath</td>
<td>75</td>
</tr>
<tr>
<td>Largest number of visitors present at one time</td>
<td>18</td>
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THE SABBATH RECORDER.

WOMAN'S WORK.

"Time hath no sinner strands, no life's toil, no life's anxiety; Life's toil is in His holy hands, His shadows tell their lines.

"He that abideth in me, and I in him, the same also shall bear much fruit; and without me ye can do nothing."

The China holiday-box sent from Wasterly, on September 8, 1891, after some unusual delay left New York, Oct. 9th, on steamship Majestic, via Liverpool. It contained besides such gifts as were usually sent, a music book for Dr. Swinney, and one for Miss Burdick. To many it is an item of interest to know the charges, which are as follows:

Freight, Wasterly to New York. 36
Freight, New York to Shanghai. 50
Marine Insurance. 12

The value of the box is about $125.00.

MRS. E. A. WHITFORD, COR.

The women of the Conference met on Friday, during the noon recess, in an informal session to consider certain questions of interest to them. At this meeting, of which Mrs. E. A. Whitford was the presiding officer, and Mrs. E. T. Plato, Recording Secretary, the women voted that the sum of $800 be raised by the women of the denomination for Board expenses, the method by which it should be raised being referred to the board members. They also, by vote, expressed their opinion that the sum of money in the treasury, known as the nurse fund, should be appropriated to the payment of two native assistants, these having already been referred to the board members. They also, by vote, expressed their opinion that the surplus above the $1,000 now raised for Dis­pen­sary enlargement shall be held for the same service when the Shanghai Association shall be ready for the disbursing of the same. It was the desire of your Secretary to bring before this meeting several questions of time and interest, which had been deeply regretted. A face to face consideration of certain organization methods would be like oil, screw-driver and cleaning cloth upon your sewing machine just as you sit down to it to work, and you want the machine's best. There is a year's work before us, or would be, but for 19th century momentum, upon our days which has already rushed off two months of the twelve. Some needful adjusting of part to part, and healthful lubrications must be done at some disadvantage. This we must accept, and promise to do so with all cheerfulness with the following proviso: You, that is, all of you, are asked to do your half in the making of touch with us, and to make it easy to keep in touch with you. Upon the other side we promise to do our half in effort to keep in touch with you, and shall seek to hold a recep­ tive and teachable spirit towards your wishes for the common cause. At the next Board meeting a special agenda may be prepared and sent to you, outlining certain plans for the year's work. Upon getting them please read, then please send some sort of aggressive response, something definite, something helpful. Tell us, by local society secretary or by the letter of private individual, what you think, what you wish to do. Will you?

By blank reports our women were asked if they would advise that weta ke the support of the native women, Mrs. Ng, and Lucy Tong, who have offered themselves to the medical mission work, to assist Dr. Swinney. By cer­ tain of the answers it seemed that a part of our women would be willing to include these in the cost of the work, and to the other again to incur the cost of a salary, possibly only some­ what less than that of the present workers, physician or teacher. Some of these days there will come a definite reply to question put to the Doctor concerning this. But our approximate estimate we have at present good authority for stating that the wages paid will in all prob­ ability be like that of other similar positions in that country, namely from five to seven dol­ lars per cognito. The Doctor is paying her as­ sistant five dollars a month. The latter has not only been in the treasurer's care for months. More is pledged by some locals when the work is ready for the work. Besides all this, the amount will be so small, comparatively speaking, that our women will not be patient with any wasting of words upon the question. They will choose to do it; they have already so expressed themselves. This again in all its time being forthcoming, and that, doubtless, by the accustomed method of associational and local experiments, nothing Chinese sister of ours, and may not be kept waiting any unnecessary delay in Dis­pen­sary enlargement.

DISAGREEABLE TRAITS.

"There are people," said an old divinity, "who lead us heavenward, but they stick pins in us all the way."

Of these was a certain English poet, whose habit was to flitter through the region of life and thought, till his name would become so familiar that all knew him and said, "He is always about". But the poet himself had such a habit of sniffing and hawking that his best friends could hardly endure his society. Of these, too, was a well-known American woman, foremost in the last generation as a reformer and philanthropist. Nobody ever doubted her purity of mind and the soundness of her intellect; her name now is cited as that of one of the most brilliant conversers which America ever produced. But in reality she was, as some say, she had a listener without a moment's cessation, raising her voice to drowns any reply which was ventured. Friend and foe wearied of the never-ending outpouring. "She was both the center and the circumference." Of this unfortunate class, too, are many ob­ scure people, such as Dr. C.... He began, like Hercules, to be a hero in his cradle. Even a baby, he was generous and bone without a wrapper. As a child, he was a liberal and leader in every helpful work in his State, faith­ ful to his family, for whom he drudged until his strength failed from overwork, and he died in middle age. Yet it taxed the patience of friend, wife, or child, to be a hour in the company of this earnest, affectionate man. He was a customed teacher, for example, as God's method of. He began, like Hercules, to be a hero in his cradle. Even a baby, he was generous and bone without a wrapper. As a child, he was a liberal and leader in every helpful work in his State, faith­ ful to his family, for whom he drudged until his strength failed from overwork, and he died in middle age. Yet it taxed the patience of friend, wife, or child, to be a hour in the company of this earnest, affectionate man. He was a customed teacher, for example, as God's method of.
THE CHICHAS.

The rich regions of the Aztecs were discovered in 1519, and the conqueror of Montezuma was already returning to Spain when Pizarro set sail for Peru. In 1532 the empire of the Inca was entirely overcome; while in 1535 the Spaniards still went to the world, raising the high tablelands of the eastern cordilleras of the Andes, an agricultural people composed of more than a million souls, possessing populous cities, fortified places, and paved roads; an established priesthood with temples, altars, and sacrifices; an organized hereditary government and a standing army; an appreciation of time, and an understanding of the calendar; a practical knowledge of astronomy; a defensive and offensive use of arms; and various industries, and little intelligence in the arts.

Over this growing civilization of the Chichas the conquest swept, like a hurricane, devasting villages, archives, manufactures, and cultivated fields—dispersing the bones and annihilating the traditions of the minor races.

In the course of a few years they were deprived of their independence, their chiefs, their liberty, and even of their language, at the hands of the most cruel, blind, and persistent persecution; their very name was struck from the character of exiles; and their descendants were condemned to complete oblivion of their origin, while the antiquarian was left in the doubt and confusion of fabulous ages with respect to which immediately preceded this epoch. The hurriedly written narratives of the conquerors speak of the great city of the "Valle de los Chichas," the capital, as called because of the high edifices of its cities, of the extensive salt mines of Zipequira; of the potteries of Tijusca, and especially of the great silver, the gold confections, and the upright mummies covered with fine mantles, that were inclosed in the temple of Sacsahuamán. The monetary history of the Chichas.

Nor were these appearances exaggerated. In our day there have been found in ancient sepulchers the most delicate cotton fabrics, well-embroidered or simply embroidered, the most exquisite wooden articles of furniture, exquisite vases of baked eark, often imitating the human form and the figures of animals, the most ancient cotton fabrics, the most beautiful golden ornaments and images. Beyond doubt the Chichas had attained the third place in the civilization of aboriginal America; yet volumes have been written of the Aztecs antecedents, while the name of this enlightened contemporary is almost unknown. They are said to have been conquered by the Chichas, because of the frequent recurrence of the syllables "chit" and "cha" in their tongues, but Humboldt calls them Muscas or Muscos. According to the distinguished historian Acoesta, (whose excellent work has been freely consulted and often translated in the preparation of this paper,) the term muscas merely signifies "people" in their language, and moses (Castilian for "fly") was probably a corruption of the former, or may have been applied to these Indians, because of the great number of moses prepared before, and endeavored to stay the progress of the handful of Spaniards led by Quezada. As successful as Cortes or Pizarro, unlike them, this master captain was never rewarded with the coveted marquisate of Spain, and has lacked the master hand of Prescott to portray the thrilling incidents of his no less remarkable conquest. Centsury.

AN ANCIENT RHODE ISLAND CUSTOM.

The Newport Artillery Company has long been accustomed as part duty on the Fourth of July.

The Governor of Rhode Island is always inducted into office within the walls of the ancient State House at the head of the Mall, which was built in 1741, and stands, a fine type of the architecture of those days, and in some respects proudly superior to much of the more showy work of our own times.

In May of every year the governor, with his associates, including the members of the General Assembly, arrives by steamer from Providence on the evening previous to the inauguration, when he is greeted by crowds of people, who are accustomed to watch the pageant. Before the arrival of the artillery company takes its position near the landing, prepared to receive the distinguished guest and escort the incoming official and his friends to the State House, the severe and somber head of state, with a long trumpeter in front, will draw the attention of the many watchers in attendance. Next day a similar service is performed in conducting the officers-elect to the State House. The time was, before newspapers were as numerous and as enterprising as now, when the result of a Rhode Island election was not known to the public until the vote from all the towns had been counted. The newspaper of the day is consequently counted. As soon as that work was completed, the legislature being in session, an officer would make his appearance on the little balcony in front of the building, and announce the result to the hundreds and thousands who were on the park below waiting for the news. Then as the people shouted their loud hurrah and the bands broke forth in their liveliest music, the artillery fired the regulation salute in honor of the successful candidate, irrespective of creed or party. Strangely enough, the old form is still kept up, and when the committee of the entire State, composed of a number through with the officer each year comes forth, as of old, and cries, "Hear ye! Hear ye!! Hear ye!" and then makes formal proclamation of which party the elected mayor or councilman twelve months before; and still the people come from all parts of the State, and there is often a brilliant display of military and civil organization drawn up in line.

It is curious to watch the proceedings on such occasions and observe how heartily each one plays his part, and how proudly he makes his appearance on the little balcony in front of the building. The picture of the band, the band, and the band, with the same old shillings in their costumes, and the same old honest and luring traditions of the Rhode Islander. It is to afford an opportunity for this Newport artillery to parade through with this unique performance, and many a Rhode Islander would almost as soon see without a governor as have him elected and inaugurated according to this ancient and honorable tradition. It is to afford an opportunity for this Newport State capital. The story is taken from the entertaining "History of M. de Cosson." The only thing she had in the world. With the French this was called Guilleheum; she was so called because of his dignity, and a German. With the French this was called Guilleheum; shortened to Guillaume; and with the Latin-speaking nations, Guillelmus. Finally the French Guillaume became William; and the German Guelph is Wilhelm, and the English William. —Sel.

GIFT OF AN AFRICAN GIRL.

The teacher of a girl's school, away off in Africa, wanted her scholars to learn to write in English. The scholars said that each girl might have something of her own to give away for Jesus' sake. Among them was a new scholar, such a wild and ignorant little heathen that the teacher did not try to explain to her what the other girls were doing.

The day came when the gifts were handed in. Each pupil brought her piece of money and laid it down, and the teacher thought all the offerings were given. But there stood the new scholar hugging tightly in her arms a pitcher— the one in which she used to wash and filled to the brim with rice. She went whenever she saw an individual she would touch him so effectually that the spell was broken, this being sometimes done by fitting the fork to the nose of the neck. A more playful method is said to have been used in another church, where the beadle went round the edifice during service carrying a long staff, at one end of which was a fish's bristle, and at the other a knob. With the former he gently tickled the faces of the female sleepers, while on the heads of the male comparers he bestowed with a knob a sensible rap.

ABYSSINIAN TRADITION.

It is a curious historical fact that there still exists in Abyssinia a form of Christianity which is as old as the Church of Rome or that of Greece. It can claim to be called primitive. But we have to do with this matter here only so far as to take notice of a tradition which evidently had its origin in the church. It is taken from the entertaining "History of M. de Cosson."

The native traditions affirm that St. Ared was first struck with the idea of composing the Abyssinian church music by seeing three birds singing on a tree, their number reminding him of the Holy Trinity. He was inspired with the notion of inventing a musical instrument, and forthwith invented a sort of rattle, which was used by the priests to accompany their chants.

Delighted with his new musical instrument, St. Ared went with it to the king, and began to perform with it. Then the king assembled the clergy and officers in his presence, and absorbed the charms of the music that he inadvertently reated the point of his spear on Ared's great toe, and great joy. The music of the saint was considered as one of the most sacred and most precious things of his majesty. Not a year passed but on the first of May a procession, attended by some of the most influential and wealthy of the princes, went in honor of the successful candidate, irreverently. It was not at first given to children and even a man had to earn it before he could have it.

When the ancient Germans fought with the Romans, the Germans had only light weapons. The Romans were well protected by armor, too, and some of them wore gilded helmets to shield the face. Whenever they went in battle they were instantly pinned the worthy saint to the ground. This story is depicted in two paintings in one of the native churches.

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SABBATH REFORM.

Col. Shepard, of the Mail and Express, con- 
spicuously publishes in that paper the sentence, "Ye shall keep my Sabbath." Commenting 
upon this the New York Recorder, of Sept. 22d, says: "Whereupon the inconsistent Colone 
publishes his newspaper Sabbath afternoon."

The general elections throughout Chili, in 
South America, were held last Sunday, Oct. 
18th. During the day there was a street parade 
of the government troops in the city of St. 
Agos. A procession accompanied with grand 
military parades, could hardly be called 
appropriate exercises for the Sabbath-day; but 
what is there about such performances incon-
istent with a civil holiday? Is there anything 
more than such a holiday in the so-called "civil 
sabbath," for which the American Sabbath 
Union, etc., profess to be working? If there 
is more than this, then they are working for the 
establishment of religious observances by civil 
law. And this is nothing else than the begin-
ing of the domination of the State over the 
Church. We are not ready for any such dic-

tatorship yet. On the contrary, we are fully 
satisfied to take our religious faith and practice 
from the Bible, and by its teachings stand.

Probably not many of us are yet ready to be-
lieve that the present generation may witness 
very great progress in the cause of Sabbath Re-
form. But changes as wonderful as this would be. 
the doughty reformer might, perhaps, have no idea of the intense feeling of the Christian world on this subject. It is with us to a man, 
though we received no rule of the New Testament. The teaching is purely traditional.

 Prob.

A vote of thanks should be tendered to Col. 
Elliott F. Shepard for pushing himself forward as an advocate of Sunday-obser.
vance in all its moods and tones, for whenever he opens his mouth he injures his own cause.

Before the National Columbian Commission 
didstfully, in these words assumed, 
by way of a variety from that of an interpreter
of providences, the prerogative of the prophet. 
Here is what he said:

"I believe firmly that if the Lord will not be-
nished. He will send plagues and pesti-

lences as he did in the days of Pharaoh. If, on the con-
trary, the teaching is that of the Christian sabbath from the seventh to the 
first day of the week is not a New Testament 
doctrine; and that the theory of the sanctifica-
tion of Sunday for any purpose, by the example 
of Christ and his apostles, originated long after 
the New Testament period, and is based upon 
remote and fictitious instances from the testa-
ment. The teaching is purely traditional.

APPROACH OF THE SUNDAY CAUSE might 
well be delayed from its friends, 
H. B. MAURER.

Apropos of the foregoing is the following item 
from "The Christian Work," of the 17th of 
September:

"If Sabbath closing of the Columbus Fair wins, 
as we believe it will, it will not be by reason of some pleat 
put up in its behalf. Here, for instance, is the utterance 
of a speaker at a recent meeting in Chicago:

"It is the custom now to follow the example of great 
men. Great men copied the example of the Em-
peror. In England the Queen, a motherly Christian 
woman, mingles the fashion. The Prince of Wales can 
wear a coat without a button, or go about 
without a hat. The late Prussian Empress was 
exempt.

"The idea of commanding Sunday closing on the basis 
of copies Jesus and God, because the public mind is so 
ready to ape the manners and dress of royalty, will 
scarce have weight among the intelligent, if it does 
not bring the cause of Sunday closing into contempt.

"It is only justice to the reading public to say 
that a "speaker at a recent meeting in Chicago" and 
the "prophet" [referred to by H. B. M.] are 
the same.—American Sentinel.

THE SEVENTH-DAY BAPTISTS.

From the Texarkana Baptist of April 1st, we clip the following item:

"A letter to Erasmus, from Boheim—
the country of John Huss and Jerome of Prague—
written in the year 1519, states that the followers 
of Huss received no rule of faith but the Bible, 
and admitted none to their communion but those who 
professed to be students of Scripture.

"It is with reference to the origin of this sect 
(Seventh-day Baptists,) I find a passage in 
Erasmus, that at the early period of the Reform-
ation when he wrote, there were no such sects 
in Bohemia, who not only kept the seventh 
day, but were said to be so scrupulous in rest-
ing on it, that if anything went into their eyes 
they did not remove it from the history of New York. Thomas Paine 
said, "In five years there will not be a Bible in 
America." How we smile to-day when we read 
his words.—Dr. R. S. Storer.

BURN CONSEQUENCES OF SIN.

I remember being engaged in conversation 
some years ago, till past midnight, with an old 
man. He had been for years wandering on the 
barren mountains of sin. That night he wanted 

to get back. We prayed, and prayed, 
and prayed, till light broke in upon him; and 
he went away rejoicing. The next night he was 
encouraged to come out of his place of sin 
and seek to associate only such with them in 
their communion as followed the example of 
and upon the teaching of that rule kept the Sabbath 
so emphatically points out to be kept holy. 
and because of their consistent Cox profess-
ably upon the authority of Erasmus would be 

time a splendid intermission that they were 
so foolish worshippers of the Sabbath, as to 
open the paths of sin, rather than to break the Sabbath by having it 
removed.—Outpost.

THE POWER OF TRUTH.

The way to preach down error is to preach 
up truth. Never tackle Satan unless you 

are sure you can lay him. A great many men by 
postponing error have magnified it, have given dignity to a hitherto unseen and 
comparatively unknown foe. The most that 

group of people have learned of some forms 
of error they have learned from Christian pul-

cations. No, the Christian pulpit is imme-
pit to preach evils, but to preach the glory of God. 
Inidiousness is noisy, but it is shallow. It is a 
failure, an ignominious failure. A little time 
ago in the history of New York, Thomas Paine 
said, "In five years there will not be a Bible in 
America." How we smile to-day when we read 
his words.—Dr. R. S. Storer.
THE SABBATH RECORDER.

L. A. PLATTS, D. D., EDITOR.
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CORRESPONDING EDITORS.
REV. A. MAINT, Ashaway, R. I., Missions.
MARY P. BEATON, Milton, Wls., Woman's Work.
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SUFFERING in Russia on account of local crop failures is assuming appalling proportions. As many as 30,000,000 are reported as being in a starving condition. But the same reports show that from the fruitful portions of the same country immense quantities of breadstuffs are being sold to other countries. A more gigantic exhibition of the heartless selfishness of worldly greed, and of governmental indifference to the welfare of the individual citizen could not be found among civilized nations.

The report of the Committee on Statistics of the Methodist Ecumenical Conference, made on the 19th, shows that in the entire Methodist connection there are 42,635 ministers and 6,494,399 members, with about four times as many "adherents." Under this last head are included probationers, members of families not church members, mechanics, and persons as by natural tendencies, etc., may be considered as belonging to the Methodist connection. Of course the number of adherents must be largely estimated—perhaps in the above figures they are altogether too largely estimated. Six and one-half million additional persons were noted as belonging to other denominations. This makes a grand host; and four times that number, naturally connected with them and yet not in the church, is a vast field in itself for the labors of these consecrated millions.

Uniformity in the form of church letters would do much, we think, toward keeping in good shape the records of church membership. Such letters should contain not only the form of certificate of standing of the member holding it, and of his recommendation to some other church of the same faith and order, but it should contain also a form of return answer from the church receiving the member, notifying the church giving the letter that it has been used for the purpose for which it has been given. At the suggestion of the General Conference, made some time ago, such form of letter and return was prepared and published by this office. They are now on sale here at 25 cents per quire, ten cents per page. Ten cents would support any church for a year, and would be worth to the church clerks alone, in the saving of time and labor, all they cost, to say nothing of the great advantage of having a convenient and uniform basis for keeping records of change of membership. Send 10 cents for a half-dozen, or 25 cents for a quire. They will be sent post free.

TALK OF THE REMOVAL OF THE PAPAL RESIDENCE FROM ITALY TO SOME OTHER COUNTRY IS AGAIN BEING REVIVED. Some years ago when this subject was being discussed it was thought that the proposed movement was only a trick to gain recognition of the Pope's temporal power at home. It was suggested that the Pope, fleeing from his country on account of lack of proper governmental recognition would call forth such a protest from European governments as would force Italy into terms more favorable to the Pope's designs. However this may have been there can be no such plan now, for the reason that many of those countries who with others preclude all probability of such interference in her affairs. Should the Pope decide to move to any other country, it would be a virtual surrender of all claim to temporal power. Should he seek a home in this country, as some think the movement will necessarily denote an entire change of the papal policy in regard to the relation of Church and State.

A MAN MOVED INTO A BEAUTIFUL VILLAGE WHEREIN DWELT A GOODLY NUMBER OF KIND-HEARTED, NEIGHBORLY PEOPLE. BUT HE SAW NOTHING OF THIS. He shut himself up in his own house, closed the blinds, and neither with his eyes looked out into the sunshine nor allow the sunshine to come in to him. The same treatment was accorded to the neighbors who sought to do the neighborly thing with him. In a little time he began to suffer in both body and mind because of what he was pleased to call neglect; and finally he moved away, pronouncing bitter impressions upon the village and its inhabitants because they did not force open his house, find out his needs and compel him to receive at their hand what he should have gone out and sought for himself. Foolish man! But we all know him. He can be found in almost every church where people are shaking hands with anybody, but wonders why everybody does not come forward to shake hands with him; he has been in the church ten years, and has never invited a stranger to come to the house of God with him, or welcomed one who has come, but when he does he does not continually welcome him and tell him how glad they are to see him; he never talks with other people on the subject of religion either for his own good or for their edification, but he never ceases to complain that the church does not bring to him the help and comfort and sympathy he so much needs and starve. Then his miserable selfishness is sapping his own life, bringing reproach upon the church and its great head, and keeping others from the fountains of joyous, happy life. Is there such a man in your church? Do you know him? Before you answer these questions take a good, earnest, hearty effort to follow the programme in order, but it will force Italy into terms more favorable to the Pope's designs.

CONVENTION NOTES.

IT was the privilege of the Editor of the Recorder to attend the sessions of the Sixth Annual Convention of the Young People's Society of Christian Endeavor for the State of New York, held at Utica, Oct. 20th and 21st. Under the general head of convention notes it is proposed here to give some impressions, facts, illustrations, etc., gleaned from the meeting without attempting to follow the programme in order and without indicating just what is quoted from different speakers.

There are about 3,000 local societies in the State, aggregating 120,000 members. The convention is made up of delegates from these local societies and numbered at this session a little more than 2,100 delegates. Of this number nearly 1,000 were from the country districts and other cities, while the remaining 500 and more, were from the societies of Utica. The largest number was from the Presbyterian churches; then came in order Baptists, Methodists, Congregationalists, Dutch Reformed, United Brethren, Seventh-day Baptists, Christian, United Church of Christ, Episcopal, Friends, Evangelical, Universalist, Seventh-day Adventist, and Lutheran. The largest delegations came from the cities of Albany and Syracuse. Our own societies were represented by delegates from Alfred, Adams, Brookfield, and Leonardville.

The presiding officer was the Rev. H. C. Farrar, of the Methodist Church in Albany, if we mistake not. In his size, voice, manner, and manifest spirit, he resembled in a striking degree our brother of blessed memory, Eld. Chas. M. Lewis. Speaking of his office he said that before he began working with the Young People's Society he was 50 plus, but now he is 55 minus—a good way to grow young. His opening address was an earnest and eloquent plea for the Bible as the only standard of life for the Christian, young or old. The hearty response with which this address was greeted showed that the more than two thousand delegates present were in full sympathy with its sentiment. It was worthy of note throughout the entire session that this subject, in some form or other, was emphasized more than any other and was unimpaired with unflinching evidence of approval. With the Bible in the hearts and hands of the young people of the church to-day, there is nothing to fear for the church of the future, but everything to hope for through her labors. The church filled with Bible Christians with the sword of the spirit in their hands, is an invincible army in the fight with the hosts of sin. She must win.

Among the speakers were the Rev. Herrmann, of Binghamton, not the Ben Hur of Gen. W. W. Handy, but the letter, warm, vivid, earnest, candid and effective speaker, who pointed out some of the tendencies of the age which the young people must war against; the Rev. George T. Dowling, of Buffalo, who gave an entertaining and witty address on "The Good Old Days," showing that they were not better than the days in which we live. This address was marred a little by the effort to be witty. We were reminded of the danger of that element in an address on such an occasion by the comments heard on it afterwards. One young man said to another in our hearing, "Isn't that a dandy speech, indeed, as the world goes?" To which the other replied, "Indeed he is; I've got all of his funny stories down and am going to get them off on the folks at home." When the "funny story" covers up the sober truth instead of illustrating
Sabbath evening S. B. Wheeler preached from Eph. 4: 25, "Be renewed in the spirit of your mind," after which an interesting prayer and conference meeting was held.

Sabbath morning O. U. Whitford preached from 2 Cor. 8: 3, "Ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." An interesting letter from G. M. Cottrell, to the meeting, was read, and prayer was offered by S. B. Wheeler, in behalf of the meeting in session at Nortonville, Kansas. The conference was administered by A. G. Crofoot and S. B. Wheeler.

Sabbath afternoon the session of the Bible-school was held by Prof. A. G. Crofoot. The application and teaching of the lesson were explained and enforced by brethren Whitford and Wheeler. An interesting essay on Sabbath observance, written by E. W. Crofoot, of New Richmond, Wis., was read by A. G. Crofoot.

Evening after the Sabbath, S. B. Wheeler preached from 2 Peter 1: 4, "Partakers of the divine nature," after which an interesting conference was held.

First-day morning, O. U. Whitford, preached from John 15: 4, "Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abides in the vine, no more can ye, except ye abide in me." In the afternoon S. B. Wheeler preached more fully for the text, from Prov. 3: 6, "In all thy ways acknowledge him, and he shall direct thy paths." It was voted to hold the next meeting at Trenton, beginning at 2 o'clock P.M., on the Sixth-day before the second Sabbath in June. W. H. Ernst, S. B. Wheeler alternate, to preach the introductory sermon, and Floyd Wells, are requested to present essays at that meeting.

Diary of October 20th: The Rev. O. U. Whitford preached from Rom. 3: 24, "Being justified freely by his grace, through the redemption that is in Christ Jesus." Then the closing conference was held. The meeting was large and beneficial, especially on the part of those living more than thirty miles away. Brethren Whitford and Wheeler have decided to stay and labor with us for a season. We are hoping and praying that much good may be accomplished through their labors.

A. G. Crofoot.
Young People's Work.

It is always so.

Across the meadow with clover sweet,
I wandered one even with weary feet.
For my heart was heavy with un told woe,
For everything seemed to go wrong, you know.

Two or three of the days since cases and strife
Quite overshadow the good in life.

So, woe and all, 'neath the twilight stars,
I vowed one day to tramp to a nearer bars.
To the pasture bars, 'neath the hillside steep,
Whose white sheep they say, is always sheep.

For the happy boy, with whistle and shout,
Who was even now coming to turn them out.

"Good evening," said he, with boister grace,
And a smile lit up his handsome face.
He let down the bars, then we both stepped back,
And said, "Well, there are more white sheep than black."
"Why, yes," he replied, "and didn't you know?
More white than black; why, it's always so!

He soon passed on with his flock round the hill,
But down by the pasture I lingered still.
Peering well on the words of the lad,
"More white than black," more good than bad.
More joy than sorrow, more bliss than woe;
"More than black," why, it's always so!

And since that hour, when troubles ride
Gather and threaten to shroud my life?
Or see some soul on the downward track,
I pray, there are more white sheep than black.
And I thank my God that I learned to know
This blackness, it is always so.

Mrs. Mary Fulton, in Good Homekeeping.

But the trouble is we are apt to forget the joy,
The bliss, and the good, and always notice
The sorrow, the woe, and the evil.
We recollect that Christ once said, in a lecture
That if one sleeps well and soundly for three hundred and sixty-four nights, and then is kept awake one night with the toothache, he would forget the many nights of rest and comfort and remember with murmuring and complaining the one night of misery.

Let us not do this. The rather let us recall the blessings, let us cherish the memories of the times of joy and gladness, let us count up the reasons for thankfulness and hope. There is more joy than sorrow in all our lives if we only stop to measure it as we ought. And if we take the one great privilege accorded to us all, that of salvation from sin through our Lord Jesus Christ, we are able to look upon our troubles and woe will be removed from us and our hearts can be light and happy. Count up the blessings and see.

Enumerate the chances and opportunities in your lives. Think over the joys that have been yours, those that are yours today. Look upward to God and know. There is more brightness than gloom. It is always so.

Be on Time.

By Mr. T. J. Van Horn.

We have all read with interest and profit what has been written in the Recorder answering the query, "What does 'Young People's Work' mean?" and the more these articles have pointed out the things which belong to our work as young Christians, the more interesting they have been to us who have been anxiously trying to find just what our work is.

I wasn't going to say that it was one of the greatest virtues, but what I have seen in some young people's societies has led me to think that being on time, like many other good things, is too little thought of by young Christians, and that even where it means and what it is worth in our Christian Endeavor work might not be amiss now.

1. Being in the room and in our places at 7:30 o'clock, when the meeting is appointed for that hour, shows that we Christians mean what we say, that is, that we are honest and reliable. It means also that there is nothing which we consider so important at that time as that meeting. It indicates that the work of our Master has the uppermost place in our minds, just as it ought to have. Now I did not say that when we are tardy in our attendance upon our appointments that we are dishonest and unreliable, but upon those who are not Christians it may make an impression as to our honesty and reliability, at least as to our earnestness. And it can be truly said that when we are tardy in our attendance upon our appointments that we are dishonest and unreliable, but upon those who are not Christians it may make an impression as to our honesty and reliability, at least as to our earnestness. And it can be truly said that when we are tardy in our attendance upon our appointments that we are dishonest and unreliable, but upon those who are not Christians it may make an impression as to our honesty and reliability, at least as to our earnestness.

2. How much punctuality is worth is shown by its probable effect upon the mind of those who are not Christians and upon the supply of good we send for the weekly church newspaper. The Sunday school treasurer, the member of the church, the officer of the church, and the Sunday school officer. The Seventh, Inter-denominational spiritual fellowship.

Christian Endeavor Principles.
The following platform principles, drawn up by Dr. Wayland Hoyt, unanimously accepted by the Board of Trustees, and enthusiastically endorsed by the Great Convention at Minneapolis, is worthy of an in depth study of every Christian Endeavor. Therefore we repeat the platform of principles.

We reaffirm that these are the principles of the Y. P. S. C. E.

First and foremost, Personal devotion to our divine Lord and Saviour, Jesus Christ.

Second, Utmost loyalty to their respective denominations on the part of all Christian Endeavor Societies.

Third, Stedfast personal love and service for the local church in which a society of Christian Endeavor exists. The church for each local society is the local church in which it is connected.

Fourth, Inter-denominational spiritual fellowship.

Fifth, In such as the name "Christian Endeavor," by a marvelous and triumphant trial and history of ten years, has come to mean the definite pledge for the weekly church newspaper. The Sunday school treasurer, the member of the church, the officer of the church, and the Sunday school officer.

Mr. Editor, at the risk of being thought narrow, I have adjusted my microscope upon this one little point which seems to me of considerable importance in our work. Perhaps I have magnified it too much, but I will venture, as a partial answer to the question before us, that our work as young people means punctuality in all our appointments.

By Way of Remembrance.

There are certain observances which the persons desires to rank with ladies and gentle men will not forget. Those times are the public times. They are not merely arbitrary; as a general thing, they are founded upon convenience or kindliness.

To return the first call of a stranger without delay is to express one's appreciation of his kindness in paying the visit. Replying to an invitation immediately on receiving it enables thesender to make definite plans, and is, moreover, a suitable display of gratitude for the attention.

To express one's thanks for a gift, when it must be done by letter, without allowing one mail to intervene, is to make practical demonstration of one's appreciation received.

There never, yet was a social occasion in which promptitude failed to be a virtue, except, perhaps, in the case of English dinner-parties, where the guest is expected to arrive after the specified hour.

Young people are both ignorant of conventional rules and careless by nature; but casual acquaintances cannot be expected to make allowances for them on account of these disabilities.

The officers against the rules of society will, on the contrary, probably be classified as rude or "odd," and, in any case, as undesirable acquaintances.

The habit of being "on time" and "up to the mark" is more easily cultivated in youth than when the routine of life has become firmly fixed. The boy or girl who is alive to the demands of others will become, later in life, polite by nature, since good habits, fortunately, may become mechanical, as well as bad ones. — From the Youth's Companion.
take 3000 years. While this was an extreme case, it is true that the back pay of the teachers now reaches about $700,000.

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MISSIONARY BOARD MEETING

The regular meeting of the Board of Managers of the Seventh-Day Baptist Missionary Society was held in the vestry of the Pawcatuck Seventh-Day Baptist church, Westerly, R. I., Oct. 21, 1891.

The meeting was called to order at 9:30 o'clock, the President, W. L. Clarke, in the chair. Prayer was offered by the Rev. D. H. Davis.

There were present seventeen members and one visitor.

The minutes of special meetings, Aug. 23, 1891, and Aug. 30, 1891, were read and approved.

The Treasurer being absent, the report was presented and read by the Recording Secretary. It was voted that the report be received and placed on record.

Communications were read by the Corresponding Secretary as follows: From the Rev. T. L. Gardiner, presenting the needs of the Salem Church and asking for an appropriation of $100. From the Ritchie Church, asking for an appropriation of $100. From the Greenbrier and West Union churches, asking for a renewed appropriation of $40 each. From the First, Westerly Church, asking for a renewed appropriation of $100. From the Rev. L. R. Swinney, presenting the needs of the Lincklaen, Otsego, and Cayley Hill churches, and asking for an appropriation of $25 each for these churches. From the Rev. L. R. Swinney, in behalf of the Watseka church, asking for an appropriation of $200. From the church in rebuilding the house of worship. From the Hornellsville Church, asking for a renewed appropriation. From the church at Berlin (Wis.), stating its needs and asking for aid for the ensuing year. From the New Auburn (Minn.) Church, asking for $100. From the Pleasantville (S. D.) Church, asking for $30. From the Garvin Church, asking for the co-operation of the Missionary Board toward the salary of the Rev. E. H. Socwell. From the Rev. H. D. Clarke, asking if the Board would suggest and aid a pastor for the Hebrew and West Geneese churches. From Mr. J. S. Powors, giving an account of his Christian experience and stating his willingness to labor in the South-west.

Upon motion it was voted to grant the following orders:

A. E. Main, Co. Sec., ...........................................$300
J. M. Todd, ..................................................$125
G. W. Lewis, ..................................................$125
J. L. Huffman, ..................................................$100
Harvin, Ia., ..................................................$75
First Western, R. I. ...........................................$25
Horsemillen, N. Y. ...........................................$25
Putnam, S. Dak., .............................................$25
Andover, N. Y. ..................................................$20
W. T. Thrall, ..................................................$25
Middle Island, W. Va. .......................................$10
Greenbrier, W. Va. ............................................$10
W. L. Burdick, .................................................$10
M. W. Solley, ..................................................$10
D. H. Davis, ...................................................$10
Winnebago, ....................................................$10
J. G. Swinney, ..................................................$5

It was voted to authorize Bro. G. B. Carpen­ter to look after the shipment of certain boxes, including a complete set of China, which are now ready to be shipped.

It was voted to authorize the Treasurer to send to China the amount which will be necessary to pay the expenses of the China Mission from January 1 to July 1, 1892.

It was voted that Bro. Ira B. Crandall be appointed a committee to secure endorsers for the Treasurer's notes for the ensuing year.

It was voted that an appropriation be made of $1,000 for the school expenses and incidents, and $2,500 for the salaries of the Rev. and Mrs. G. H. F. Randolph, Dr. Ella F. Swinney, and Miss Susie M. Burdick for the China Mission for the ensuing year, and that the missionary societies be instructed to reduce the expenses so far as possible with the understanding that no special requests be sent to this country for funds.

It was voted that the appropriation for the Holland Mission be $100.

It was voted that it is the sense of this Board that the Rev. and Mrs. D. H. Davis should be returned to China at a time not later than Nov. 15, 1892.

It was voted that in accord with the request of the Salem Church the appropriation therefor be the same as last year, $100. It was voted that an appropriation be made of $75 and with the request of the Ritchie Church the appropriation therefor be the same as last year, $100.

It was voted that in accord with the request of the Greenbrier and West Union churches the appropriations be the same as last year, $40 each.

It was voted that the appropriation for the First Westerly Church be $75 instead of $100.

It was voted that there be an appropriation for the Second Westerly Church of $75.

It was voted that in accord with the request of the Rev. L. R. Swinney, an appropriation be made of $35 per annum to each of the churches in Ohio, or the equivalent.

It was voted that the Investment Committee be authorized to make such an appropriation to aid the Waton Church as in their judgment may seem best.

It was voted that an appropriation be made of $725 for the Rev. O. U. Whitford for the work at Berlin.

It was voted that an appropriation be made of $125 for the services of the Rev. J. W. Mor­ton with the North Lump Church for the space of three months during 1892.

It was voted that the appropriation for the Berlin church be $125 for the ensuing year.

It was voted that an appropriation be made
of $100 for the Pleasant Grove Church for the ensuing year.

It was voted that an appropriation be made of $150 for the Rev. E. H. Scowell on the Iowa field.

It was voted that an appropriation be made of $500 for the Rev. George W. Lewis on the Mississippi and Louisiana field, being the same.

The Corresponding Secretary then gave an interesting account of the Sabbath-keepers in the Southern and South-Western field and the outlook there.

It was voted to employ Mr. J. S. Powers on the South-Western field at a salary of $500 for the coming year, to pay the Rev. J. L. Huffman for the coming year at $600, on the same terms as last year.

It was voted that an appropriation be made of $800 for the Rev. D. H. Davis for the year 1892, and that Bro. Davis' time be wholly in his own hands.

It was voted that an appropriation be made of $800 for the salary of the Rev. A. E. Main as Corresponding Secretary for the ensuing year.

It is understood that all appropriations for general missionaries and for the Corresponding Secretary include also traveling expenses.

It was voted that the Rev. A. E. Main and the Rev. D. H. Davis be a committee to look after the preparation of historical statements to visit and report on the interesting account of the "Historical Missions" of the good and timely things said. Let those disposed to harshly criticize words used by any of the delegates try to recall any gathering of five hundred men, where every man was at liberty to say what he pleased as often as he could, and get the recognition of the presiding officer, in which fewer mistakes were made. In fact it is unanswerable to say that the present generation, on view the celebration of the centennial of Foreign Missions and the semi-centennial of this Society.

Adjourned.

William C. Daland, Sec. Sec.

WASHINGTON LETTER.

From our Regular Correspondent.

Washington, D. C., Oct. 21, 1891.

"Noble by birth, according to the worldly tenets that grant the right of one person to be her earnest born superior to another, but made noble by an enthusiastic work in the great cause of moral reform," is the language used by a Washington woman in speaking of Lady Henry Somerse, the distinguished President of the British Woman's Temperance Association, and vice-president of the World's Woman's Christian Temperance Union, who made one of the strongest temperance speeches ever listened to here, at a memorable meeting held last night under the auspices of the W. C. T. U., in the same church in which the Ecumenical Conference came to a close yesterday afternoon. The meeting was presided over by Bishop Hurst and the attendance was only limited by the seating and standing capacity of the church. Among the other distinguished speakers were Bishop Carman, of Canada, and Mrs. Hannah Whitall Smith, of England, who is widely known from her temperance work with religious and reform work in London. Lady Somerse, who is young, wealthy and handsome, has overthrown all worldly theories on the subject by willingly giving up her place in the frivolous social entertainments of the British nobility for the sake of giving in the philanthropic work which has done so much to lighten the darker side of life in the world's metropolis of late years, and which she hopes will do still more in the future.

In the eyes of many she has made a great sacrifice, but she does not so regard her action. Lady Somerse is identified with many organizations and is an ardent worker through her connection with the White Cross Purity Army, and the Blue-Ribbon temperance movement. She comes to the United States at this time for the purpose of attending the annual conference of the World's W. C. T. U., which will be held in Boston, November 10th to 18th. She has been overwhelmed with invitations to visit and speak in different sections of the country, and the invitations from Philadelphia and Chicago have been accepted.

Local interest in the Ecumenical Conference was kept up to the last, notwithstanding the absence this week of quite a number of prominent delegates, who had either started for home or gone to visit elsewhere. There are no accurate accomplishments to show as the result of the coming together of the representatives of a church which has, according to the report of the Conference committee on Methodist statistics, 6,494,359, members and 35,578,104 adherents, but much more important observer of the proceedings of the Conference who had failed to see that many good seeds have been sown, which will in due time bear fruit. Some things have been said that it would have been better to have left unsaid, but their proportion is too small to interfere with the effect of many of the good and timely things said. Let those disposed to harshly criticize words used by any of the delegates try to recall any gathering of five hundred men, where every man was at liberty to say what he pleased as often as he could, and get the recognition of the presiding officer, in which fewer mistakes were made. In fact it is unanswerable to say that the present generation, on view the celebration of the centennial of Foreign Missions and the semi-centennial of this Society.

Adjoining.

Home News.

ALFRED CENTRE.—The Firemen's Hall is rapidly approaching completion. Work is completed, the floors are laid, windows and doors are ready to be put in and much of the inside work is expected to be done this week. The hall will be ready for use on the 3d of November. Fire escapes have been put up on the east and west wings of the Ladies Hall. One of the Lycamians has done the work.

WESLEY.—On the Sabbath of Oct. 3d occurred the service of the installation of Rev. W. C. Daland to the pastorate of the Pawtucket Seventh-day Baptist Church. The church was filled to its utmost capacity; a large percentage of the audience were from other churches of this city and Rockville. Rev. W. C. Daland was installed. First Westerly, First and Second Hopkinton contributed welcome participants and visitors. The service opened with a beautiful anthem by the choir. The Scripture reading, prayer, and announcement of hymns were sung by Mrs. P. Riley, Mrs. M. Mystic, and Rev. E. A. Winter, of the First and Second Westerly churchers. Rev. Mr. McLean, of Rockville, in giving the charge to the church, began by saying that he had hit the nail on the head, and succeeded so well in his effort, that could his address be put in the form of a letter it would be possible to thrust in the churches, much good might be accomplished through its teaching. It was logical, forcible, and irresistible. Yet the exhortation to accept the pastor that angelic heart and loyal faith in the work were seen in the face of the pastor, brought vividly to remembrance the same exhortation given by our late pastor in his farewell sermon. The change to the pastor was delivered by Rev. G. J. Crandall, of Ashaway, who through it conveyed his own conception of the sacredness of office; the lofty conceptions of thought and life it enjoined; and continual communion with God and waiting upon His Word it necessitated in order to rightly teach the Gospel of divine love and tender compassion for man. Mr. Boothie C. Davis welcomed Mr. Daland to the pastorate, declaring that his words of, and manner that touched the hearts of all, to which the new pastor responded with deep feeling, and, after the final prayer, evoked the benediction upon his new charge.

On the evening of Oct. 8th, the church parlors were filled to overflowing with the many who came to accept Mr. Daland and Mrs. Daland. At the covenant meeting on Friday evening, Mr. and Mrs. Daland, Rev. G. B. Utter, and Mrs. A. P. Saunders united with the church here, and on the Sabbath following the communion service was observed. The tender solemnity and fervor of the season seemed to indicate the union of church with pastor, and, the Lord, what is more blessed, with Christ.

The illness of Mr. Boothe Davis has caused much concern, and he has been away from the church for the past three weeks, but his decided progress now toward recovery occasions heartfelt thanksgiving. We have also to acknowledge our Father's mercy in providing for him the great opportunity that his position on Sunday, Oct. 4th, while delivering a sermon, occurred before his return to New Haven, as the medical attendance of the theological students was that same week, and although Mr. Davis' room and effects were untouched by fire, there was some damage to water. Had he been there instead of in the hospitalize home of Mr. Chas. Stanton, there would have been every reason to suppose that the result would have been fatal.

M.
THE HOME GIRL.

By Miss. C. F. MAN.

The home girl is a varying type. You cannot classify her. She is likely to be an unknown quantity. You cannot calculate with any certainty upon her tastes or aptitudes.

But while so many of her sisters are being metamorphosed into college girls and seminary young ladies, to become duly the subjects of discussion, advice, study, and research too, is the question of her bit of recognition and of counsel? Does she need it all the more because she is at home? Every girl has her sphere. Perhaps it even seems to her a misfortune that she cannot join school ranks, and be at least a school girl. Perhaps poverty—a hindrance even in life—is too much of an incentive and many scholarships,—shuts the gate of knowledge upon her. Perhaps some physical disability prevents her. Or it may be that illness in the household, or some similar reason, renders her presence indispensable.

It argues much for her that she thus recognizes her own mission, and fulfills it. She may be her own best teacher, and find her own best training. Self-education for education and for intellectual culture, we are sometimes in danger of forgetting what a school of discipline the household is. We are too sure of our own education, and in the very things, womanhood has its best culture and reaches its finest and richest bloom within home walls. There are many virtues of the home girl.

It affords the best of opportunities for the development of Christian character. Home life sets one lessons in self-control, in self-reliance, in self-government, in patience, in trustfulness, beside which the benefit of higher mathematics, of language drill, or of philosophical studies seems slight. It is not likely that, conscious of her inferiority, she is likely to be too busy to think much about it.

As I said just now, it is difficult to classify or describe her, but she is quite certain to be a busy person. She may have a talent for music and the means for improving it. She may be the most efficient helper in the home church. She may devote time and energy freely to the work of the Christian Endeavor Society, the King's Daughters, or the "V's." She may win silver with her needle, or be a knight or penelope of self-sacrifice. She may be a sympathetic reader, versed in current or classic literature. She may have homœopathic notions, and enjoy the enchanting mysticism of millinery, a gift at home dressmaking, a faculty for cooking, a knowledge of kitchen lore, an executive faculty, or perhaps a talent for drawing, or poetry illustrative of the themes and times.

And does our reading girl—the most studious one—know how to seize and enjoy a delightful "course" she would have taken all by herself, or how she would use and treasure and enjoy in after years the knowledge it had given her?

It would be easy to outline a similar course in English history and literature. And it seems to me that the child should realize the deviation one gave it to the leisure of a winter or a year. And there is another "course" far more important than either of these. It is probable that the text-book required is already familiar to our home girl. It is more and more becoming normal for a parson to be a home girl. For it is a literature in itself, and fast becoming recognized as such.

The home girl, only to read her Bible,—that is a very inadequate term in this connection, and often describes a very inadequate exercise, both mental and spiritual,—she should study it with all possible help, all attainable intelligence, all diligence and devotion. She would far better forego her other reading for a time, if she has courage and will. No, it is not to her the Word indeed, because of the hope and the salvation and the fellowship it reveals. She cannot and must not miss its guidance to the upper chambers.

Even more than to the student, current literature is open to the young woman at home; and it will give her books that are making,—in the magazines, the great weeklies, and even the daily newspaper,—are worthy her attention.

Every home in compensations, each its special gain and vantage. If the college girl is fitted for wider usefulness, the home girl finds herself needed and serviceable the sooner. If the other wins higher acquirements, the latter may make the earlier application of what she learns, and perhaps the better, because it is her own. She may find that the most excellent and benefit and fellowship, too, in being a home girl.

The distinguished editors, Mrs. Dodge of St. Nicholas, Mrs. Frances Willard of "Harper's Bazaar," were chiefly taught at home. So was Miss Marfée and Mrs. Terhune ("Marion Harland") and Mrs. Prantze. Lucy Larcom was a home girl too, and her "Old New York," and the "Old Chant," thus, in particular, was, Louisa M. Alcott.

THE CHECK OLD TOM SIGNED.

"I'll fill out this check for you, Tom, if you will wait till I get to the desk. And father told me to fill it out for the amount if he wasn't here. Two and a half—ain't it?" asked Old Tom, as he pointed his trembling fingers, and looked at the straight, business-like signature.

"Just to think that his name is good for thousands of dollars," he muttered, half to himself and half to the bright-faced boy who stood beside the desk with his pen in his hand, ready to sign the paper. But when we were boys together, I was as good as he was, any day, and my chances in life were just as good. It's been drink that made all the difference. Well, if he's got to go to the level of a common drunkard, and he felt an impetuous desire to help him, boy though he was. But he's only a boy. He'll learn. If you would sign the pledge he would trust you to keep it, and he would give you steady work and good pay. Do sign it, Tom. I have a blank one here. It's that much difference, not only to you, but to your wife and children, if you will.

Tom opened his eyes wide, and closed them, and opened them again, and closed them once more, with sudden resolution; and, grasping the pen with a shaking finger, he wrote upon the bond, "I hereby promise to the best of my ability to keep the pledge of temperance. Signed, John Smith."

"Is it done?" asked the father, and he waited to sign it.

"It is, sir," he murmured, half to himself. "I'll keep it," he said, solemnly. "Low as I've fallen, I never broke my word yet."

An hour later he entered his home, with the check in one pocket and the pledge in the other.

The check was a proof to the poor wife of his sincerity in keeping the pledge, for she knew it must have been hard work to come home sober with money in his pocket.

"I'll keep it," he had done the grandest temperance work of his life, though he lived to be a successful temperance worker, and he persuaded Old Tom to sign that check.

S. S. Times.

SPECIAL NOTICES.

At a (OVERNIGHT AND PRAYER-MEETING OF THE NEW YORK CHURCH, to be held at the house of Prof. Stephen Babcock, 314 W. 33d St., New York, on the eve of the second Sabbath in November next. Communication Sabbath-day, Nov. 14th.

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SPECIAL NOTICES.
A chance for Young People.

Every ambitious young man and woman is anxious to become independent and secure a successful start in business life. In no way can this be so surely and easily accomplished as through the influence of the old and reliable Bryant & Stratton Business College, located in Buffalo, N. Y., since 1854. This well-known school not only gives a thorough and practical training but, on account of its high standing in the commercial world, it is able to secure desirable positions for many of its graduates.

For young people, particularly, who are unacquainted in the city and need help to get a good start cannot do better than secure a course in this school. The term opens on Monday, Nov. 9th, and will afford an excellent chance to enter upon a profitable course of study.

Notice advertisement in another column and send for a large prospectus giving full particulars.

CANCERS AND TUMOURS are quickly and safely cured, and with very little pain, by Rev. W. A. Coon, Cancer Doctor, Alfred Centre, N. Y.

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EST'0 1864.

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"By a thorough knowledge of the natural laws which control the vegetation, and by a careful application of the fine principles which govern the growth of plants, Mr. Epps has provided our breakfast tables with a delicious beverage, which may vary in many heavy and light, and which, by its beneficial properties and qualities of diet, is a blessing to humanity. It is suitable for all ages and is especially recommended to invalids and invalids. Hundreds of middle and lower class families have sent their children to this school to secure a good commercial education. We are open for terms and are ready to receive students. A prospectus, giving full particulars, will be sent on request.

MINUTES WANTED.

To complete a set, the minutes of General Conference for 1807, 1810, and for which fifty cents each.

Price, 20 cts.

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