SOME DAY.

"Some day my earthly house will fall, I cannot tell how soon 'twil be, But I know as well as you and all If now have in heaven a place for me, And I shall see Him face to face, And tell the story—saved by grace.

"Some day the silver cord will break, And I go more as now shall stay. But, O, the joy when I shall wake Within the palace of the king! And I shall see Him face to face, And tell the story—saved by grace.

"Some day, when fades the golden sun Beneath the hazy-tinted West, My blessed Lord shall say, 'Well done,' And I shall enter in.

"Some day, till then I'll watch and wait, My lamp all trimmed and burning bright, Then, when the Saviour opens the gate My soul's in glory being the light, And I shall see Him face to face, And tell the story—saved by grace."

—Fannie Crosby.

THE DEATH PENALTY.

There seems to be an increasingly strong desire to divest the death penalty of some of its horrors and make its administration comparatively painless. This is certainly humane, and if the death penalty must be administered for capital offenses probably this modern tendency is in the right direction.

But the question is not yet settled as to the moral right of the State to take human life as a penalty for crime. There are very strong, if not unanswerable, arguments against it. It is maintained as the principal argument in favor of the death penalty that it diminishes crime. But the evidence does not seem to justify this position. It is stated by those who have given the matter the most careful study that murders are actually more frequent after an execution. A morbid state of mind is created by familiarity with the sickening details, which cannot be avoided, and crimes are encouraged.

In many European countries capital punishment is abandoned and, as a result, crimes are said to be less frequent. Even in Italy this punishment has been practically abolished since 1875. The specimens of humanity from that quarter with which we are most familiar in this country might suggest that if the death penalty were more frequently in operation there it would be a favor to us. But we see only the most objectionable class of Italians. Portugal and Holland have had no executions since 1846 and 1801 respectively. In Switzerland, Belgium, Norway and Finland, there have been no executions for years. In Denmark only three persons have been executed in over twenty years. In Germany there is great opposition to the death penalty, and had it not been for Bismarck's powerful influence in 1870 it would doubtless have been abolished.

In Maine, Rhode Island, Wisconsin and Michigan, this penalty has been supplanted by imprisonment for life, and apparently to the promotion of peace and good order. The question is still being argued throughout North and South America, and we believe the day is not very distant when wiser and better methods for the prevention of vice will prevail.

THEOLOGY.

Very few persons who attended the Parliament of Religions and the Religious Congresses in the Art Institute of Chicago failed to hear something about Theosophy. Many inquiries were made as to the meaning of the word, and the real nature of the belief which seemed to be much larger in its patronage than many creeds. After attending our own Congress and presentation to the finish, we stepped into the large and well-filled Washington Hall one evening to listen to these strange and bewildering teachings. Since thus listening to some of their acknowledged leaders we have studied a little more carefully their teachings.

What is Theosophy as now taught by this class of religiousists? From the derivation we have then, God, and aporia, wise. Wise in the things of God. Webster says: "Supposed intercourse with God and superior spirits, and consequent attainment of superhuman knowledge by physical processes; also, a direct as distinguished from a revealed knowledge of God, supposed to be attained by an extraordinary illumination; especially a direct insight into the processes of the divine mind, and the interior relation of the divine nature."

This definition is much more definite than any of the fine-spun and frequently applauding speeches to which we listened.

2. Theosophy, as defined and taught by its votaries, is evidently pantheistic. They reject the idea of a personal God and declare that the God of the Bible is a "bundle of contradictions and a logical impossibility."

They declare their belief in "a universal divine principle, from which all proceed and within which all shall be absorbed at the end of the great cycle of being."

3. They believe in re-incarnation. This is Hinduism. There they worship cows and serpents. They believe that the children of men and women can be found in somewhat large numbers in this country ready to applaud such nonsense?

4. The grim doctrine of fate is the only comfort they can administer. The eloquent but declining Ingersoll has been a sort of advance advertising agent for this doctrine. He has given the world nothing better than pagan teaching for 4000 years past. Buddhism is fully equal to Ingersollism. It has been called the doctrine of Consequences, and is thus expressed: "You are what you are because once you were what you were, and you shall be what you shall be because you are now what you are!" What a beautiful, clear, intelligible, and comforting doctrine! How worthy the faith of men and women of this enlightened age and country! Where are the missionaries who are ready to live and die in its advocacy?

This right kind of a Christian will thank God every hour of his life, whether there is anything in sight to thank him for or not.
CHRISTIANITY AND OTHER RELIGIONS.

Now that the Parliament of Religions in Chicago has ended, it is pertinent to ask what it has accomplished. This inquiry is a difficult one for the Parliament did not look for fulfillment in any particular sense, but was regarded as an act of comparison. Nevertheless, it has accomplished some good work. For one thing, it has given the impression that there is Christianity apart from us, and guarded from evil and scars.

Are we grateful, as grateful should we be, for the grace of God in men.

When we face forth to our labor, we must have the grace of God.

For the week in which nothing has happened.

We have a great place in the household, and peace burst the house day by day.

Dear Lord, that the terror at midnight, that the terror at midnight, that the terror at midnight.

Hath passed by our dwelling, we praise Thee, and to the Lord, and to the Lord, and to the Lord.

That circle of darlings unbroken.

The love that holds true.

That straight from Thy hand are bestowed, we are an up to our thanksgivings.

Taketh and giveth, we have owd.

-Margaret F. Sargent, the Congregationalist.

PROFESSORS AND THEIR PAY.

President Harper, of the Chicago University, has been subject to a great deal of criticism, from being taken to task by some board of professors that the college professors should have more pay. None of them, he says, are paid as well as the best paid. Only a few professors of the higher grade get as much as the lower grades of responsible officers of railroads and insurance companies.

In Chicago, as in all large cities, the lower class of professors compare with the wages of skilled workmen in the mechanical industries. Dr. Harper thinks such compensation painfully inadequate. He says that the professors cannot keep up on what they are getting, to say nothing of buying the books they need and spending in improving travel. His preaching on the subject twins absolutely with his practice, since, as will be remembered, there are not thirty or forty college professors who were lately implicated in a successful conspiracy to bell the brains market by offering all the best profitable, large salary inducements to come to Chicago. His experience with professors has doubts persuaded him that he knows what they most need, and he knows probably right when he suggests that it is more money.

But it is that way with almost all of us. We all need larger salaries. If there was any immediate prospect that the professors would get the increase that Dr. Harper recommends, not a word should be uttered here to hinder it. In the long run, if he is wrong, it will be a fewer. But we need greater, and supreme, and every man, and we need encouragement to persons of limited means to know that such exploits were actually possible. Such a man as Professor Harper, who has himself made himself enormous, has been able to expose how intelligent and enviable existence can be maintained in college towns on such salaries as professors receive.—Harper's Weekly.

OLD AGE WITHOUT RELIGION.

It is not an uncommon thing, even in Christian lands, to meet an aged person who has lived all his days having no well-grounded hope and confidence in God in the world, and remembering his Creator in the days of his youth, as he was wont to do, and as he should have done. In the case of Harper, of the Chicago University, we have an encouragement to persons of limited means to know that such exploits were actually possible. Some men are a solid spectacle to the world, and then, even in his ages and on such incomes as he has had, he has, for the glory of his Creator. He has not improved his probationary day in seeking preparation for the world to come. He has wasted his talents and abilities in living unto himself and in seeking earthly good. Little comfort, indeed, can he find as he contemplates the past.

Nor does he find it in his present circumstance. There are many who have gained or lost; he is poor; his friends and his family have all, and now when heart and flesh fail, it disappoints him. It does not afford him the comfort that he looked for.

He finds no real comfort as he reviews the past. If he takes right views of his life, he cannot fail to see that it has been a wasted, sinful, and evil one. If he has lived as he should, he must see that he has not lived for the great end for which his life was given him. He has not lived for the glory of his Creator. He has not improved his probationary day in seeking preparation for the world to come. He has wasted his talents and abilities in living unto himself and in seeking earthly good. Little comfort, indeed, can he find as he contemplates the past.

A HYPOCRITE is a man who, in trying to fool everybody, foolishly talks to himself only. A MERRY trial is like a dog fight in a flower garden; nothing is settled but the flowers.
aged fail, but usually also those of the mind. Their memory and their judgment become impaired. They are often described as if they were incapable of taking that enjoyment either in temporal or spiritual things that is so much enjoyed by others.

Nor does the aged man without religion find comfort as he turns his thoughts from the past and the future. Little by little he feels that he is losing the good that he can look for in the brief portion of his life that remains to him here. Less and yet more less can he hope for earthly enjoyments. And as regards the endless future beyond, there is nothing of good on which he can depend. Therefore, his heart is filled with despair, for it is there before him the fearful prospect of entering into eternity a bankrupt, not having a thing left. Very pitiable is the condition of such a man. Did he realize it as it indeed is, he would be most much better off. And yet his condition is not wholly hopeless. He is still in a world of mercy. He is where he may yet find God a pardoning God. He still has access to the throne of grace. After so long a time, even at this eleventh hour, he may repent of his sins, believe on the Lord Jesus Christ, receive forgiveness, and be made manifest with him. The Scripture promises are still for him: "Let the wicked forsake his way, and the unrighteous man his thought: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon."

The rebellious man was robbed of his only daughter! If she must die, then I will die with her, for how can I live without her?"

For a moment the sweet smile fled from the peaceful features of the expiring girl, and there was an expression of mingled sadness and pity. She beamed over her and turned to him, and with a look of love across her to catch the whisper, for she was almost gone, she murmured low, "Father, meet me in heaven."

THE ABUNDANT LIFE IN CHRIST.

In common with the growing things about us, we ourselves shall enjoy this wonderful gift of God which we call life. Our bodies, like the grass, the tree, the shrub, are living things; organisms, wonderfully adapted to the surrounding environment, capable of living a long and useful life on this dark, stormy, world. And the spirit in us, the life of the soul, is the mightiest force in the world; the life of God is the life of all life. We only need, however, poor and weak and feeble in ourselves, to be filled with the fulness of God, and then we shall send forth bud and blossom, and in due time we shall be exceeding fruitful.

Brethren, we are weak and sick and weak and weak; but, for fear of the spirit of spiritual vitalitv or weakness. If the life of God does not flow in full tide through our hearts, it is no wonder if we are oppressed, selfish, bitter, without the spirit of or some other fleshly lust.

But our bodies, through the crownwearing of the material creation, are but material structures built up of the body, and so the life of the world is sooner returned to the earth and lost. These bodies are but the tent of our pilgrimage. We shall one day lay them aside in decay. The tenant of the body is our true self—the immortal spirit. And it is the life of the spirit, of the inner and the real man, that Jesus speaks. He came to give the very life of God to men; to bring them to a new birth, the birth "from above"; to make them the children of God by the descent of the life of God—God dwelling in them and they in God.

The dragon-fly is born at the bottom of the water. For a time it is like to the lower, a low, meagre, wondrous form of life, a greedy, voracious grub. It crawls about on the bottom, or upon submerged aquatic plants; gorging itself with aquatic insects. Breathing, indeed, but only the meagre quantity of air which filters from the atmosphere above. It is what scientists call the lower sphere of life where swift-winged creatures fly in glorious freedom through the sunny sky. It lives—but what a poor, wretched life.

One day there comes a wondrous change. Let Tennyson describe it for us:

"To-day I saw the dragon-fly, Come from the body of the earth.
An inner impulse rent the veil Of his black and shining shell.
Of clear green plumage he was clad, Came out clear plates of transparent air.
He dried his wings; like guineas they grew—
As though the solvent of the sun with them had fastened.
A living flash of light, he flew.
It is, in a sense, the same creature as before. But how different the life it leads. It no longer

THE SABBATH RECORDER.

THE ABUNDANT LIFE IN CHRIST.

In common with the growing things about us, we ourselves shall enjoy this wonderful gift of God which we call life. Our bodies, like the grass, the tree, the shrub, are living things; organisms, wonderfully adapted to the surrounding environment, capable of living a long and useful life on this earth. God is where he may yet find God. He is the happiness of obedience to every soul that is in the universe must feel his power. No space can be so wide, no time so long, as to escape his influence. He that obeys must feel the ever-present God's joy. He that disobeys must feel him in pain everywhere and forever. These are the terrible necessities of obedience and disobedience that we come to it, the Bible often does state it, judicially. We may speak of God's vengeance. It may seem to be the more revenge of one who has been in the world. It is gone. It no longer.

A STRANGE THING.

The Dark Continent, Black Africa, comes to the model Christian republic to establish a mission. Dr. John Kellogg, of Battle Creek, Mich., has long felt that medical missions and missionaries were the influences that would best meet the needs of the lowest classes in our cities, and had long prayed and planned for this work, when what should come to pass but that the money should come from Africa. With this money some few months ago Dr. Kellogg established such a mission in the worst street he could find in Chicago. Accommodations were found and a hospital for the poor established. The best of all is that in the base ment is a free laundry where the poor can come who have no change of garments, wash them, and as they are taking a bath the ready dryer will fit them for the occupants. A clean body and a clean dress gives self-respect, and thus prevents the souls for the cleansing influence of the Spirit. Some of these have food for days. A bowl of warm soup is ready for a penny for those who can pay, free to those who cannot. It is said that the street all around this Christ-like mission has taken on in these few months a much better humane or moral tone.
That was a daring and a unique project of Barrows and Bonney, to hold a congress of religions in which every faith should have opportunity to say its best word; a free parliament where Protestant and Tyrant should be treated “with no discrimination.” Now that the strange coneyation is two weeks past we may look at it more calmly and judge more fairly whether it really was the success it seemed to those who felt its magic influence and watched its development.

Amid the chorus of congratulations there are jangling notes. There are not wanting those who have from the beginning distrusted the purpose for which it was projected, and the results which they have forecast as flowing from it. There are many earnest, loyal Christians who have raised their voices in protest and cautions. They have reasoned: “All religions outside of Christianity are false. They are destitute of every uplifting and purifying power. They are making men worse instead of better. It is blasphemy for Christianity to hold out a welcoming hand in any sense to them. It is sacrilege for the followers of Jesus to sit upon the same platform with the representatives of heathenism.”

Moreover,” they said, “a false impression will be spread abroad. Men will be led to say with Ingersoll, that all religions are equally good. Being made of the same fabric and sustaining each other’s attacks like the elements of the universe, hearts anyway; religion fights against them more or less imperfectly. Lucifer and Beebe-hub have no creed. Hell has no religion.” Mr. Caudlin believed that while there was good in other religions, vague and imperfect, Christ was the Son of God and the world’s Saviour.

“A basket of pears and grapes is on the table and your little girl, fingering her dress, edges shyly up, looks at them, then looks at you. When you say, “Little daughter, would you like to have some of these things?” she says nothing, she doesn’t yet know how to put her wits into words; but she rests her tiny hands on your knees and looks up into your eyes with that eager, trusting, pleased face. Something is pulling at your heart strings, and you say, “Well, if this is anything which is good for the small digestive organs, and anything which father can afford, the little girl shall have some.”

You are only a weak, selfish man, but God is the infinite Father. He is a better Father than you and I know how to be. He is more ready to give blessings “than earthly parents are to give good gifts unto their children.” Do you respond to the methods of your child before she can ask, and shall God not hear and answer every prayer—weak and inarticulate though it be—which comes from a human heart? Never mind what the school men have said. You and I know that no soul in blackest heathendom ever cried to God for salvation but God heard and delivered him.

But the work knows so little about God after all. Only here and there one—groping in the dark, wandering in the wilderness of sin—finds him. We are bearers of the message. God forgive us that we have ever turned aside from our great work—youth work and mine—to fretter away our time in little issues while souls who are of more value than them all are perishing.

Much of the trouble in this world happens because men take too much time to make money and too little to enjoy it.

God’s cause is injured when parents observe the Sabbath in a way to make their children hate it.
our religion and theirs.
By W. E. C.

The writer can shake hands with our Parsee sister on the platform of one God, the infinite, allwise Creator of things seen and unseen, the omniscient, omnipotent and omnipresent Ruler in heaven and on earth, who condescends to permit us to call upon him, and on the immortality of the soul. Also with our brother from Southern India, "In right knowledge, the perception of the law of cause and effect, right thinking, right speech, right action, right professions, right exertion, right mindfulness, and right contemplation," for I find written on our board, written for the benefit of our class.

rule
Do Right.

Pledge
No Intoxication.
No Tobacco.
No Profane Use of Language.

The words 'impure language' do not refer to the ungrammatical use of words.

I would like to ask our brothers: Suppose any one should violate the rule, "Do Right," or in any wise commit a wrong act, or think an impure thought, or speak a wrong word, what punishment does your religion inflict? or in other words. Does your religion provide an inevitable way of escape for the wrong doer, and still God be just? For he who ruleth the nations must be just. I pause for your answer, or defer it to some other time.

A person cannot be a true, enlightened Christian without being moral; but a person can be moral in a restricted sense, and not a Christian; but, if a person is moral in the broadest sense of the word I should consider him on safe ground. The restricted sense is being honest in deal, a pure physical life, doing unto others as we would have others do unto us. The higher, broader sense of the word includes all of the above, and discharges every duty we owe, yes, one to God. The pertinent question is asked in Malachi 3:8: "Will a man rob God? Yet have they robbed me," is God's solemn affirmation.

Think you we can rob God and escape just punishment, unless we accept his proffered salvation in the way he has provided? Nay, verily. There are many ways in which we can rob God besides withholding the tithe and offering; every act of disobedience, every sin of commission or of omission. Can any one of us stand up in the presence of God and say, "Not guilty," with these solemn facts before us? Seeing we all have sinned and come short of the glory of God, why do we laughingly say Father say to each and every one of us? "Come now, and let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Isa. 1:18. "For the blood of Jesus Christ his Son cleanseth us from all sin." "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3:16. And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have everlasting life. John 3:14, 15.

Truly, "There is life for a look at the crucified one." And in Rev. 5:27 we read: "And the Spirit and the bride say, Come; and let him that heareth say, Come. I will give you the mystery of the separate封 instruments, for the member, the organist, will take under his hand the whole mechanism, and understand and play it as well as the solo man who can shake hands with our Parsee sister on the platform of one God, the infinite, allwise Creator of things seen and unseen, the omniscient, omnipotent and omnipresent Ruler in heaven and on earth, who condescends to permit us to call upon him, and on the immortality of the soul. Also with our brother from Southern India, "In right knowledge, the perception of the law of cause and effect, right thinking, right speech, right action, right professions, right exertion, right mindfulness, and right contemplation," for I find written on our board, written for the benefit of our class.

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EDUCATION.

OUR EDUCATIONAL POLICY.\(^{1}\)

By REV. W. F. Whitford.

This subject we propose to consider under six heads.

1. It is undoubtedly true that some of our communities have become, more or less, discouraged in their efforts to sustain the educational enterprises of our people. This condition is principally the result of our own faulty judgment and inadequate education of the public regarding the advantages of a sound system of high schools in their midst, with the purpose of advancing the interests of our denomination. Perhaps, they may have also lost, in part, a real confidence in the final success of the distinctive work to which our churches have devoted themselves. But they should remember that, in their struggles, they had to confront two most stubborn facts, and were compelled by both to yield at last to the inevitable, after suffering, in some instances, the loss of large contributions of money and the frustrations they so much cherished.

The growth of the American school system in the past forty or fifty years has greatly interfered with their plans. In their own localities, or near them, have been established in that time superior graded or high schools supported by regular public funds, and furnishing instruction often of an excellent academic grade. These schools have gained the almost exclusive patronage of the people in their immediate vicinity, and required our competing institutions to suspend operations.

In some cases they acquired possession of the buildings and grounds which these institutions were fortunate enough to transfer to their permanent use.

Another obstacle encountered by these communities in the establishment, in whole or in part, by our people of a much greater number of academies than what they could support by their limited means and the attendance of their young men and women. In the ten years subsequent to 1836 four rural academies were started, and one of these, Alfred and Milton, now survive. In the next ten years eleven academic schools were formed by our societies in the East and the West, and all of them have either become extinct or passed out of the control of their founders. Since 1857 the numbers of our churches have attempted to open only four such schools of their own, and now but one of them, Salem, of West Virginia, is existing. It is hoped that it may not also fall a victim to the high school movement of that State.

As is well known, some of these academies were unwisely located in the same sections of the country and a few quite near each other. As a consequence they draw their students from the same churches and the same families. They came into close rivalry among themselves and unpleasant feelings in some instances were engendered. Such was the case, in greater or less degree, with Brookfield and DeRuyter, New Market and Plainfield, Richburg and Alfred, Farmington and West Hallcock, and Walworth, Albion and Milton. This ill-considered, though generally, zeal in the contention of most of these enterprises must at length experience a hurtful reaction, and our surviving institutions suffer in the withholding from them, in various portions of our denomination.

2 We have been sharply criticised by some portions of our people because our schools have not been conducted on our own ground or by our own people. Inviting all their students in the distinctive views and practices of our denomination. In other words these fault-finders object to our arrangements for inviting, receiving and retaining in our classes First-day young people, unless these should consent to accept or listen to whatever sectarian instruction we might impart to them in the usual exercises of the schools. These people do not consider that a very large share of all knowledge gained in any institution of learning, like the teachings of the Christian religion, has common elements fitted to meet the needs of all minds in every condition of life, and does not necessarily ensue or suggest any special denominational tenets. A hobby, even a very important religious one, does not encompass the whole or in part, by our people of the buildings and grounds which lie in the possession of the First-day students.

Besides the attendance of our own young people at our schools has never been sufficient in number to defray, by their income from tuition and room rent, the current expenses of these schools, and to form the necessary classes of the size required to render the teaching of them interesting and profitable. To make up these deficiencies we have been compelled to offer inducements to Sunday-school families to send their young women to our institutions. Often such students have outnumbered those from our own homes. To secure means for the erection of our buildings and the purchase of furniture, apparatus and libraries, we have had to appeal for aid to other people besides our own denomination in all the communities where we have started our academies and colleges. In this way our schools have incurred local obligations to accommodate our First-day friends and patrons as well as our Seventh-day.

Every has, in every instance when these institutions have gone into full operation, that the spirit of harmony and mutual helpfulness has prevailed between these different observers of a weekly day of rest and religious instruction.

By enrolling in our classes, from the very beginning of our schools, these First-day young people, we have eradicated, from the minds of these children, the prejudices which they naturally entertained against us and our peculiar practices. Many of them have become actual defenders of our views, even when they do not embrace those views. Others of them have entered our communion and become our preachers, our laymen and ministers. A vote taken in this audience to-day, showing how many of those present belonging to this number, would probably surprise some of you.

A favorite subject for discussion among the educational leaders of our country is that of the wasted forces used in the schools of both a public and a private nature. It can be easily shown that our own institutions have, as a rule, been managed on the most economical principles, one-third to one-half of these paid evangelical people, and certainly not by those under the control of any State in the Union. In the early history of our schools for every twenty-five dollars invested in our buildings, grounds and apparatus, we educated some student during the following year, on, for every hundred dollars, we did the same; at present, including all our endowment funds, for every three hundred and fifty dollars, we are continuing the old practice, but with young men and women who attend, on an average, an average, the high school movement of that time for twenty-five, thirty-five, and one thousand, two thousand, twenty-five thousand, and even fifty thousand dollars, for each student registered in their classes during a year.

The salaries of our teachers have been phenomenally low, ranging from the very best to the poorest, in the state of New York, where in similar institutions of our country. The cases are numerous in which young people having graduated under the instruction of our faculties have found employment in other schools with the pay twice and three times as high as what we have received. So severe these inferior wages have not indicated that the latter were wanting in the proper qualifications for their positions.

The necessary expenses of the students at our schools have always been at the lowest possible rates. The charges for tuition, room and board have been proportionate to the income of families by no means wealthy, and the to the possible earnings of young men and women dependent on themselves in acquiring a liberal education. In some colleges and universities of America the money necessarily expended by their students in a single year would support the same number of students in our institutions throughout their courses of study for four years.

Our aim has been to give in our low charges the needed assistance to young people struggling in poverty to complete an education in our schools. In this direction we have been signaliy successful; as without such all scores of the ablest workers in our ministry, among our teachers, and following some other professions or useful trades, would not in twenty being filling their positions. (To be Continued).

\(^{1}\)Report of the Corresponding Secretary read at the Annual Meeting of the Education Society at Milton, Wis., Aug, 25, 1883.
HISTORICAL & BIOGRAPHICAL.

THE WORTH OF OUR CHURCHES IN AMERICA.*

Only one known observer of the seventh day of the week as the Sabbath lived in this country nearly two hundred and thirty years ago. He had emigrated from London, a member of one of its churches of his belief, and had settled at Newport, Rhode Island, in 1669. He was a marked dignitary of the first rank, the most religious influence for over thirty years. It is significant, that he left England when those holding his particular opinions were suffering persecution and even martyrdom from the government, and came to Rhode Island in the year following that in which his church of his faith united with the church at Newport, beneath the protection of the charter to that colony, granting to its inhabitants absolute religious toleration, said to be the first civil act of the kind recorded in history. Thus he found a welcome home, where he could exercise, in perfect safety and complete freedom, "his judgment and conscience," as he was accustomed to say, in obedient and intelligent service to Christ. He brought with him the doctrine, unpopular in America even in his day, that the Fourth Commandment, like the others in the Decalogue, is immutable, and positively required by the covenant with the children of Israel, and the Sabbath, the last day of the week. The change in the time of its sanctification to the first day, so generally accepted, he held was without any warrant of divine authority, and had been brought about by "an anti-Christian power," the Papal Hierarchy. As he was also a Baptist in sentiment, he united at Newport with the church of that order, though its other members regarded Sunday as the sacred rest day. Within two years after his arrival, several prominent brethren and sisters in this church were converted to this interpretation of the Scriptural binding nature of the fourth commandment. They considered those views to be sustained fully by a clear and conscientious interpretation of those passages in the Old and New Testaments which refer to the subject. On Dec. 25, 1671, he and six others, members of the church, drew from the church first mentioned, and formed one by themselves, the first Seventh-day Baptist Church in America.

Newport proved a most congenial place, not only for the origin, but at first for the growth of such a "sect-liberty," so termed, by its first advocates and so uninterredly enjoyed here, greatly stimulated the people to engage in more active Christian labors. Their strenuous maintenance of this inestimable privilege separated them widely from other settlers of New England, and prepared them to look favorably upon vital religious questions and practices not entertained by the multitude. Men and women of superior intellect and sterling Christian characters from other colonies and the Mother Country, were attracted to this place, whose worth thus arising in the estimation of the fairest on this continent; and they decided to dwell here in that social and religious peace, independence, and culture, which this civil asylum afforded. In such a condition, a strong sensitive conscience, enlightened by the Word of God, which is the "Law of the Spirit," and with a mind possessed of such minds the plain and express declarations of Moses and the prophets, of Christ and his apostles, in regard to the obligations imposed by the revealed law and the institution of the Sabbath, fell with impressive and convincing force. It is, therefore, not surprising that this interpretation of the holy commandments increased somewhat rapidly in numbers, and was composed of individuals of truly genuine worth. By the end of a half century, nearly two hundred were added on conversion and baptism. Among these were some of the most energetic persons—a few conducting the commercial and literary movements of the town, as well as those often elevated to the highest offices in the colony. Their ministers ranked in ability, learning, and piety, with the most popular clergyman of the day.

The second original source of our churches in this country, an entirely independent one, is found in the efforts of forty-eight persons at Upper Providence, Pa., about ten miles west of Philadelphia, in the establishment of a stated meeting in 1691. Most of them had settled there as Quakers; subsequently, they embraced Baptist views; and, finally, in according special prominence to the commandments of the Bible, they embodied in their creed the words written by God on stone, "The seventh day is the Sabbath of the Lord." They were a devout, single-minded, and aggressive people, and afterwards became the most esteemed in the neighboring communities. Their churches were organized by them in this region, and survived over a hundred years. These all became extinct, partly because their members exhibited a religious life more or less molded by their former Quaker habits and associations, and partly because of the unjust and severe statutes which were passed by their commonwealth, nearly a hundred years since, in direct hostility to those faithful Sabbath-keepers within its bounds.

During the existence of these churches, they imparted their spirit and purpose to many men and women in other localities. Doubtless, they led the German Monastic Community at Ephrata in that State to accept the sacred day of the Decalogue. The latter, a peculiar company, opened, not long afterwards, the first regular, efficient, and continuous Sabbath-school of this country and the world. They gave excellent instruction in language, literature, and history to classes which included some of the brightest youth in Pennsylvania. Members from these societies at Upper Providence, on the suspension of their organizations and even before, moved to other localities in which churches of our denomination had been formed and materially aided them by their lives of conservative and trained service. In the past hundred and twenty years, some of our most useful preachers and substantial laymen in Rhode Island, New Jersey, West Virginia, Ohio, Wisconsin, and Iowa, belonged to these families of their descendency. The Baptists of this vicinity were born and reared Benjamin West, who became, in middle life, the celebrated royal painter of England, and whose pieces of canvas adorn the National Gallery in London and the Academy of Fine Arts in Philadephia. This is only a single example of the strength of brain and the varied accomplishments possessed by some of these keepers of God's law and of their ancestors.

The third origin of a few of our churches consists in the efforts of seventeen persons, who abandoned, in 1705, the First-day Baptist Church of Piscataway, near New Market, N. J., and went to Upper Providence, where they formed one of their own at that place. Their leader was a licensed minister of their former connection, and began the observance of the seventh day after he had engaged in a heated discussion, which arose from a challenge received from a brother in the church, who had been rebuked by him for working on any Scriptural authority for Sabbathing on that day. The disappointment and chagrin he experienced as the result of his search after proof-texts, remained with him during his subsequent ministry, and were transmuted to his association. No larger number were made to this church in its earliest days. Its members were, of necessity, busily employed in cultivating their farms and obtaining a livelihood. Some of them became deeply interested in the abounding controversies on the main points of Calvinism, which prevailed at that time in this State, and which did not usually contribute to the awakening of the most active evangelical and Christ-winning spirit in the participants. Still they performed commendable work for Sabbath truth. They were the first in all our early churches to write, publish, and distribute any documents in defense of our views upon the obligatory character of the divine law and the unchangeableness of the Sabbath institution. From them were started measures which resulted in New Jersey to introduce the ordination of three other churches of our faith, and in New York are now strong in membership, wealth and influence. Other organizations of our people, particularly in New York and several Western States, have been enlarged and invigorated by the addition of valuable and warm-hearted societies. In these is also the habit of steadfastness, which makes them a most desirable element to be incorporated into the changing conditions of newly-settled communities.

The members in all those original churches and their immediate off-shoots, and especially in the church at Newport, distinctly apprehended the fact that the circumstances under which the different colonies of this country were settled and developed, would ultimately demand that the civil authorities here should not assert any control over the religious ideas and practices of the inhabitants, unless these ideas and customs should tend to subvert morality and social good order. They realized most sensibly that their existence and advancement as a denomination depended greatly, in the future, upon the non-interference of the government in the management of their affairs, and upon the non-molestation of themselves by any secular or Christian body or set of men. Doubtless in no other country in the last two centuries could our sect have prospered as it has in America. In pursuance of these convictions, our people were among the foremost advocates of the establishment of the religious liberty which prevails in this country, which now receives such splendid exemplification in the assemblage of these religious congresses, that is guaranteed to the people by our National and State constitutions. It is also sustained, not altogether in an unexceptionable manner, by the enactments of the various commonwealths. The attitude of our churches on this subject has earned them the good-will of very many thoughtful and unprejudiced citizens of America who have useful and fair field for operations and in gaining converts. In return, they have greatly strengthened themselves before the public by never, in any known instance, illegally or unscrupulously attempting to interrupt the proceedings or to overthrow the practices instituted by any other religious sect or body.

(To be Continued.)
WOMAN'S WORK.

My Dear Sisters:—We are a little late in recognizing the fact that we have entered upon a new year of work. May the canceling of the debts of the Mission and Track Societies be not only a cause for thanksgiving, but let us in deeper humility and greater consecration than ever before, prayerfully accept whatever of enlargement in service may come to us in the new year. We have entered upon a new year, let us rededicate all our powers of service, and do our share of giving, that we may receive our share in the gain—the enlargement of mind and heart in Christian service.

Let us gird ourselves in the name and strength of him, of whom we are co-laborers, Miss Burdick, in whose work we have entered, and who inspires one with confidence in us, and a willingness to try to take an interest in the work, and a determination to do something for it.

The hand above beckons us—dying millions, waiting nations cry; and God's tabernacle shall fall of finish, though its order laid, unless ye, women, lift your hands to aid.

DR. SWINNEY AT ALFRED.

The visit of Dr. Swinney had been anticipated alike by those who had known her personally and those who knew her through her work in Chicago. On the way here directly from Chicago she was to have been surprised that she should appear somewhat worn, but as the time of her stay fitted quite too rapidly by, with every day and hour filled full, we could not refrain from asking, "When and where is she to find the rest which she so greatly needs and for which she came back to this country?"

The question remains unanswered.

On the morning of the Sabbath the Doctor occupied the pulpit, speaking with great earnestness and power of the work in Shanghai in its social departments, evangelistic, educational, and medical. A very large congregation had assembled to hear her, and listened with closest attention, manifesting their deep interest in her work. We will not attempt to give an abstract of the address, as we hope many of our church may have the privilege of hearing her. Any person who may have imagined the life of a missionary to be in any measure a life of ease must have been undeceived long before she had finished recounting the carefully, closely-systematized record of a single day's work in missions. One listened and wondered how so slender, frail a body could perform and endure so much.

Mr. and Mrs. Wm. C. Bardick kindly invited the whole society to meet the Doctor at their home on the evening after Sabbath. A sudden illness preventing her from appearing, the invitation was again extended during the next week, and a large number of people exchanged greetings with her of whom we had read so much, and listened to her explanations of many curious, interesting things concerning the Chinese, and our mission established for nearly fifty years among them. Her love for this people, to whom she has chosen to give herself, cannot but inspire one with confidence in them, and with something of her own spirit of self-sacrifice in their behalf; and we thank her in the name of her people, not only increasing interest but also a constantly growing determination on our part to do all that is in any way possible to support and sustain her in her work.

Meanwhile we would echo the words of her correspondent, Miss Bardick, in a recent letter, I hope you are going to persuade Dr. Swinney to remain a year at home. Her work can afford to wait, but hers cannot, especially as she has full strength for it. E. T. P.

THE SCHOOL WORK IN OUR SHANGHAI MISSION.

We are permitted to copy the following in relation to Miss Bardick's work, from a private letter:

"You ask me to tell you how I get on with the boys' school. You doubtless know that there is a native teacher, in this case an old man who has shown himself quite trustworthy. He is with the boys at all times. Morning and evening they study the Bible and other Christian books, afternoons the Chinese classics. Since the warm weather and mosquitoes have been so try ing they do not study evenings.

"Sunday morning Mr. Davis hears the older boys recite. Monday and Thursday afternoons I hear those who are studying geography and arithmetic—not a great number of classes, I have been glad to find for a few weeks back. Friday morning Mrs. Davis hears them recite their Bible. I am there every day, sometimes several times a day.

"Sunday is my day for study, preparing the lessons for the week, but for some time other things have claimed attention on that day. One week I was taken up with the clothing for the boys—new clothes for that matter—cotton, having had to use cotton in order to put in order and stowed away for the summer, and so it goes.

"Monday, Tuesday, Wednesday, and Thurs day, sometimes a part of Friday mornings, I am in the girls' school. Friday afternoon is cleaning time, and I have to divide myself between the two schools. Tuesday afternoon and Sabbath morning belong to the city day-school. From this one I only intend to go in once a week. In the hot weather it is far to walk, and a pretty heavy tax on my pocket-book to call a chair twice a week, so within a few days have determined upon the change.

"Since the girls were ill in the early spring I have kept an awk a in the school to help about the cooking and the washing for the little girls, as the younger girls quite outnumbered those larger, and it left too much for them to do. This month my woman—I shall not keep her after the school closes—does the mending for the boys. We have a coole in the boys' school, an old man, who buys the vegetables for both schools, fetches water at both places, does the washing for the boys, and cooks the dinners for the orphan boys and all other boys. We have many other things. The young lads get their own breakfast, and on wash days their dinner. They are quite well now, not counting mumps, of which there have been five cases up to date, and one of measles in the girls' school. One of our boys has had a fever all week after. After a week with no fever suddenly he had a return. We could not get him out of bed, and finally found that his mother was trying to take him from school to satisfy an opium-smoking uncle. As soon as it was decided the child was to stay in bed, rapidly better, was able to be up, and he is as bright and happy as need be. Poor little fellow! I was afraid he would have to go."

Since the above was written we are glad to know Miss Bardick has been in Japan for nec essary rest and change. An account of her work in the boys' school, and her trip and studies in China may be given in a future number.

PROGRAMME OF CONFERENCE.

Under the auspices of the World's Conference of Women in Mission, held at Columbus, Ohio, and at the Art Palace, Chicago, Friday and Saturday, September 20 and 21.

FRIDAY, SEPTEMBER 20.

Foreign Missions.

Mrs. Judson Smith, of Boston, Mass., President of the [Congregational] Woman's Board of Missions, in the chair.

1. Devotional Exercises.
2. Reports of different Foreign Missionary Societies.
3. Paper: Evangelistic Work in the Foreign Field, by Miss Fannie J. Sparks, of Mumba, India, missionary of the Methodist Episcopal Church.

[This topic includes questions as to the relative importance of evangelistic and educational work; how far it should be part of missionary work to be done when it involves separation from their families; the best methods of training Bible-women, of house-to-house visitation and touring.]

4. Discussion.
5. Paper: Medical Work in Foreign Missions, by Mrs. Isabella Bird Bishop, of Edinburg, Scotland.

SATURDAY, SEPTEMBER 21.

Foreign Missions.

Mrs. Darwin James, of Brooklyn, N. Y., President of the Woman's Executive Committee of Home Missions of the Presbyterian Church, in the chair.

1. Devotional Exercises.
2. Reports from different Home Missionary Societies.
3. Paper: By Mrs. J. Fowler Willing, of the Woman's Home Missionary Society of the Methodist Church.

How can we best create and sustain an interest in home mission work among the women of our land? (2) The best plan for enlisting the women in the churches. (3) How can church members be aroused to action on behalf of home missions? (4) Why should women be specially interested in home missions?]

4. Discussion.

Sixth Discussion.


8. Discussion.


10. Discussion.

SATURDAY, SEPTEMBER 20.

Foreign Missions.

Mrs. A. J. Howe, of Chicago, Honorary President of the Woman's Baptist Foreign Missionary Society of the North-west, in the chair.

1. Devotional Exercises.
2. Reports of different Foreign Missionary Societies.


[This topic includes best methods of work among our young people and the relation of Christian Endeavor and Young People's Societies in the Home Church.]

4. Discussion.

5. General discussion of Methods.

(1) On the Conduct of Meetings. Opened by Mrs. Joseph Cook, of Boston, of the (Congregational) Woman's Board of Missions.

(2) On Raising Money. Opened by Mrs. Esther Tuttle Prichard, of Kokomo, Ind., of the Woman's Foreign Missionary Society of Friends.


(4) On Securing Missions and their Preparation for the Work. Opened by Mrs. Marie J. Stane, of the Woman's Board of Missions, Disciples of Christ.

Foreign Missions.

Mrs. J. R. Hitt, of Evanston, Ill., President of the North-western Branch of the W. P. M. S. of the Meth odist Church, in the chair.

1. Devotional Exercises.
2. Reports of different Foreign Missionary Societies.


[This topic includes the spiritual influences of mission schools; the advantages of secular schools, of industrial schools and kindergartens.]

4. Discussion.

5. Motion Box. Conducted by Mrs. Groome Smith, of Glencoo, Ill., President of the (Congregational) Woman's Board of Missions of the Interior.
6. Special topics selected during the meeting for further discussion if necessary.

It has been the great privilege of the four delegates appointed by our Woman's Executive Board to be present at a part of the sessions of this World's Conference of Woman's Missionary Associations, to which we could so gladly have shared with our sisters in the work, in large measure, the inspiration we have received, and could help them to look over this broad missionary field of the world, and see the great work that is being done by the different denominations of Churches, and for the sake of our common Master, we should appreciate this opportunity as our best and greatest blessing.

It is truly wonderful how the great faith of these Christian women in the promises of God has enabled them to make their way in the far-off lands beyond the sea, that they may be in many ways to alleviate the condition of their dusky sisters, and bring to them the glorious light of the blessed gospel, for they realize that for the women and girls there is no help only through Christ, the Saviour; and really, the up-lifting of the women is the improvement of the nation, as for it was said, "Nations rise no higher than the type of their women."

Besides the full reports from the different branches of the work, of the schools established, churches and parsonages built and furnished, teachers and missionaries sent out, hospitals erected and supplied with trained nurses and physicians, we had the pleasure of seeing and hearing the voices of missionaries from many of those far-off heathen lands. China, Japan, Turkey, India, and other countries seemed greater realities to us as we listened to the accounts of the workers on these fields, not forgetting the difficulties they meet in each different surrounding, and how much they need to be sustained by the earnest sympathy, prayers and loving gifts of those in the homeland. To create and sustain our interest in both home and foreign work we must know the facts, for these once learned will stay in heart and brain and influence the hands to lay hold of the work; and working with the mind of Christ was strongly emphasized, and one paper closed with the beautiful thought that "work for the poor is the betrothal ring that links Christ and the Church." For we need enthusiasm, great patience in persistent effort, and especially to cultivate tact if it be lacking, and rather than take a total rest from work let it be found in an alternation of labors.

It was estimated that one-fifth of the immigrants were children, and that a great work was at hand among this class, and the entreaty of the work.

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in the form of bright and pithy leaflets. And last, but not least, we must say that great prominence was given to the subject of giving to the Lord's cause, as the good Father has prospered us. From Bible teaching it was claimed that, first a talent should be laid aside as belonging entirely to God; and secondly it should be devoted for the church, but out of our devoted talents we should gladly offer our expression of thanks for his abundant and ever-continued blessings.

These few words give merely a hint of our feast of good things, but we hope the programme itself will suggest many more, and that we may all get a strong inspiration for our new year of work. Let us all seek the wisdom from above, that will come abundantly to those who seek to know, by doing the work of the Master.

"WHEN I HAVE TIME."

When I have time, so many things I'll do
To make life happier and more fair.
For those with lives now crowded down with care;
I'll help to lift them from their low despair.

When I have time...

When I have time, the friend I love so well
Shall know no more those weary, toiling days;
I'll send her feet in pleasant paths always,
And cheer her heart with words of sweetest praise.

When I have time!

When you have time! The friend you hold so dear
May be lowered down to the earth's lowest plain;
You may not know that you so kindly meant
To fill her life with joy and sweet content.

When you have time!

Now is the time! Ah, friend, no longer wait
To scatter loving smiles and words of cheer
To those around whose lives are now so drear;
They may not need you in the coming year;
Now is the time!

New Jersey.

NEW MARKET.—Our pastor, Rev. Mr. Peter­son, has just returned from Chicago after an absence of about six weeks, and Sabbath-day gave us interesting extracts or thoughts from some of the papers presented before the Congress of Religious, following these by a few remarks pointing to the general good feeling which prevailed, and the probable good results of this remarkable Congress.

The second Sabbath of this month our pul­pit was occupied by the Rev. Mr. Davis, of Bound Brook, who preached an excellent sermon from the text, "Make straight paths for your feet." The third Sabbath Rev. Mr. Good­rich, pastor of the Congregational Church of Plainfield, preached to us. The day being very stormy, he was greeted by a small audience. The fourth Sabbath the Rev. C. R. Burdick, Presbyter, of Wisconsin, preached to us of the ninety and nine, showing that the Good Shepherd did not neglect or forget the ninety and nine who were safe in the fold, while seeking for the one that was lost. Mr. Burdick was visiting his nephews, A. H. and J. G. Burdick. The following evening a number of friends were invited to the home of Mrs. J. G. Burdick to become acquainted with Rev. C. R. Burdick.

Mr. Harry Dunham, Mr. and Mrs. Moyler and daughter of Hornellsville, N. Y., spent a week or more with Mr. and Mrs. Abram Dunham. Mrs. Bentley, of Westernly, R. I., has been visiting her daughter, Mrs. L. T. Liiolffe.

Our little church usually furnishes several students for the Muhlenberg High School each year. This year Messrs. Harry Bole, Fred Gaar­kill, and Misses Missie Titusfield and Edith Wilson are attending. Miss Lizzie Boice is at the Normal School at Trenton. Mr. Alfred Wilson is continuing his studies at Rutgers College. Mr. Howard Wilson is teaching.

Sunday, Sept. 30th, a number of wheelmen took a trip to South Beach, Staten Island. We have had a great deal of pleasant weather this month, though the gradual lowering of the thermometer reminds us that the winter is not far dis­tant. As yet we have had no frost.
THE SABBATH RECORDER.

YOUNG PEOPLE'S WORK.

MRS. A. A. ALLEN, widow of President Allen, is now at the World's Fair, in charge of the Seventh-day Baptist exhibit.

The few days last week, which were a sort of preface to the revised edition of winter, 1894, somewhat cooled the ardor of the sight-seers, and the attendance fell off slightly; but just now there is a reaction, and the grounds literally swarm with visitors eager to improve to the utmost the last precious days of the great Exposition.

Some one has just discovered that the best method to follow on entering one of the large buildings is to go at once into the gallery, where a general view of the whole interior can be had. A few moments judiciously spent here in looking at things from so favorable a prospect, and in locating those exhibits which seem to possess especial interest, will be the means of saving much valuable time and of avoiding endless confusion.

PHOT. HENRY DRUMMOND, of Scotland, has been in Chicago attending the Fair and the Congresses. In connection with the University extension course he has given, in one of the large down-town churches, a course of six lectures on the "Evolution of Man." Besides these lectures he delivered the Convocation Address at the opening of the autumn quarter of the University of Chicago, and three "chapel talks" during the first week of October. These last were of special interest to young people and students, whether they were Christians or not. In the first talk he gave an outline of a method by which there was organized in the University of Edinburgh an association for conducting Christian meetings among the students who were non-religious. These meetings were started some ten years ago, and have been very successful. One of the first principles laid down was that no cant was to be allowed. By cant was meant no long sanctimonious speeches, no affectation, or appearance of affectation, nothing unnatural or artificial, nothing was to be done which would in any wise interfere with regular work. No meetings were held except on Sunday evenings. It was a principle that university, or school work, should be the first consideration. Again, there should be no interference in a man's belief. It was held that "a creed is not something to begin with, but something to arrive at." All his talks were overflowing with terse expressions which were packed full of seed-thoughts. His great familiarity with the natural sciences enabled him to make analogies and draw comparisons in spiritual and intellectual life, which were very clear and strong.

This is the first time that Seventh-day Baptists ever presented themselves to the world through the medium of an Exposition, great or small. The attempt has not been a failure by any means; it has rather been a success, though perhaps a little lame; for, like the boy's first composition, it has been attended with many mistakes from the very outset down to the present moment. It has been the "trial trip," and they have unhesitatingly taken up laboring in China, as reported in Dr. Dowkoutt's Medical Missionary Record, and which I clip from the Christian Herald and Signs of Our Times:

An old woman came to one of our hospitals lately and asked to see the doctor, but told the doctor she wanted to see Dr. Swanson while she was laboring in China, as reported in Dr. Dowkoutt's Medical Missionary Record, and which I clip from the Christian Herald and Signs of Our Times:

"Well," asked the doctor, "What do you want?"
"Well," she replied, "don't tell any one, but I have a foul mouth; I do a little grumbling, and I fear very many of my daughters-in-law are as uncomfortable as they should be, for I am not a good woman, and I have come here for some of the medicine that has cured that old man's sister."

Remember, brethren, we are not fighting each other, but the enemy. Will you continue to pray that God's wondrous work may go on in the Western Association.

E. B. SAUNDERS.

-A Christmas Telegram meeting at the Milton Society on Sabbath day, September 28th, was a great success, in which twenty-five were added to the little band. With the help of the Lord we hope to grow in strength and zeal in his service. The average attendance at our prayer-meetings is about thirty, although the membership is somewhat less.

I am writing to keep you informed of the work. No meetings were held except on Sunday evenings. It is held that "a creed is not something to begin with, but something to arrive at." All his talks were overflowing with terse expressions which were packed full of seed-thoughts. His great familiarity with the natural sciences enabled him to make analogies and draw comparisons in spiritual and intellectual life, which were very clear and strong.

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E. B. SAUNDERS.

-THE World's Fair is nearly over. The Congress and Conference are things of the past and reports of these meetings are now in the hands of all publishers, as individuals, have spent tens of thousands of dollars this summer to see the White City; as a denomination only a few hundreds, and most of that is unpaid. In every instance it has been money well spent, and no one should regret the cost. It has, however, what our people can do when they "have a mind to," in the way of raising money.

OUR MIRROR.

PRESIDENT'S LETTER.

The following is a clipping from a paper published in Alleghany, N. Y., marked and sent to me:

WORK FOR CHRIST AND VOTE FOR THE DEVIL.

A friend writing to another friend from Wisconsin, says that the religious revival at Alfred Oestrich did more for temperance than the prohibition party ever has done (or that in substance). It is to be hoped that the moment is true, but it will be as well to wait until the next election for more substantial proof. Some good dandish people imagine and assert, but a godly man should, get religion, join the church and be saved, the political problems are solved. The trouble is, there are so many different ways of being saved, the Methodist way, the Baptist way, Presbyterian way, Episcopal way, Roman Catholic way, and one or two hundred other ways, that it is a difficult matter to decide which way to adopt. Then again there are so many people who think, or appear to think, that they can work for Christ and vote for the devil with perfect impunity. If the orthodox religion is the true religion, if the ten commandments are God's law, then hell is full of Christians (7) who pretended to believe that slavery was right.

Perhaps whoever wrote the above clipping is troubled with his mouth, like the poor heathen woman who cried to Dr. Swanson while she was laboring in China, as reported in Dr. Dowkoutt's Medical Missionary Record, and which I clip from the Christian Herald and Signs of Our Times:

An old woman came to one of our hospitals lately and asked to see the doctor, but told the doctor she wanted to see Dr. Swanson while she was laboring in China, as reported in Dr. Dowkoutt's Medical Missionary Record, and which I clip from the Christian Herald and Signs of Our Times:

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Remember, brethren, we are not fighting each other, but the enemy. Will you continue to pray that God's wondrous work may go on in the Western Association.
FADING LEAVES.

BY RACHEL E. IVES.

Leaflets of each passing year
Wrote their poet's stanzas true.
Lies with other memories here,
Dissolved in fading view.

Did they stay on the nest?
Where your happy lot is cast,
Some added tie to last
Beautiful in fading vast.

Thus in pages of the heart,
Dying flower by flower setting
Memories group themselves apart
Before the rising sun is dawning.

Oh dear! " said Precious. "why doesn't that man remember that I am Precious Gold and solid gold," Bothering about an old horseshoe?"

A gentleman, famous for his collection of relics and curiosities, stepped forward and picked up the shoe.

"May I keep this as a remembrance of beautiful Lady Bees?" he asked.

"Certainly, if you want it," was the owner.

"Dear me! Dear me!" whispered Precious Gold, "am I forgotten?"

To-day Useful Iron, as a famous horse's shoe, hangs in the gallery against a little plaque of foreign wood. Often the gentleman shows the horseshoe to visitors and tells of Lady Bees, a horse and her shoe, and is thankful and happy for his former usefulness; while poor, proud Precious Gold still lies, sighing, buried deep in the dust which is fast wearing her away.—The Independent.

THE SONG OF THE SEA WIND.

How it sings, sings, sings,
In the hollow of the shore;
With an edge of salt that stings;
How it laughs about the sea.

As it cuts the close cliff gorse;
How it dances over the deserted isles—
As it shakes the stout sea-thistles—
How it shrieks, shrieks, shrieks.

In the crannies of the headland,
In the gashes of the creeks;
How it shrieks once more, and catches
Up to the yellow foam in patches;
To the corn field and the clover—
How it shrieks it shrieks.

How it roars, roars, roars
In the under-caverns,
In the hollow of the shore;
How it roars awe, and thunder, and

As the strong hull splits and shudders,
And the little vessel heaves and heaves;
On the reef lies rest and—

How it wails, wails, wails,
In the tangle of the wreck-age,
In the crash of the broken
How it sobes away, subsiding,

Like a tired child after chiding:
And across the ground swell rolling;
You can hear the bell-buzz-tolling—
How it wails!

—Austin Dobson.

A LITTLE GIRL'S SERMON.

A good man tells this little story, which we are sure you will enjoy.

A poor woman, while walking in the country with her little daughter, in a season of severe drought and unprecedented distress, in a complaining manner, "How the crops wither; how the fields are parched; how the poor cattle have to suffer! What shall we have to live on when the winter comes?"

"Dear mother," said the little child, don't tell the Bible, I say, take any thoughts about what you are going to eat or what you are going to drink? Doesn't it say that God knows what we want and will give it to us?"

This reached the mother's heart, and she said, "I know our heavenly Father sends the rain, and we ought to be content and say for it, hope I shall not complain any more."

So little children can preach great sermons.—Selected.

SWEET AND WISE.

To those depressed, discontented or sorrowing, looking out upon a dull and threatening sky, there may be comfort; may lighten this huge cloud: the Bible, sweet saying of one who was neither rich nor learned, save in faith and that insight which is given to those who lovingly rely upon a higher power, known for their contentment, affection and happy Christian lives were asked as they spoke of many joys and pleasures that had been given to them, but had no clouds in your sky?" And the wife replied: "Clouds? Why, yes! Where else could all the blessed showers come from?"—Selected.

A RECEIPT FOR HAPPINESS.

It is simple: When you rise in the morning form a resolution to make the day a happy one to a fellow creature. It is easily done. A left- handing of garments to the man who needs it; a kind word to the sorrowful; an encouraging expression to the striving—trifles in themselves as light as the air—will light the least for the twenty-four hours. And if you are young, depend upon it, it will tell when your age is old; and if you are old, rest assured, it will send you gently and happily down the stream of time to eternity. Look at the result. You send one day only, hopefully through that which is, three hundred and sixty-five in the course of the year; and suppose you live forty years only after you commence this course, you have made 12,000 human beings happy, at all events, for a time. Now, worthy reader, is it not simple, and is it not worth accomplishing?—Selected.

OUR FATHER.

A good woman, searching out the children of want, one cold last day winter, tried to open a door in the third story of a wretched house, when she heard a little voice say, "Pull the string up high! Pull the string up high!" She looked up and saw a string, which on being pulled, lifted a latch; and she opened the door upon two little half-starved children, all alone. Worn and pitiful they looked.

"Do you take care of yourselves, little ones?" asked the good woman.

"God takes care of us," said the eldest.

"Are you not very cold? No fire on a day like this!"

"Oh, when we are very cold, we creep under the blanket, and I put my cravat and Tommy puts his arms round me, and we say, 'Now I lay me, then we get warm,' said the little girl.

"When granny comes home she fetches something, Granny says God has got enough; granny calls us God's sparrows; and we say 'Our Father' and 'daily bread' every day. God is our Father."

Tears came in the good woman's eyes. She had a trusting spirit, and love for her children; but these two little "sparrows" perched in that cold upper chamber, taught her a lesson of faith and trust she will never forget.

SIMPLE TRUTHS.

True Happiness: A spirit ambitious in a body contented.

True Temperance: Knowing what is wrong and avoiding it.

True Culture: Never hurting any one's feelings.

True Advancement: Spiritual growth.

True Genius: The working out of God's plan in you.

True Courage: Performing a good act in the face of ridicule.

True Love: The result of knowledge—not chance.—Rum's Horn.

BETTER TO SUFFER THAN LIE.

A little orphan lad, having loitered on an errand, recollected himself, and rushed back to his uncle's workshop with all speed.

"What are you running yourself out of breath for!" asked his uncle. "Tell your uncle that the people kept you waiting.""Why, that would be a lie!" replied the boy. "Of course it would; but what's the odds?"

"I a liar! I tell a lie!" cried the boy. "No not to escape a beating every day. My mother said you were the first one that ever sent Tommy to bed; and my Bible says that a liar shall not enter heaven."—Young Reaper.

BIBLE PROMISES.—They are like the beams of the sun, which shine as freely in the windows of a poor man's cottage as the rich man's palace. There is no need to do anything in the ready way to do that which is worse than nothing.

"Tommy, who was Joan of Arc?" asked the teacher. "Noah's wife," said Tommy, who is great at guessing.
SABBATH SCHOOL.

INTERNATIONAL LESSONS, 1893.

Potato Quarter.

LESSON IV.--CHRISTIAN LIVING.


INTRODUCTION.--Paul, in the previous chapter of this letter to the Roman Church, has prepared well the soil for Christian growth. The doctrine of universal sin serves to show that none are as pure, as unblemished by appetites, useless pleasures, evil associations and sinful habits, and that it is unreasonable, in view of the mercies of God, not to serve him.

1. CONSERVATION AND HUMILITY. 1-3. "I beseech you, therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service. And do not be conformed to this world, but be transformed by the renewing of your minds, so that you may prove what is the will of God, his pleasure and his good pleasure."

2. Be not conformed. To correspond in manners and character "to this world," the "age." Every age and condition of life has its own characteristics. The world has its own failing, its own setting evils, against which Christians must guard. At one time it may be atheism or infidelity, again it may be the putting aside of God and His ways of service, in order to do what is seen of the leaders of the world and to gain the world. This will be true whether the world is an academic life, the life of a busy man, a political or mob excitement, or anything else.

3. God's grace. "Paul's inspiration. Meek and humble, he does not rebuke, but gives to them. He is acting upon his own advice. And every man needs his advice, "not to think of himself more highly than he ought." One of the most offensive forms of egotism is in the desire to look down upon one's self as self-sure. Intelligence shews he does not mean, but would insult him if used by another. By those who are of higher mind, and by others who are not needing his advice. Language is often used when they are asked to teach in Bible school or to do benevolent work in which they see no dollars, but only the "wrongs of our countrymen." In such cases our language is very small. "Buy the concealed man at his real worth and sell him for what he thinks he is worth, and your fortune's a failure."

4. But I must "keep on." We cannot continue to neglect the great work of "daily refreshment, without which he must suffer the wrath of God." This is that where the heart of the man is interested and where the spiritual life is to be continued. The pastor or superintendent who divides the work and engages a dozen workers, each in his appropriate part, will accomplish the work of the church. Every one who tries to do all himself in a proper sense he should never do what he can get others to do of the work for which each is fitted. He who is the "head of the body, the church.", and the "ministry.", should divide his duties and give them to others. And in his pray that will accomplish twelve times the work of one who prays for them. The pastor and superintendent must make the work of the church dependent upon the "holy" men, not sinners, but Christians, justified by faith, is entire consecration. The soul has been "presented" as Christians are presented before the altar for divine service, "your bodies," the soul, organs of practical duty--not to be killed, as in Jewish sacrifices, but to be used in the life of duty. That is, "Therefore," the whole body is a sacrifice, a giving up of the former life, and a consecration of a new life for the use of the church. The Christian life is not only a sacrifice of sin but the giving up of the "world," not of the knowledge of the world, but of the world, as that which has "manna." That is, that which is of the world, not of the heavenly city.

5. But in the great work of sanctification, and of the growth of the church, the work that is done in this life must be done. That is, "That is why not only "at first" but "always," let us not be "conformed" to the "world." This is the new life, the eternal life, that is to live and reign with Christ. This is the "world," not the "world," that has man for its object. The "world," that has man for its object.

6. "For I beheld the Lord plentiful with compassion." And we all know that this is true. The "world," that has man for its object. The "world," that has man for its object.

7. But in the great work of sanctification, and of the growth of the church, the work that is done in this life must be done. That is, "That is why not only "at first" but "always," let us not be "conformed" to the "world." This is the new life, the eternal life, that is to live and reign with Christ. This is the "world," not the "world," that has man for its object. The "world," that has man for its object. The "world," that has man for its object.

8. "For the Kingdom of God is not a matter of words." And we all know that this is true. The "world," that has man for its object. The "world," that has man for its object. The "world," that has man for its object.

9. But in the great work of sanctification, and of the growth of the church, the work that is done in this life must be done. That is, "That is why not only "at first" but "always," let us not be "conformed" to the "world." This is the new life, the eternal life, that is to live and reign with Christ. This is the "world," not the "world," that has man for its object. The "world," that has man for its object. The "world," that has man for its object.

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11. "Not aloof." All of the activities of the Christian life, preaching, missions, teaching, exhorting, giving, ruling, are the work of "Christians," not of the "world," that has man for its object. The "world," that has man for its object. The "world," that has man for its object.

12. "At prayer." When we pray, we must pay attention to the "world," that has man for its object. The "world," that has man for its object. The "world," that has man for its object.

13. "In the world." But in the great work of sanctification, and of the growth of the church, the work that is done in this life must be done. That is, "That is why not only "at first" but "always," let us not be "conformed" to the "world." This is the new life, the eternal life, that is to live and reign with Christ. This is the "world," not the "world," that has man for its object. The "world," that has man for its object. The "world," that has man for its object.

14. "Not in the world." But in the great work of sanctification, and of the growth of the church, the work that is done in this life must be done. That is, "That is why not only "at first" but "always," let us not be "conformed" to the "world." This is the new life, the eternal life, that is to live and reign with Christ. This is the "world," not the "world," that has man for its object. The "world," that has man for its object. The "world," that has man for its object.

15. "A world." But in the great work of sanctification, and of the growth of the church, the work that is done in this life must be done. That is, "That is why not only "at first" but "always," let us not be "conformed" to the "world." This is the new life, the eternal life, that is to live and reign with Christ. This is the "world," not the "world," that has man for its object. The "world," that has man for its object. The "world," that has man for its object.
true, that every stop adds volume, or sweetness, or grandeur to the music. [Does so.] Now, have confidence in my word. If you try it, you will find that your voice, when you sing, is immensely rich, and do you suppose he would come in such plain clothes? Why, he will send him in grand style, belling his station. Yes, I know he has fixed the organ, and I never heard such grand, sweet, soul-satisfying music in all my life. It is much more than that old thing, though he has brushed it up and it looks better than it did."

The mother said, "The father has promised a nice organ when he calls for this, and he will put this same music in it, so we will still have our organ, as he has promised. He will lend each of you just as nice an organ if you will promise to take proper care of it and strictly obey his directions, and he will write your name in his book and give you a badge to wear, and you must wear it all the time, so he will know how many and to whom to deliver the organ. Several register and receive badges.

Time passes on, the music becoming sweeter every day, although the case is fast becoming unworkable. One morning the music was uncommonly sweet, a large hole came in the bellows, the music ceases; at that very instant the maker appears, transfers the musical works to the elegant rosewood case, and removes the old case out of sight. Now, that is a step impossible to make the least discordant note, for the player had become a master musician by such constant practice while it was in the old case. It would be natural to shed a few tears at the removal of the old case; but, oh, the unspeakable joy of being left with the golden harpings in the future alone! Praise his holy name! Then we shall join the triumphant song, according honor, glory, power, and blessing unto the Lamb who was slain, and hast redeemed us to God by his blood, out of every kindred, and tongue, and people, and nation.

All bow the power of Jesus' name, Let angels prostrate fall, By him the lost world's ransomed call, And crown him Lord of all." -Bo Scott, Wis., Oct. 2, 1883.

ISLAM IN AMERICA.

By REV. H. H. RUHMAN.

The Moslem World, a large, finely executed 16-page monthly newspaper, and having an embellished cover, is published in New York City by the Moslem Publishing Company, and is devoted to the promotion of Mohammedanism in America. Its editor is Alex. Russell Webb, formerly a United States Consul in Turkey, and a convert to the Moslem faith.

We have looked over its pages with some care and, we trust, with candor, to discover, if we could, anything like a spirit of humanity, to say nothing of Christianity, as such. It is earnest in vindication of Mohammedism, and bitter in its opposition to organized Christianity, which it holds up to ridicule, in the same spirit manifested by Robert G. Ingersoll and the dissidents among Christian papers.

It is remarkable that a system of religious faith which is but one grade above paganism, and which is a direct violation of the laws of God and nature, should be carried on at all, with anything like confidence and perseverance. It is not only that which nothing can vibrate faster.

The poor man's organ is out of key; the child has lost the harmony; the teacher is gone. The old time music is not as sweet now as it was before. The husband's heart is thrilled by the old time music. He says the octaves are badly out of tune, there are sadly out of tune, there is that constant discord.

He tells her it is a sad case, but not a hopeless one, if she will do all she can, in the future strictly obeying his father's directions; which she gladly consents to do. He says the case will last a little longer, we will fix it up the best we can, and after a while father will furnish a more beautiful case, just one like mine; that is, if you will keep your promise till he calls for this, for he will surely call for it some time; but the music is the most important part, and that, until he is good and satisfied, is much too soon. We have worked therefor, we have worked every particle of dust, brightens up every part, repairs every broken part; replaces it, every item properly adjusted, the octave coupler adjusted, and lo! the old-time harmony floats through the house, the husband's heart is thrilled and he hastens in, the children flock to the room and are entranced with the heavenly music. They notice the stranger for the first time. Some admire, others despise him, and say to the mother, "That man is for me."

The mother hesitates no longer, she pulls it out, calls her husband, he gives a stronger pull; and, oh! the contentment, horror and grief, that fills their once happy hearts. The stranger is gone. No music at the close of that day's labor. The maker misses the accustomed sweet melody, and hastens to learn the cause.

The real story is told mild sobse and tears. He chides them for their disobediences, yet pities them in their grief; but before he leaves comforts them by the assurance that he will send his son who will restore the music, but the case is permanently defaced. My son will be despised and rejected of men, but receive, trust and obey him, and the music will be just as sweet as before.

It is quite a long journey, and he may come on any train; therefore watch and be ready to receive him cordially at any time.

While waiting, they go to work philosophically to repair the instrument scientifically, and by closing all the stops some of the discord is lessened, and they can make some music. In the meantime their children are grown and some of them say, "This is good enough music for me." But poor father's and mother's ears can still hear the discord, and their hearts long for the sweet, soul-charming music of former days.

One cloudy day a gentle rap, rap, rap, is heard on the door, the mother opens it, and there stands a stranger before her in plain, but neat dress, with intelligence, love, benevolence, and goodness, and she thinks there is something familiar in the carriage of that noble form, and in the tones of that cultured voice; the truth begins to dawn upon her mind that this is the long-expected son of the organ.

After refreshments are served, and other acts of hospitality offered, she, now being fully persuaded that he is truly the long-expected one, has tried to fix it; he says, "It is not enough to see our organs, and reject them because they are not what we think it is, and what it does. That a large share of the Moslems (though by no means all of them) abhor the usage of the organ, whether it is much or little, to their credit. It is better than paganism, and has done something for the negro tribes of the Sudan. But it has only raised them in a degree, and has not brought them to a state of Christianity. Many Christian nations always make progress. Not so with those nations where the influence of the false prophet prevails. A religion that can show no higher civilization than that of Arabia, where the Moslem faith is oldest, and no better government than that of Turkey, where it is the strongest, has no special claims on the friends of humanity.—The Christian Cynoscope.

LIMITS OF THE HUMAN UNDERSTANDING.

We know in a fashion what is the machinery of the eye, of seeing, or an organ pipe vibrates sixteen times in a second, our eye and your eye catch a low, throbbing gross, which is the lowest sound. Let it make a few vibrations more (twenty-seven in all), and the musical sounds begin. Now, if it vibrates at an octave higher, the E above the contra bass is forty vibrations. And so the note rises nine octaves, to the D of the piccolo flute. This is the highest note known to the orchestras, and represents seventy thousand vibrations. But suppose the vibrations doubled again. Shall we say that nobody can hear it, because we cannot? Because the drum of the human ear cannot vibrate faster, shall we say that nothing can vibrate faster?

That is vanity and presumption, indeed. For we know, birds and insects have senses which we cannot hear. As it is now, it impresses itself on thousands of listeners whose presence and sympathy we have no power of knowing.

In hard fact, we do not know that when the vibration of a column of air becomes faster yet, and faster, and the rapidity is counted by millions or trillions of vibrations, we do begin to discern them again. After four thousand or five thousand vibrations our ear discerns no sound; but when the vibrations are so many, ten, ten thousand to be discerned, it notes between four thousand and five thousand vibrations. But suppose the vibrations doubled again. Shall we say that nobody can hear it, because we cannot? Because the drum of the human ear cannot vibrate faster, shall we say that nothing can vibrate faster?

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Popular Science.

Ammonia vapor is produced as a disinfectant by Hegg. He has made experiments with this vapor, and finds that it is an excellent disinfectant. The vapor is produced by the action of a combination of carbonic acid and water. The vapor has a penetrating odor, and is said to be a good disinfectant. It is used in the manufacture of soap and other articles.

For a considerable time cats have been held guilty of covering diphtheria. It is now reported that the author of a London surgeon, that an outbreak of scarlet fever has occurred, is considered likely, while even a case of smallpox has been noticed in which the disease had been brought in the same way.

The news of the coming of the invention, has been a great deal talked about, and a long while coming, and it seems now that when he does arrive it will be well headed. That is, Prof. Drumond's opinion; nor does the loss of hair by any means exhaust the list of unnecessary organs which man, in the present evolution, will get rid of. Other scientists say that the teeth tend more and more to disappear, the nails grow weaker, and the now useless division of the foot into toes, shows signs of vanishing. The coming mass will, it is therefore again in paying short, bald-headed, toothless, nailless creature, with much brain and little muscle.

Rutland, Vt.—As a possible source of danger that may have been overlooked, a lithotripper, a writer in Science mentions the explosive quality of gas in the hot water apparatus used in heating houses. Several such explosions have been reported in the neighborhood within the last few months. In the radius of two neighboring houses, the quantity being greater over a fire of anthracite than one of limestone. The gas supplied to the town is said to be the gas was nearly pure hydrocarbon. It was evidently due to the decomposition of the water by the rusting of the pipe, which species of gas takes place more rapidly over an intensely hot fire of anthracite.

PLATINUM.—The annual consumption of platinum is about 25,000 ounces. It is used in incandescent electric lamps, as a conductor of heat, as a wire for dental instruments, and for chemists' crucibles, jewelry, etc. The source of supply has long been the Urals of Russia. Platinum is also found here, but very little, and for the American capitalist the expected soon to bring the mines into importance. British platinum yields about 4,000 ounces. The metal has been much sought in the United States, but it is not known to be extensively used, and is obtained only as an incidental product of some gold mines.

Special Notices.

The expenses of the General Conference are much greater than usual this year. The principle item to increase is that for safe keeping. It is now reported that the account is already due and payable.

Science long been the friend of mankind, and it seems now that its domain is rapidly expanding. And it is cordially welcomed, when it is cordially invited to meet with us.

EXHIBIT at the Church of New York: Seventh-day Sabbath keepers remaining in the city over the Sabbath.

NEW YORK, PHILADELPHIA, BOSTON, CLEVELAND, CINCINNATI, CHICAGO.

ERIE LINES.
THE SABBATH RECORDER.

Oct. 12, 1883.

LOCAL AGENTS.
The following Agents are authorized to receive all amounts due them by the SABBATH RECORDER and pass receipts for the same.


Highest of all in Leavening Power.—LATEST U. S. Govt. Report.

Baking Powder

ABSOLUTELY PURE

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Mince Meat

Contains No Alcoholic Liquors.

Uses an everyday convenience of an old-time luxury. PURÉ AND WHOLESALE, WITHOUT COMPETITION, and with the surest guarantee of value offered at all Pure Food Expositions. Each package makes two large pies. Avoid imitations—always buy on the

THE PROGRESS OF DOCTRINA.
The Homicide Department contains many outlaws, whether they be of the black dress and for ordinary use. The magazine, now in a third volume, is a recognized leader among the church periodicals that are issued. It is published monthly at $1.50 per year; single copies 15 cents; by E. B. Ketcham, 3 Cooper Union, New York.

For Sale.

To settle the estate of Rev. James Bailey, deceased, the home occupied by him in Milton, Wis., is offered for sale.

It is a splendidly built Queen Anne cottage, large, roomy, finely finished and in perfect repair by the Berkey & Gay and 39 stars. Every room in the house is comfortably furnished, and carpeted, bed-room sets, and is in an open market at a trifles of its cost. For terms apply to E. S. Bailey, 3035 Michigan Ave., Chicago, Ill.

Butter Cream Crackers.

For flavor, crispness, keeping qualities and appearance, this is the best. It is the first-class cracker, there is nothing equal to Butter Creams, manufactured by the Birmingham branch of the New York Biscuit Co., under the personal supervision of C. C. Jackson, Manager. Ask your grocer for them. The name Butter Cream is stamped on every box.

$75.00 to $250.00 can be made working for R. JOHNSON & CO., Richmond, Va.

PATENTS

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Horsford's Acid Phosphate

Makes Delicious Lemonade.

A teaspoonful added to a glass of hot or cold water, or tea, to be tasted, will be found refreshing and invigorating.

Letter writer

The Prophet's Magazine, which is edited by the Rev. W. W. Beards, lamented and Arthur E. Gregory for October, opens with a able sermon by Prof. James Slatter, esteemed and Arthur E. Gregory for October, opens with a able sermon by Prof. James Slatter, esteemed and Arthur E. Gregory for October, opens with a able sermon by Prof. James Slatter, esteemed and Arthur E. Gregory for October, opens with a able sermon by Prof. James Slatter, esteemed and Arthur E. Gregory for October, opens with a able sermon by Prof. James Slatter, esteemed and Arthur E. Gregory for October, opens with a able sermon by Prof. James Slatter, esteemed and Arthur E. Gregory for October, opens with a able sermon by Prof. James Slatter, esteemed and Arthur E. Gregory for October, opens with a able sermon by Prof. James Slatter, esteemed and Arthur E. Gregory for October, opens with a able sermon by Prof. James Slatter, esteemed and Arthur E. Gregory for October, opens with a able sermon by Prof. James Slatter, esteemed andArthur E. Gregory for October, opens with a able sermon by Prof. James Slatter, esteemed andArthur E. Gregory for October, opens with a able sermon by Prof. James Slatter, esteemed andArthur E. Gregory for October, opens with a able sermon by Prof. James Slatter, esteemed andArthur E. Gregory for October, opens with a able sermon by Prof. James Slatter, esteemed andArthur E. Gregory for October, opens with a able sermon by Prof. James Slatter, esteemed andArthur E. Gregory for October, opens with a able sermon by Prof. James Slatter, esteemed andArthur E. Gregory for October, opens with a able sermon by Prof. James Slatter, esteemed andArthur E. Gregory for October, opens with a able sermon by Prof. James Slatter, esteemed andArthur E. Gregory for October, opens with a able sermon by Prof. James Slatter, esteemed andArthur E. Gregory for October, opens with a able sermon by Prof. James Slatter, esteemed andArthur E. Gregory for October, opens with a able sermon by Prof. James Slatter, esteemed andArthur E. Gregory for October, opens with a able sermon by Prof. James Slatter, esteemed andArthur E. Gregory for October, opens with a able sermon by Prof. James Slatter, esteemed andArthur E. Gregory for October, opens with a able sermon by Prof. James Slatter, esteemed andArthur E. Gregory for October, opens with a able sermon by Prof. James Slatter, esteemed andArthur E. Gregory for October, opens with a able sermon by Prof. James Slatter, esteemed andArthur E. Gregory for October, opens with a able sermon by Prof. James Slatter, esteemed andArthur E. Gregory for October, opens with a able sermon by Prof. James Slatter, esteemed andArthur E. Gregory for October, opens with a able sermon by Prof. James Slatter, esteemed and

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A teaspoonful added to a glass of hot or cold water, or tea, to be tasted, will be found refreshing and invigorating.

Letter writer

The Prophet's Magazine, which is edited by the Rev. W. W. Beards, lamented and Arthur E. Gregory for October, opens with a able sermon by Prof. James Slatter, esteemed and Arthur E. Gregory for October, opens with a able sermon by Prof. James Slatter, esteemed and Arthur E. Gregory for October, opens with a able sermon by Prof. James Slatter, esteemed and Arthur E. Gregory for October, opens with a able sermon by Prof. James Slatter, esteemed andArthur E. Gregory for October, opens with a able sermon by Prof. James Slatter, esteemed andArthur E. Gregory for October, opens with a able sermon by Prof. James Slatter, esteemed andArthur E. Gregory for October, opens with a able sermon by Prof. James Slatter, esteemed andArthur E. Gregory for October, opens with a able sermon by Prof. James Slatter, esteemed andArthur E. Gregory for October, opens with a able sermon by Prof. James Slatter, esteemed andArthur E. Gregory for October, opens with a able sermon by Prof. James Slatter, esteemed andArthur E. Gregory for October, opens with a able sermon by Prof. James Slatter, esteemed andArthur E. Gregory for October, opens with a able sermon by Prof. James Slatter, esteemed andArthur E. Gregory for October, opens with a able sermon by Prof. James Slatter, esteemed andArthur E. Gregory for October, opens with a able sermon by Prof. James Slatter, esteemed andArthur E. Gregory for October, opens with a able sermon by Prof. James Slatter, esteemed andArthur E. Gregory for October, opens with a able sermon by Prof. James Slatter, esteemed andArthur E. Gregory for October, opens with a able sermon by Prof. James Slatter, esteemed andArthur E. Gregory for October, opens with a able sermon by Prof. James Slatter, esteemed andArthur E. Gregory for October, opens with a able sermon by Prof. James Slatter, esteemed andArthur E. Gregory for October, opens with a able sermon by Prof. James Slatter, esteemed andArthur E. Gregory for October, opens with a able sermon by Prof. James Slatter, esteemed andArthur E. Gregory for October, opens with a able sermon by Prof. James Slatter, esteemed andArthur E. Gregory for October, opens with a able sermon by Prof. James Slatter, esteemed and