Sometimes even mistakes and misunderstandings work advantageously. A letter from Shanghai, by an intelligent Chinese, Giles Dunn, to Dr. Ella F. Swinney, and published in the Recorder of Sept. 14th, is an example in point. We understood the letter to be written originally in the Chinese language to Dr. Swinney, and translated by her into English. This was our mistake. It was written in English and printed just as written by this intelligent young man. Please lock up the paper and read it again with this corrected understanding, and it will have additional interest.

In the San Francisco Examiner of a recent date appeared a letter from Prof. E. E. Barnard, the famous astronomer, on the "Fifth Moon of Jupiter," which he discovered Sept. 9, 1893. For nearly three hundred years the world has rested in the faith that Jupiter had only four moons. Galileo made the discovery of the four moons in 1610, and for this rashness he was disbelieved, ridiculed and even persecuted.

Today, however, his memory is honored and we are glad to repeat his own language, "The world do move." Prof. Barnard announces the fifth moon and all believe it and honor him. There is more of scientific and religious tolerance in our day, a significant evidence of Christian enlightenment and progress.

The Minutes of our late General Conference will contain much matter of vital interest and importance to our entire membership. They are printed at considerable expense, and are designed to be sufficient in number to place one copy in each family. It is sometimes said that it is a useless expense, for after they are sent out to the various churches, unused copies will lie around to be finally thrown away. Pastors, is this statement true? And if true in your own society is there not some responsibility resting upon you? Do you speak of their value and urge your people to take a copy and read it, and preserve it? In my own pastorate there has been no such experience. My people have eagerly taken them, and I am confident they have generally read them carefully. They are not dry and uninteresting. The reports, the transactions, as recorded in the Conference and the Societies and Executive Boards, contain valuable information and will certainly interest, instruct, and inspire all who will read them thoroughly. There will be one paper in the Minutes this year that is "worth its weight in gold," and should be read by every one. I will not tell you here which one. Read all and you will surely find it. These Minutes form quite a book, and will be sent to the churches as soon as possible after binding.

Movements are now well under way to provide competent superintendence over the physical necessities of all students at Alfred University. It is coming to be a matter of special concern in several of our American colleges and universities to prevent physical and mental deterioration of students while pursuing their studies in school. Past history shows the importance of this somewhat new plan of physical and medical care. Our University is determined not to be behind in this matter. Through the earnest recommendations of the President of the Board of Trustees, George H. Babcock, the plan has been adopted and will soon go into effect, of having every student undergo frequent examinations with a view to making suggestions as to the amount of study, physical exercise, kind of diet and general habits, and to secure the most perfect physical, mental, and moral culture while in school.

Such a supervision is of vast importance, and parents and friends will hail this movement with joy, and will feel much safer in placing their children in a school under such judicious watch-care. Two competent physicians will be provided, a lady and a gentleman, and will very soon enter upon their duties.

WILLIAMS COLLEGE.

In 1836 Dr. Mark Hopkins entered upon his great life work as President of Williams College. In his inaugural address he announced his purpose to secure to the students during training there the blessings of "health, cheerful study, kind feelings and pure morals." These qualities of student life were ever insisted upon by the great teacher during his long and eminently successful presidency of that excellent institution. This college has just celebrated the one hundredth anniversary since its first class graduated. It was founded in 1793 through the generosity and heroism of Colonel Ephraim Williams, the Puritan soldier who fell on the shores of Lake George, September 9, 1755, in a sudden attack by a combined force of French and Indians. His cherished purpose to found a school was not executed until about thirty-five years after his death. In October, 1790, Rev. Ebenezer Fitch, a graduate of Yale, was engaged as the first principal. In 1792 the school had grown so rapidly that it was deemed best to secure a college charter. This was done and Mr. Fitch was elected President of the new college. The first class graduated in 1793 and the first catalogue was issued in 1796, containing the names of seventy-seven students. Dr. Fitch remained President twenty-one years as was a man of great force and resources, and the college was very prosperous under his administration.

Then followed Rev. Dr. Moore for a period of about six years. Rev. Dr. Edward Dorr Griffin was President fifteen years after which Dr. Hopkins was duly inaugurated. He served as President from 1866 to 1872, when at seventy years of age, and after an eminent service of thirty-six years, he resigned, to be succeeded by Dr. Chadbourne. Upon his retirement in 1881, the Board of Trustees, Rev. Dr. Franklin Carter, became the President, and during his five years of service great prosperity has attended the college. Its Centennial was celebrated last week, October 9th, 10th and 11th, with appropriate and deeply interesting services.
The Library of Alfred University has recently received some valuable additions in books purchased and donated. Under the last bequest of Mrs. Dr. Potter, of Adams Centre, N. Y., there has been added a further list of books, works in Hebrew literature, the history of the Jews, etc. Also Mrs. Dr. Potter, of Adams Centre, N. Y., has given about forty valuable books, and the University has expended between $700 and $800 this year for the purchase of books. The value and importance of this library is becoming more and more apparent. During the past year it has been opened to the general public under the sanction and aid of the Regents of the State. It would be well if all who are interested in making the library truly helpful to all within its reach, would remember to bestow upon it books of general and special use. Give valuable books you may have on hand, and buy and give as you may be able, after first ascertaining from the librarian, if the books you have in mind are needed. Do not wait and delay giving. Mr. Lucky had in his mind and heart to make his gift several years ago, but he delayed, and now he says he has lost two or three books that he designed to give. The University Library is a safe place to deposit them, and thus save them for future use. This hint will apply with equal force to gifts of money to the University and other schools now greatly in need. Money given to our schools is saved, while if withheld it is often lost.

[From L. O. Randolph.]—The Bible says that all nations shall, in the end, come under the dominion of Christ. Profound philosophers, putting the same idea into their own phraseology, say that Christianity is to be the "ultimate religion." The reason given is that Christianity deals in simple central principles, which can be adjusted to the needs and problems of men everywhere. It is not a complicated system of "thou shalt" and "thou shalt note," but a spirit—life from which all moral wrong is driven. The last words of God, the human, said was, "like leaves, something alive and growing, awaiting and slowly and quietly.

Christianity destroyed slavery in the United States, not because Christ had distinctly said that slavery was wrong, but because the Golden Rule and the parable of the neighborly Samaritan were at work. Granted that many slaveholders were church members, and that many abolitionists were not, God's spirit is not confined to organizations. The lesson worked wherever humanity was open to its influence. So with the conviction growing among thoughtful people that it was "strong for one man to own another. Out of that conviction came freedom to the black man.

It has not been many years since it was the common custom among men of "honor" in certain sections of our country to set aside disputes and redress insults by dueling. The manners and practices of men have gradually been growing more generous and human. It is only the development of the mustard seed. To God belongs the kingdom. We need not refer to class as one of the fruits of Christianity the letter which we quote below, and also the fact that its publication caused no shock of surprise, but rather the commendation of what goes as "good society."

A certain J. person Wallace took exceptions to some sharp comments which were made in the Richmond, Va., Tribes, touching a speech made before the Democratic Committee of that city, of which he was the Secretary. The matter was referred to arbitration for an impartial judge, who reported in substance that the Times was not called upon to speculate. Mr. Wallace sent a无的 to Joseph Bryan, proprietor of the Times. Mr. Bryan's reply, after the usual preliminaries, was as follows:

1. I believe and try to be a Christian, and the idea to such a one of settling a controversy by a duel, is utterly abhorrent.
2. I am a law-abiding citizen, and in every way, personally and as the head of the Times, inculcate obedience to the law of the land, which you know condemns as criminal the course you invite me to pursue.
3. The method you suggest for obtaining redress from me is in itself absurd and barbarous, and no longer obtains "among gentlemen," and you know so.
4. You have not the least cause of just complaint against me. . . I cannot at your request assume the responsibility for the natural consequences of your own judgment and intemperance of language, or make such "amends" as you think would soothe your wounded vanity.

I have treated you with great consideration throughout all the steps of this controversy, but you have now put yourself outside of the law, and other communications must here end. Yours, etc.,

JOSEPH BRYAN.

A long note was then sent by Mr. Bryan to the Chief of Police, enclosing the challenge, and Mr. Wallace was arrested.

There can be no question that the busy people are the happy people. Scarcely any one is more to be pitied than men and women of leisure, who escape the burdens of the workaday world, but find a ten-fold heavier burden in themselves.

"O ye who feel 'his hard to toil, And sweat the long day through, Remember, when the night's event To have no work to do."

If self-respecting people should ever find that they have nothing at all to give to the world they would have a natural willingness to leave it. As for the people who are not self-respecting, it is difficult to see how they can have a good time anywhere. Let no one who is mourning his uselessness take this to heart, as a cruel saying, for he who mourns his uselessness is on the road to becoming useful. The Lord has something for you to do, my friend, or you will have no reason to be here. Look for it. Keep busy and happy.

Over across the aisle of the railroad car sits a man who is in the last stages of ennui. He has been traveling for hours, is tired and bored. Having nothing to do and nothing to think about, groans at the drags as he really only drums on the seat or looks out of the window, and wishes he were at his journey's end.

I find myself catching the same spirit; but—dear me—are there the Recorder articles to write and the column to do out comes the pad, and with a sigh, that even when traveling there is no rest, I sharpen my pencil for business.

Right there comes in the compensation; for while my idle neighbor drums and fidgets, pleasant and inspiring thoughts presently come to me. The car takes on a homelike air, the minutes fly, and before I know it I am at my journey's end.

Well, it is a good deal like that in the journey of life. I have only the profoundest pity for base young men who have seen all there is in the world, and, having but a poor opinion of it, spend most of their time in being bold, waiting for something worth while to furnish them novelty and excitement. They may wear silk hats, my dear, and look down in lofty contempt upon the rusty young fellow "doing" the world's Fair, but the country-man is ahead. He can enjoy his work with satisfaction, and as he passes by his "superior" brothers, and looks them over with good-natured wonder, let him thank the Lord that he can stand up under the free sky and call himself a man—because he is doing his portion of the work which the Lord laid upon all the sons of Adam.

AN ADDRESS.

BY A. B. LEWIS, D. D.

On the Divine Element in the Weekly Rest-day, before
the Parliament of Religions, Chicago, Sept. 17, 1863.

No subject deserves a place on the programme of this Parliament which does not involve truths as wide as the world, as lasting as time, as beneficial to all the higher forms of religion.

The theme assigned to me is invested with unusual importance because of the various and vital interests which now cluster around the Sabbath question. The demand for re-consid­ering and re-adjusting that question is increasing and imperative. It has fully entered an epoch of rapid transition. Experience shows that the idea of sacred time, and hence of the weekly rest-day, is vitally connected with the development of religion in individual life and in the world. History is an organic unity. No event is isolated; nothing is fortuitous. God is constantly settling questions and determining issues through events. There is no point on which God has more clearly attested his veracity through history, than in the question of the divine element in the weekly rest-day. He expressed them in the spiritual death and disaster which blighted ancient Israel, when the nation turned away from doing the divine will in regard to the sacred day. The preceding centuries as these verdicts and demonstrated the fact that those who disregard the divine element in the Sabbath gather ruin. When the falsehood which says, "No day is sacred," became regnant in the early history of Christianity, spiritual cancer and decay fastened on the church like a deadly fungus. When this same falsehood ripered in the French revolution, God thundered forth his verdict again, high above the smoke and din of national suicide. At this hour, in Europe and America, in Paris and Chicago, the clouds of divine retribution are gathering, many-voiced, rebuking human disregard for sacred time. The slight regard which the world pays to these verdicts is as foolish as it is futile and ruinous. Facts do not cease because men ignore them. Divine decisions are not revoked because men in ignorance think that they ought to be erroneous. God and truth outlive man's ignorance and his experiments in disobedience.

REST-DAY NO ACCIDENT IN HISTORY.

The weekly rest-day is not an accident in human history. It is not a superficial and temporary phenomenon. It springs from the in-
hence philosophy of time and from man's relation to God through it. Duration is an immediate attribute of God. It is an essential characteristic of the self-existing Deity. He is inconceivable without it. "Time" is measured in duration in which man has being. Herein is it true that man "lives, moves and has being" with and within God. He is forever in touch with his children through this environment of duration as definitely as the atmosphere is in touch with their physical bodies. Existence within this attribute of God is not subject to man's will but cannot remove ourselves from continuous, living contact with him, even though we refuse to commune with him through love and obedience. On the other hand, the loving soul cannot hold communion with God without this medium of time; and such are the demands of life on earth that sacred time must be definite in amount and must recur at definite periods. This is doubly true because men are social beings, and social worship and united service are essential factors in all religions.

In accordance with these fundamental principles and in that the idea of time, time, covering the whole of the so-called "week", in some of its many forms, is universal. It varies with religious and social development and with monotheistic and polytheistic tendencies. The supreme expression of this idea is found in the week,—divinely appointed cycle of time, medium of action and preservation of the Sabbath. It is not a week, but the week; a uniform and sacred multiple of days, which has endured, unvaried and identical, from the pre-historic period to the present hour. All other divisions of time are marked wholly by the planets, or are so connected with them as to be variable, through needful adjustment to the natural order of things. Imperfect imitations of the week, like the "sun-dine of the Romans, and the intercalated lunar weeks of the Assyrians, serve only to emphasize the supernatural and divine order of the week.

The weekly rest-day and the week are the special representatives of God; not of "creation" simply, but of the universal Father, Creator, Helper and Redeemer; the All in All; the Ever-living and Ever-loving one. Sprunging from such and such a source and according to such divine philosophy, the week and the weekly rest-day are integral factors in the eternal fitness of things. The foundations of religious life are imperiled when this truth is disregarded or assailed. The consciousness of God's ever-shining nearness to men is the foundation of true religion.

PHILOLOGICAL EVIDENCE.

Philoology is a department of history. Language is emblazoned thought. It is an archæological museum of crystallized facts. It gives unerring testimony concerning the habits and practices of men in all ages. Names are among the noblest arts of language. The existence of a name is proof that the thing existed as early or earlier than the name. Thus the so-called "dead languages" preserve the life of the people who have passed away. Nautical terms in a language show that it belonged to a race that was seafaring. When and with the names of agricultural implements, we know that those who spoke it were tillers of the soil, even though the land they inhabited be now a desert. Under this universal law of philology the ideality of the week in its present order is proved.

A table of days carefully prepared by Dr. W. M. Jones, of London, assisted by other eminent scholars, shows that the week as we now have it exists in all the principal languages and dialects of the world. This philological chain encircles the globe, includes all races of men, and covers the entire historic period. It proves that infinite wisdom provided from the earliest time and as an essential part of the divine order of creation the weekly rest-day, by which alone the universal week is measured. Thus God ordained to keep sacred the third day, through this sacred attribute of himself within which his children exist.

Being founded in the divine order and created to meet a universal demand, linking earth and heaven as God's special representative, the Sabbath and the week have a definite value in all human affairs. But this value is fundamentally and pre-eminently religious. Rest from ordinary worldly affairs is a subordinate idea. It has little values except as a means to higher spiritual and religious ends. The blessings which come to the physical side of life through rest are much, mainly or only, when rest comes through religious sentiment. Irreligious leisure insures holidays and dissipations. These defeat all higher results. But when men give the Sabbath to rest, because of reverence for God's holy day, in company with him, all their higher interests are served. Spiritual intercourse and acquaintance with God are the first and supreme results. Worship and religious instruction follow.

SACRED TIME AND RELIGIOUS LIFE.

Under the behest of religion the ordinary duties of life, its cares and perplexities, are really set aside, not simply refrained from. Such a rest-day protects all that is best; it is not a time for physical inaction. It raises men into companionship with God and with good. It is not burdened with hair-splitting distinctions about what is worldly, what may be done or may not be done. Not "thou shalt do," but "I delight to do them who will, O God," is its language.

Nothing less than sacred time can meet such demands. Sacred places and sacred shrines cannot come to them as time does. They are too far removed from God and too local as to men. They cannot speak to the soul as time speaks. Sacred shrines and sacred days, according to such divine philosophy, the week and the weekly rest-day are integral factors in the eternal fitness of things. The foundations of religious life are imperiled when this truth is disregarded or assailed. The consciousness of God's ever-shining nearness to men is the foundation of true religion.

BINDERS TO AVOID HIGHER VIEWS.

An adequate conception of the problems which surround the Sabbath question will not be gained unless we consider some things which prevent these higher views being adopted. First among hindrances is the failure to recognize duration as an attribute of God, and hence the part of the divine and everlasting order of life. Without a basis of this fact that sacred time, as God's representative, is a necessary result of the primal and fundamental relations between God and his creatures, there is no sufficient basis for a religious rest-day, nor for any permanent conception of sacred time. If time is but the accidental or separable existence, Sabbathism sinks to the plane of a temporary ceremony, or a passing rite born of momentary choice, or personal desire. Such a conception is too low to awaken consciousness or to cultivate spiritual life. The absence of this higher conception is the source of the present widespread, non-religious holidayism, with its long catalogue of evils; evils which pervert the falsehood—"Let us eat and drink, for to-morrow we die." Any conception of the weekly rest-day which does not recognize it as God's representative in human life, and is growing out of religious social relations which man sustains to him, is earthly, senseless and fatal to religion. Conscience finds no congenial soil in such low ground. Growth hereonward cannot take root in the falsehood which separates the Sabbath from God and from the life to come. There can be no religious rest-day without conscience. There is no conscience where God's authority is not. God has written this verdict on every page of history.

Another great hindrance is interposed when men emphasize and exalt the importance of physical rest as the reason for maintaining Sabbath-observance. This is done because the divine element is unrecognized, and in turn the divine element is obscured in proportion as physical rest is crowded to the front. This reverses the true order. It places the lowest, the temporal, and temporary above the spiritual and eternal. When the physical needs are made paramount, the spiritual perceptions are blemished and clouded. Upon such a basis the obligation to rest is determined by the extent of weariness, and the measure of resting by the kind of weariness. This debases the rest-day and destroys the religious foundation which alone can uphold it. Let it be repeated; irreligious resting at the best is holiness. It usually sinks to dissipation and debauchery.

RELIANCE ON CIVIL LAW.

Another decided hindrance to the recognition of the divine element in the weekly rest-day is the civil law for the enforcement of its observance. This political is certainly far more careful and scientific consideration than it has yet received. The vital divine element in the weekly rest-day is eliminated when it is made a "civil institution." The verdict of history is given the unimpeachable, uniform and imperative. Any argument, violent or debasing if it places the rest day on a par with those civil institutions that spring from the relations which men sustain to each other in organized society. The fundamental difference is great, rest rooted in spiritual sentiment cannot be recorded to each. Civil institutions adopt their condition from earthly relations between men. But, as we have seen, duration is so essential an attribute of God, that man's relations to it and to God are
relations supremely religious. Hence it is that when civil authority is made the ground, or the principle, always to be observed the weekly rest-day, the question comes to be a religious one. It is taken out of the realm of conscience, and of spiritual relations, and put on an equality with things human and temporary. This brings ruin, and nothing good can be built through by any sort of indirection, or by compromise.

Men inevitably cease to keep the Godward side of the question in sight, when "the law of the land" is presented as the main point of contact. The ultimate appeal is not to Caesar, but to conscience, not to authority. Here is the fatal weakness of "modern Sabbath Reform." History sustains these conclusions with one voice. No weekly rest-day has ever been religiously or sacrely kept under the authority of the civil law alone. On the contrary, the religious element is always destroyed by the supposed protection of civil law. When conscience, springing from the recognition of the divine element is wanting, nothing higher than holiness can be reached. The weekly rest-day has now a sacredness and a power to uplift and bless whenever divine authority and the sanctity which follows therefrom are separated from it.

PROPHETIC ELEMENTS OF THE QUESTION.

Another of the higher elements which enter into the weekly rest-day must be noticed here. The Sabbath is the prophecy of everlasting and perfected rest in the life to come. Heavenly life is the second stage in the existence of redeemed men. Secure in the consciousness of immortality, religion is always looking forward to a better time beyond. Visions of this eternal Sabbath are awakens, undoubtedly by sorrow and filled with delightful scenes, are a part of universal religion. These are not baseless dreams. They are the most real of realities.

Spiritual vision sees in them part while awaiting the hour of their fuller revelation. Earthly Sabbaths are the type and the promise of eternal rest. They are pulses throbs from God's heart of love, which speed along the arteries of our immortality, assuring us of the rest which remaineth for God's children close beyond the veil that but thinly intervenes between the living soul and the fair city of eternal light and joy.

Hence it is that the Sabbath is not sacred because its observance is commanded. Its observance is commanded because it is intrinsically sacred. It was not created at Sinai, but Sinai was made glorious by the presence of him from whom time and eternity proceed, and who there reannounced this representative of himself and of his continued presence among men. A fountain of religion opened to satisfy man's spiritual nature, it is far more than a "memorial of creation." It is God's accredited ambassador at every point. To the author who says to me, "God is your Father, your Preserver, your Spiritual Head, the Bearer of your burdens, the Healer of your sorrows; living in him your salvation is secured and your joy co-eternal with your immortality.

SOME CONCLUSIONS.

Before passing to consider a still broader and possible result than men have yet considered it may be well to repeat the conclusions already reached.

(a) Duration, eternity, is the attribute of God. Time is an element of duration. Always to be observed the weekly rest-day, the question comes to be a religious one. It is taken out of the realm of conscience, and of spiritual relations, and put on an equality with things human and temporary. This brings ruin, and nothing good can be built through by any sort of indirection, or by compromise.

(b) The week, created and bounded by the Sabbath, is a universal, perduring, divine cycle of days established by divine command, divine example and human needs, all springing from man's relation to God, to time and to eternity. Christ's precepts and example repeated and intensified God's command and example, while his sacrifice manifestly established his divine and eternal Sabbath.

(c) The weekly rest-day cannot serve the ends for which it was created on any other than a religious basis. It is sustained by divine command, divine example and human needs, all springing from man's relation to God, to time and to eternity. Christ's precepts and example repeated and intensified God's command and example, while his sacrifice manifestly established his divine and eternal Sabbath.

(d) Our restless, overworked age cries out with deep and religious longings for the blessings of the divinely ordained religious rest-day. All nations and all individuals need these blessings to lead them heavenward and to lift them into spiritual childhood. God's communion with the Father and Redeemer of all.

(e) Reliance upon lower considerations and earth-born motives increases existing evils, prevents religious development, obscures the Godward aim and brings about religious reform. The closing decade of the nineteenth century has fully entered a world-wide transition in religious thought, and hence of the Sabbath question. It is too early to say in detail what the final re-adjustment will bring.

As men rise to this higher, this true concept of time, of the week and of the Sabbath, and come to observe it—not as a form, a ceremony, a something to be done, but in recognition of their existence with and within the Divine One—it is too late to think of religious Sabbathism as a principle of religious rest-day. It is not too early to think of Sabbaths as type of eternal Sabbath.

(f) The Sabbath is the prophecy of an eternal Sabbath. It is an integral part of the relation which God's immortal children sustain to him within time and throughout eternity. It began to be when these fundamental relations began, and while its earthly side coexists with earthly life, the divine side can never cease. In a word, the Sabbath is a fundamental factor in the religious universe. It is God's universal representative in human life and history. It is the source of countless blessings to earth's weary multitudes and the foreshadowing of eternal and perfected rest. It stands next to Christ, the boon of boons, the gifts of gifts, matchless in blessings, to be revered as we revere God, and to be preserved by that loyal obedience which changes Sinia's "Thou shalt not" to the redeemed soul's "I must.

The "morning star" sang at its birth and the "sons of God" answered with gled hallelujahs. That chorus yet welcomes each soul, redeemed through divine love, as it passes from earth's weariness to heaven's rest, to the true Nirvana," the everlasting Sabbath in which the world's greater Parliament of Religions is yet to convene, to go no more out forever and ever.

CORRESPONDENCE.

SEVENTH-DAY BAPTIST EXHIBIT.

I wonder if our people appreciate the grand opportunities that are given them in this exhibit. There is evidently an earnest spirit of inquiry among the visitors and thinkers. So many questions are asked, and the enthusiasm manifested in all spiritual uplifting is very encouraging for the future. We gave out over three thousand of our souvenirs. They are very fine, I wish I could just give you a picture of the intelligent faces that we pasted crowds. I wish that I could give you the many pleasant words spoken and written of the people and exhibit. "May God bless your good work!" "An oasis in the desert!" "I enjoy this booth very much." "This is real!" "This is quite interesting!" "I can see the mother of eight children, and mean to train them for God." "Might is right." "Fear not, little flock." "A consistent people." "May God be with you and yours!" "I know these people; I have read the Outlook, and that Lewis is one of the smartest religious papers in America. I tell you I took your part down there in Tennessee." How many, as they step back and look at our sign,—"Open on Sunday; closed on Sabbath!"—"Well! I declare! What does that mean?" Many questions follow. Another says, "What can you name my next literature? I want to know more about this people." And these, with many other things, are said.

Great credit is due to our Chicago friends for their uniring efforts to make a success of this work, and especially to Bro. Ordway and the young men who willingly gave up their time and money and thought. I hope that all of our people will feel like Bro. Stillman, of Almond, who says, "How is this paid for? It is good. I want to do my share," handing out 25 cents. A lady, seeing this, gave ten. If all felt as she did, this venture might have been done out of debt long ago.

Mrs. A. A. Allen.

Chicago, Oct. 13, 1893.
MISSIONS.

EVANGELISTIC WORK.

Every lover of Christ and the souls of men must have been delighted with the evangelistic spirit and earnestness manifested at our late Conference. We trust it was not left at the Conference, but has been taken home by everybody, that it has been growing ever since, and will result in earnest plans for pushing evangelistic work this autumn and the coming winter. We hope every pastor, every missionary, every evangelist and every lay worker is arranging for an evangelistic campaign in his church, field, neighborhood and in the regions beyond. We must not, as a people, let down in the least the evangelistic ideas and spirit. In it is our growth spiritually, our extension as a people and the success of Sabbath Reform. Let the pastors who have evangelistic power go to work to bring their churches up to higher spiritual activity and experience, and gather in the unsaved. Those who feel they have no gift in that direction call on their aid some evangelist or evangelistic pastor and carry on the good work. If they cannot get quarters to help, organize some in-consecrated young people at hand who can sing, and put them at work. Use home talent. Increase lay workers. Get every Christian man and woman to do personal work for Christ. It seems to me that God is opening the way for a great harvest of souls. He is checking worldly and greed. Thousands upon thousands are out of work and will be. Severe trials and troubles must come. Is it not the time to draw men to seek the Bread of life, the heavenly riches, the peace and rest the gospel of Christ can give, and the assurance and securities of grace? It is the time to pray and pray for a great gathering of souls now.

FIFTY-FIRST ANNUAL REPORT

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

(Continued.)

North-Western Association.

The Rev. O. U. Whitford, Milton, Wis., General Missionary.

Mr. Whitford reports a full year's work, having preached and labored in the States of Wisconsin, Minnesota, Iowa, South Dakota, Nebraska, Illinois, Kansas, Colorado and California.

One hundred and twenty-one sermons and addresses; congregations from 15 to 300; 51 prayer-meetings; 282 visits; 2,600 pages of tracts and 30 papers distributed, and the organization of one Bible-school.

He writes:

"In my annual report I have nothing particularly to give more than I have in my quarterly report. The year has been spent fully in earnest and faithful work. Wish it had been more fruitful in immediate results, but we cannot tell when the seed brought out will be. There are three things I would emphasize from my year's experience and observation:

1. That we are in the right line in evangelistic work and methods of such work. We should push it as a people as much as we possibly can. On that work is based our best Sabbath Reform work, and we should expect good results.

2. We should do and advance our evangelistic work largely where we have some foothold, either in churches or families. Of course there are opportunities for such work where we have no representation; that we should also improve.

3. We should, as fast as men and means will allow, establish State, district and general missionaries, not for temporary but permanent work. We must hold, encourage and strengthen our own missionaries. We need to do interests of converts as well as make converts. A State, district or general missionary can build up our causes in the State, district or general field in ways the evangelistic-worker cannot, and it is doing just as important, if not more important, work.

"In regard to our interests in California, would say that our people there are badly scattered. That is largely a detriment to themselves religious wise and for the privileges of worship together. They need bringing together and unifying. They are very anxious that we have a good missionary, the right man for the right place, settled in the State. Some of them pledge liberally for it. One person pledges $50 a year, and probably $300 a year can now be raised for the field for that object. We believe that a State missionary located, say near Los Angeles, earnest, strong and faithful, would not only strengthen but enlarge our interests in California. Again, in Southern California, where they have one of the best climates in the world, where money can be made in fruit raising, and even in general farming, and where one can have almost a perpetual summer, is grand place for our people to settle together instead of scattering and being lost through Sunday-keeping environments and influences.

Why not go to California in that way and try it?"


Mr. Todd reports 42 weeks of labor with the churches of Berlin, Coloma and Marquette, and at Dakota, Deerfield and Kingston; 35 sermons and addresses; congregations of about 25; 84 prayer-meetings; 165 visits; one addition by baptism; 28 Seventh-day Baptist families; 44 resident church members, and one Bible-school. He writes:

"The work and interest on this field remains in just about the same condition and interest as heretofore reported; but in very few cases. With very few exceptions our people are firm in the faith and obedience to the commandments of God. The Semi-annual Meeting, held with the Coloma Church, was very well attended, and was the means of greatly strengthening and encouraging the brethren and sisters. The presence and preaching of Brethren O. U. Whitford and G. W. Hilla were very helpful. Their preaching was of a high order, for it certainly was gospel-wise. God be praised for such brethren.

"I have just returned from the meeting of the North-Western Association at Ferris. It was attended with the presence and power of the Holy Spirit, and was to me a source of spiritual refreshing and helpfulness. It was good and encouraging to feel heart beating to heart and to give the greeting hand shake to the old time friends from the East, as well as to join in hearty greeting with the beloved ones of the West. God be praised for them all. I shall go on with my work here with more courage and renewed strength because of these tokens of love and charity manifestly present in the church today."


As the appropriation to aid the New Auburn Church began Jan. 1, 1883, Mr. Crofoot reports only six months' labor; 25 sermons and sermons; average congregations of 34; 29 prayer-meetings; 56 visits; 280 pages of tracts and 50 papers distributed; 15 families; 40 resident church members; and one Bible-school.

He writes:

"The biggest interest here is quite good on the part of the church, and especially so among the young people. One young lady has offered herself for baptism and church membership. Others we are hoping and praying will very soon be fully persuaded to follow their Lord. Eight of our members have letters to join the church at Boulder, Colo., to whom started for Boulder this morning. We trust our loss will be their gain. The last Sabbath of the quarter I spent with our Swedish brethren at Athens, Isanti Co. I found a church of twelve members, six men and six women, who intend to be loyal Seventh-day Baptists.

I was sorry to learn that a number of the young people had left the Sabbath, and I fear that the majority of them will be lost to us as a denomination unless they are saved very soon. I did not see their pastor, Bro. Carlson, as he lives about fifteen miles away."

NEW YORK CITY.

Our services begin with a hopeful and pleasant outlook. We are glad to have with us so many young people who are to spend the winter in New York.

Dr. Swinney will hold a missionary (foreign) conference the first Sabbath in November, preceding the phases of her work, and answering questions which the friends may ask concerning her work. There are a few individuals who still have some articles they wish to send to China; if such articles are sent immediately to our house, 80 Barrow St., they can be forwarded in Dr. Swinney's box,which will be sent in about two weeks. This requires no extra cost. If you desire to avail yourself of the present opportunity, so please attend.

We are glad to say some sweet things about our "New Miraph" work. The sweetest thing was the thirteen gallons of maple syrup shipped to China, for which we received from Dr. Mac Crannell, our treasurer, N. Y., for the Christian Endeavor Society. They were interested in our work, but said, "Money is scarce, we cannot do much." Some one suggested that they have a donation of syrup from different parties and ship that; results: thirteen gallons of maple syrup, which we are selling at $1.25 per gallon. We have also had donations of apples and potatoes. The sailors enjoyed the apples.

The work was never so prosperous as now. Many people are becoming interested in helping us. We have an opportunity to hand over the mission to one of the wealthiest churches in this city. If our people feel that they cannot support this work which may be the only thing left for us to do. We do not feel able to carry it much longer ourselves. If all who contributed last year would continue their contributions we could very easily continue the work under the present arrangements. We shall leave it to you. Most of our contributions come in small sums, which suite us best, as it shows that many are interested. I have no doubt that should interested parties re-cancel the societies, most of the friends contributing last year would renew. We feel sure that the friends of the work and church will consider the matter prayerfully. Should any one feel it a privilege to take any of the names of those who were contributors for last year. Last Sunday four young men who have been attending our mission at 107 W. 42nd Street and Central Avenue Presbyterian Church. These young men were from her Majesty's ship, the "Blake."

J. G. B.
But with all this economy in the employment of our educational means and agencies we have actually experienced in our denomination a great and incessant waste of excellent materials and useful force. We are anxious that this fact should make a due impression on your minds, and that the reception at this time of other important truths by you shall not effect this impression. Witness the large number of your converts in our most advanced works, vigorous bodies, good-sized brains and serious faces, who do not seek any intellectual training in our schools. If they were in attendance they would crowd our classes to the utmost. It certainly is not the need of funds which prevents many of them from coming. As a rule, they are not sufficiently encouraged at home, even when some of them have an earnest desire to obtain an education; others of them have never been inspired with any love for learning, or apprehend the importance or value; and the rest evidently have not the ambition and the energy which should underlie such an inspiration or such an apprehension. With an adequate discipline of their minds and a living consecration of their hearts to our most advanced works, an inestimable amount of good they might accomplish for our churches and the world! How many rough pieces of granite remain thus unhealed and unpolished; and how many uncut and priceless diamonds are thus thrown away!

Another source of incalculable loss to us is found in the partial and incomplete development of the mental powers of so many of our youth who are satisfied or stop after pursuing only brief courses of study, such as belong to a high school, an academy, or a business college. Such courses, they think, sufficiently fit them for the ordinary pursuits of life. Often they are hurried to settle down to some trade, occupation, or fixed position, and judge that they cannot afford the time and effort to make a fuller preparation. They enter the contest of life without counting the cost. With quarter or half ground sycophants, they attempt to mow the wide, clean swaths of grace in competition with others whose tools are sharp edged. Some are dissuaded from the hard toil to acquire the wherewithal to finish the studies of a college or a professional school; or are tempted to accept, while engaged in their studies, some lucrative or flattering situation, and thus abandon all expectation or purpose of completing an adequate preparation for the active duties of life. Literally, they put their hands to the plow and then look back. They do not venture to finish the fawor in the richest soil before them. Our young men and women, who thus falter and fail in their school education out-number three to one those who go through the college or a professional course. Every thorough-going teacher in our schools, one fully alive to the best advancement of our cause, and desiring of seeing every person under his instruction made a success of life, is saddened and cast down in heart over such cases which he must constantly witness. Frequently the blame, we might say the sin, is not confined wholly to these youth; it is also found at some places for those who induce them to give up the race and seek some nearer and more accessible goal. Persons, in some instances, they allow weariness to overtake them in the rugged way of ascent, and cause all their energy to collapse. They might in the end, have personally been more contented if they had persevered out on the course.

The old advice, "Drink deep, or taste not the Pierian Spring," doubtless applies to their case in this respect. Their regrets, when unsatiated, that they did not round out their acquirements in the superior work, such as has been felt by thousands of others in middle life or old age, will always remain to annoy and hamper them in their subsequent efforts.

The idea should be impressed upon the minds of such of these youth as have been described and also upon the minds of their parents and other advisers, that by not completing the regular college studies, they lessen vastly their chances for engaging successfully in the higher and more useful occupations of the world, and do not improve their chances materially for working with advantage in the ordinary ones, which they are compelled to fill. Four years ago, as shown in our Annual Report from the most reliable statistics, that a college graduate has six options of employment and opportunities to reach the best positions in business, the government and the church in our country, when the non-college man has only one. Recently an estimate has been made from entirely different source and subject, and the conclusion was drawn, which tallies most closely with the statement just made, that "the college man starts with two hundred and fifty times as good a chance as the man without it." Truly, it is said in this connection, that the latter has as many as "make the best of" all the cold against him, a needless weight to be imposed in this day.

Besides this fact, he, a non-college graduate, has, as usual thing, to strive until he is forty-five years of age to reach a position and success in his life-work, while a graduate attains the same at thirty-five, a saving of him to ten years in the best period of his life. Surely the four years spent in studies above those of the high school or the academy, namely, those taught in a well-conducted college, is not an improved time of the expenditure of money which can be made by parents for their children, or by those prospered in the goods of this world who wish to help substantially our youth in attaining the place of honor and usefulness? We can count upon these advantages accruing to the well-educated youth. It is the work of a college training, and of professional training as well, to increase greatly a person's ability to think. With this ability comes the vastly improved opportunities to use all the other powers of the body and mind in successful endeavor, and to impose one's self upon the convictions and feelings of other men and guide them in chosen ways.

4. Our people are evidently pleased with the policy adopted by our schools of maintaining a high grade of intellectual attainments for their students. Thoroughness in the instruction has been a distinctive feature. No short cuts in the courses of study have been approved. The substantial, the practical, the curriculum of the best patronized colleges, has been our aim, and hence, has been provided, bringing into action and development all the faculties of the student's mind. Educated to be solely a specialist dwarfs and incapacitates one for the very best exertions in his own line of work. We are not trained for lifetime lines of work which pre-eminetly fit a man to have an all-round view of a subject, the grasping and combining together all its essential characteristics, gives him a mastership in handling that subject. He need not therein be subordinate to another man. In fact, he can become a master of any line of work if he desires such a mastery. Hence it is best to be done under the circumstances, and has the ability to bring such to pass. He can act as a thinker for others, and they will gladly accept his suggestions. He has an assurance of certainty in his own mind, and is satisfied which carries immense weight with his associates, besides giving him great satisfaction. The pitiable error in the thinking of men is that they see only a part, and oftentimes only an insignificant part, of a vital question. He who foresees the end from the beginning, any movement is the sovereign leader. It is the design of a college education to develop the power of full and unprejudiced reasoning, and to reject promptly and utterly all segments and tangents of a judgment as subsidiary, or false in complete circle. In this direction our schools, it must be admitted, have not been wanting.

Gradually we reached that stage in our efforts to provide a college education, and also in some departments above it, wherein our youth should marry and train for life in our institutions. President Kenyon used to remark, "The teachers who have under their instruction a boy or a girl in the last years of his or her school life, secure for themselves very largely the permanent influence of these youth in their after days; and farther than this, they fix materially the purposes and plans of these youth for the rest of life." This fact has been clearly understood by our educational leaders, and in a great measure by heads of our families, and even by some among our young men. Doubtless, we shall continue to enlarge and increase our means of instruction, to keep pace with the schools of the same grade conducted by other people in this country, and thus satisfy the reasonable demands made upon us to attract and hold our youth in our own for places during their years of preparation to meet the graver responsibilities of life.
in conducting an argument are necessarily brought into use. Let no one be over confident or deceived. If we shall triumph in the end under God we must wield in the fight a sword with a double edge. The British Whigs, whose ball invariably hits the target in the center. Our schools see this need; our thinkers urge it persistently; our young people must consent to be carefully and completely equipped before they take part in the fray. No otheragitators of a fundamental truth, no other reformers within the Christian church, require such breadth of culture and such penetrating intellects as do our sons and daughters in conducting the future this Sabbath controversy, which is to be the people, and which exigencies of the age are forcing upon the attention of men. To acquire this masterful training our students must be exercised into the habits of constant accuracy in their recitations, must traverse the complete round of the regular courses of study in our institutions, and must learn to give an impartial and dispassionate treatment to all subjects of an exciting nature coming before them for discussion.

(To be Continued.)

HISTORICAL & BIOGRAPHICAL.

THE GROWTH OF OUR CHURCHES IN AMERICA. (Continued.)

During the period of forty years subsequent to 1770, this country was in a most disturbed condition. In that time occurred the French and Indian War, the Revolutionary Struggle, and the animated controversies afterwards upon the formation of the present constitutional union of the States. Then our churches made but little progress in the ranks of the military operations. Newport was greatly devasted by the occupancy of the British army and never fully recovered from its losses. This badly affected our church there, some of whose members, being driven away, never returned, but made their homes elsewhere. Our people near Philadelphia were in a perfect state of alarm. A considerable number of Piscataway people on the very route which both the American and the British soldiers often pursued in traveling between New York and Philadelphia, and sustained some lasting injuries to their property and in their spiritual welfare.

Beside the members of all our churches were most deeply interested in the heroic efforts of the country to achieve independence. Clarke, our first denominational historian, states that he never learned of a single Sabbatarian in the land who espoused the cause of the King of Great Britain in the contest. The learned minister of the German Seventh-day Baptists first translated for Congress the Declaration of Independence into the principal languages of Europe immediately after the adoption of that immortal paper. In their buildings at Ephrata, these people tended to the sick and nursed the wounded officers and soldiers after the disastrous battle of Brandywine. At Upper Providence, in a family where the mother was a devoted

Sabbath-keeper, was raised to manhood and sent into the army, that unique general, Mad Anthony Wayne, who induced many of the comrades of his youth to fight with him for the first twenty and Rhode Island, Gov. Samuel Ward, a most consistent Seventh-day Baptist, after placing that colony, as its Chief Executive, in a formost position of resistance to the oppression of England under the famous Stamp Act, served until his untimely death as a delegate in the First and Second Continental Congresses, and won imperious honors for himself as chairman of their committee of the whole, as suggesting some of their most important measures, and as sustaining vigorously all their measures. He aided many young men of his State, and more than any, the distinguished general, Nathaniel Greene, to devote their services to the attainment of national independence.

From the start, our denomination has exhibited an active colonizing spirit in this country. This is eminently true of the Rhode Island branch. Up to at least fifty years ago it had secured its main growth and made known its distinctive principles to the world more in this way than by any other means. Soon after the Newport Church was formed, families from it emigrated to the south-western portion of the colony and into the adjacent region of Connecticut near New London. They took up unoccupied lands for agricultural purposes—their own island of Newport not furnishing sufficient area for this work. In their new south-west in the Rhode Island which, when reached, by the first quarter of the present century, a membership of nearly nine hundred, reported to be the largest evangelical body at the time in the United States. In this region, and in Connecticut near by, are now existing nine of our churches.

A colony was sent out from this region into Central Eastern New Jersey, where it remained a few years, and then moved into West Virginia, and subsequently branches from it into Ohio and Iowa. In all these localities, as a result of this enterprise, thirteen churches of our order were now organized. The movement from Rhode Island and Connecticut was directed into Eastern New York, and a community established in a valley belonging to the most western spur of the Green Mountains; still others into Central and Western New York and Northern Pennsylvania, as centers of their principal plateaus; and, finally, another from some of these localities into Northern New York, where the land is more level and easily tilled. In these places are extant, of the churches constituted since the Revolution, thirty-one in number, some of them our largest ones. Thence the movement has been more westerly, and has been joined, as already shown, by those from New Jersey and West Virginia, until flourishing societies, at least thirty-four in number, have been formed in Ohio, Illinois, Wisconsin, Minnesota, Iowa, Missouri, Kansas, Nebraska, South Dakota, and elsewhere. A few churches recently arisen in the Southern States, not included in the foregoing lists, have started largely from independent sources.

It is interesting to note that the family names of many of the Sabbath-keepers in these three original centers of our denomination, have been preserved in the membership of our present churches of the eighty-three brethren and sisters who belonged to the Newport Church in the first thirty-one years of its history, at least fifty-six have descendants bearing their names in various parts of our Zion. The same may be said of sixty-four of the seventy-five members of the Piscataway Church in its first seventeen years. Fully one-half the names registered in the small churches near Philadelphia, with a few in the first twenty-five of their existence, are now known among the people who observe the Sabbath in America. This fact is true in a much greater degree in respect to the converts to our faith who united with these original churches and their immediate outgrowth in the next fifty agitations of their existence, are now clearly broken among them. We have merged our churches, united in the faith and practice of our denomination, and are now a large and prosperous body.

Two centuries ago, wanting three years, our churches instituted the General Meeting, afterwards converted into the present General Conference. It was first held in Rhode Island, then in New Jersey, then in the State of New York, being convened yearly at different places in these States. On the formation of churches farther in the West, it has been located by turns in West Virginia, Illinois, Wisconsin, and Kansas. By this arrangement a large proportion of all our membership have had the opportunity of four or five years and more of the sessions of this body. In connection with it are held the anniversaries of our general benevolent societies, which have in charge the principal interests of the denomination. These occasions bring together always the leaders of our churches, some of the widely scattered people in close fellowship and vital Christian unity, and suggest the inauguration or further advancement of schemes and operations affecting all our churches in their efforts to strengthen themselves and to establish their cause in the world.

Comparatively late in our history, Associations of churches—now six in number—were organized, each taking some region of the country as its basis and holding its sessions annually. These attend now to the management of the local affairs and the spiritual edification of our churches and sisters. Our homes are now eight or ten Semi-annual and Quarterly Meetings, each embracing fewer churches and conducted more informally in its proceedings.

The General Conference and the Associations have been instrumental in the formation and continued activity of our general denominational boards. The Christian and missionary cause is in charge of a board, located in Rhode Island, where our first churches were started. Our tract and publishing interests, and Memorial funds are cared for by boards composed largely of brethren who are members of our churches and sisters. Our homes are now in New Jersey, the heart of the region of our origin in America. From one of our churches in Central New York, within twenty-five years after its organization, proceeded an effort which led a great body of the Second Adventists in this country to accept and advocate more vigorously the true Sabbath. Our educational and Sabbath-school enterprises, as well as our university, are in the hands of boards at Alfred Centre, N. Y., in the midst of the settlements made in the first quarter of this century. Our church houses, institutions and other denominational enterprises are in charge of boards formed from our Eastern churches. Our Woman's Benevolent and Young People's Boards, and one of our colleges, are in operation at Milton, N. H., where our people first obtained a foothold by colonization west of the Great Lakes fifty-five years ago. Finally, the work of learning has been opened at Salem, W. Va., where the standard of the Sabbath was planted
in a dense wilderness over a hundred years since.

It is not within the scope of this paper to consider the progress of any of these organizations, as this will be presented in other addresses at this Congress. It may be said, as passing remarks, that our churches began, with the very first mention of the gospel among the heathen, to snatch theneglected Sabbath into "regions beyond." This missionary spirit has always animated them. Next were introduced, about seventy years ago, the first plans for printing and distributing literature upon our doctrines and tenets, so that it may be read, not only by our people, but by strangers to us. Not until the forces of our churches had been largely expended in colonization and the establishment of new societies, did our people give attention to the founding of schools and colleges of their own. Within twenty years after this purpose was formed no other religious body in this country had, in proportion to its membership, opened as many and efficient schools—eighteen in number—from which three now remain as colleges. In these months past we have exerted a most vivifying and molding power in promoting the growth of our denomination.

It would be a pleasure to note the lives and labors of our principal ministers in each generation, since Horses first preached at Newport, New Hampshire, Frederick, and Piscataway. In each score of years we will find valiant and eloquent defenders of the truth so precious to our people, leaders so liberal and trusted by them. These servants of Christ have added immemorially in the upbuilding and inspiration of all our communities. We may console ourselves for the loss of our ships of hope and opportunity, if their burning furnished new beacon lights to save others.

With this purpose I recall a serious mistake of my father. When I was about sixteen he placed me in the constant companionship of a hired man with much personal magnetism, thus getting a hold upon me, yet whose mind was found wanting in all the attributes of charity and love. For a few years and week after week he told me the vilest stories the mind ever conceived, and kept a stream of profanity ever flowing. At first my whole soul revolted, but there was often so much humor in the stories that I was obliged to listen in ignorance, as I thought. When I left this house for the first time it was over my mind had become so filled with foul images that I have had an endless struggle to obliterate them, with a feeling that my whole life has been harmed, impoverished by that summer's influence.

My father made another mistake. He never explained to me my physical organization, its laws and dangers, leaving chance or the devil to teach me what I must learn, wisely or foolishly. If he had done as he should, he would have guarded me in large measure against his first mistake.

A WORD TO FATHERS AND MOTHERS.

Mr. Editor:—We can all sing, "The mistakes of my life are many." Many of us, perhaps, all realize that the mistakes of others have harmed us and predisposed us to failure. It is useless to look backward at our mistakes save as we intend to make schoolmasters for ourselves and others. We may console ourselves for the loss of our ships of hope and opportunity, if their burning furnished beacon lights to save others.

With this purpose I recall a serious mistake of my father. When I was about sixteen he placed me in the constant companionship of a hired man with much personal magnetism, thus getting a hold upon me, yet whose mind was found wanting in all the attributes of charity and love. For a few years and week after week he told me the vilest stories the mind ever conceived, and kept a stream of profanity ever flowing. At first my whole soul revolted, but there was often so much humor in the stories that I was obliged to listen in ignorance, as I thought. When I left this house for the first time it was over my mind had become so filled with foul images that I have had an endless struggle to obliterate them, with a feeling that my whole life has been harmed, impoverished by that summer's influence.

My father made another mistake. He never explained to me my physical organization, its laws and dangers, leaving chance or the devil to teach me what I must learn, wisely or foolishly. If he had done as he should, he would have guarded me in large measure against his first mistake.
These cases I have mentioned are types, not isolated cases.

Why should fathers and mothers act thus?

What right have they to make one of the most marvelous, most miraculous things in all God’s world, unite, unclean? What right have they, by their shame-facedness, to destroy all confidence between their children and themselves on so important a subject and let the devil pervert one of God’s laws?

"What God hath cleansed, call not thou unclean." Fathers and mothers! do you realize that your most priceless possessions are your children, that they are all of you have are immortal, eternal?

If you neglect the complete culture of your children, teach them to fame, social standing, do you not see that you prefer the fleeting, the transient, for the eternal?

The reason the devil succeeds with children, with all, so often, is that he recognizes the child’s, youth’s, character, into his own likeness. We then might otherwise have done.

Yield we know ourselves, and knows just what means control it in

It can never be right to destroy all children, must also recognize their nature—not child’s, youth’s, but a life facedness, "to destroy all isolated

This is a question that gives the young Christian a great deal of trouble when he begins to encounter the trials by the way. When he comes to Christ and experiences the joy of sins forgiven, and his soul is filled to overflowing with the divine love, he looks forward to

The reason the devil succeeds with children is astonishing and lamentable how many people, even of regular lives and apparently with much to enjoy in this world, are afflicted with a morbid suicidal tendency. Here comes the case of a clergyman in Lancaster, Pa., the Rev. Henry S. Hoffman, who cut his throat a day or two since we wrote. He is a comparatively early age of thirty-nine. He leaves a widow and three children. He said some years ago that the greatest gift that God had ever given him was to resist the suicidal tendency, and his manful resistance did not very long hold out. There is a class of children that, if they had a life to destroy. It is per se, an evidence of moral depravity; but the fact remains that people of the purest life fall victims not infrequently to the terrible impulse. We must assume then that the suicidal tendency is in many cases a disease—superseded, it may be, by crushing business anxieties, morbidness over past or present; religious, pecuniary, domestic trouble, or some other of those peculiarly acute mental ailments which rob the victim of the power of resistance. It has been said that an Englishman’s favorite month for suicide is November, and there may be something in that. We may have the comparison of no evil may befall us. No

I believe that the work which has been done by the Christian religion for the outreach and outlying populations of the globe, will stand in the last day higher and more sovereign than any or every other period of the work of the Christian religion on earth."—Henry Ward Beecher.

An old peasant in North-west India learned by heart the first chapter of St. John’s gospel. After his harvest was over he would go out year after year into the villages around and repeat what he had learned. Our story has brought some four hundred of his countrymen to embrace Christianity and receive baptism.

In New York there are over three thousand physicians to take care of the sick among a million and a half of people. At the present time there are about three hundred medical missionaries in the foreign field laboring among one thousand millions, or one to about three millions.
YOUNG PEOPLE'S WORK.

All of the papers and reports which were read at the young people's hour of the General Conference have not yet been published in the Recorder. This is not the fault of the Corresponding Editor.

A son of a Seventh-day Baptist minister came running into the house one day, saying, "Mamma, mamma, Freddie Adams swears." "Why, mamma, his breath smells so bad. What did Freddie say?" "I didn't hear him say anything." "Then what makes you think he swears?" "Why, mamma, his breath smells so bad."

The students of a medical department in a large University in Scotland hold meetings every Sunday in all the wards of the hospitals in the city. They have a method of vacation work also, which is very similar to the methods of the Student Evangelists of our own denomination. In Scotland it is called "Vacation Mission."

NOTE.

There is a certain class of people, especially in our schools and universities, who are battling with the "intellectual problem" in the matter of their Christianity. It is a class that needs a great deal of sympathy, and as a rule receives little, or no sympathy. The church gives such people no quarter, and friends are harsh and unsympathetic. So they battle in secret by themselves and "tread the wine-press alone." It is however a splendid experience. It is like the weary monotonous playing of scales on the piano for months and even for years, but which at last gives power and ability to do great things. Christ never rebuked breadth but ever was chiding the narrow views of the religious sects of His time.

There are three stages in the development of a Christian life: 1. Position, or credulity. 2. Opposition, or skepticism; and 3. Composition, or faith. Credulity is not faith.

In passing through this experience do three things. 1. Abandon the unsolvable problems. Men have been studying for centuries over some 2000 of religion which are still unsolved. 2. Read books—books of authority—books on both or all sides of questions. 3. Don't spend time over some specific problem which has no practical value; for if you should chance after long research to settle it, some other problem as impractical as the first will rise up to torment you and you will never be through with your labor.

We live in a real world, not a think world. The world wants light, but it wants heat more. Knowledge passeth away, but virtue, love, sympathy, charity, remain forever. If a man keeps up his religious life, he can without danger give rein to his intellect.

Stone grows by aggregations, plants and animals by assimilation. Stone grows from things stuck on the outside, life grows from within. The infallible difference between a stone and a plant is the kind of food each uses. The plant is nourished by live food, the animal by live food. The difference between the Christian and the man of the world arises from the kind of food which satisfies the hunger of each.

A man who becomes a Christian in order to get the whip-hand of his temptations will fail in his attempt. Religion does not come out of the Bible, but the Bible comes out of religion. The Bible is the precipitate of the religious mind.

A NEW COURSE OF STUDY FOR YOUNG PEOPLE'S SOCIETIES.

The American Institute of Sacred Literature announces its usual correspondence courses for the year in the Hebrew, the New Testament Greek and the English Bible. This department of the Institute work goes steadily on from year to year, graduating a goodly number annually and enrolling about the same. The work is of such a thorough, scholarly character that it cannot increase faster than the desire of the people to devote a earnest mental effort to the study of the Bible.

Many plans for widening the field of the Institute work will be discussed at the annual meeting of the board of directors, to be held in New York City, October 21st. It is certain that much attention will be given to a plan of Bible study for the numerous organisations for Christian work, notably the Young People's Societies.

Two great advantages of this plan are that the time required is but fifteen minutes a day, and that the cost is but fifty cents a year. Further, the course embraces four years' work, covering in that time the entire Bible under four great subjects, viz.: the Life of Christ, the Founding of the Christian Church, Old Testament History and Prophecy, and Old Testament Legislation and Poetry. No books are required save the Revised Version of the Bible and a small Bible dictionary, everywhere available. The work may be done by individuals or in clubs. No leader is required, as the Institute supplies all directions for work, question sheets, etc., and reports are made directly to the head-quarters of the Institute. A specimen of the first month's work may be obtained by addressing the office of the Institute, Hyde Park, Chicago, Ill., William B. Harper, principal.

OUR MIRROR.

PRESIDENT'S LETTER.

Not long ago I received a letter from one of our ministers, who is a missionary pastor in a growing city of the far West. There are quite a few of our people there, and a place of worship is very much needed. They have a place for holding Evangelical services, but are not sure of it at any other time; this precludes mission work in the way of night or noon-day meetings. We are very much interested in this kind of an enterprise and would be glad to help. When I say this, I think I voice the sentiments of our young people who have been pledged to the Board for a certain amount of funds to assist in Evangelical work, perhaps there are those who can give to this fund for church building. We have a fund of this kind, and if money for this purpose should be sent to any of our Treasurers it will be greatly appreciated.

I like the way of getting a congregation before building the church. We now have some such churches which we would be glad to have moved. We have heard of cutting up artesian wells and selling them for post-holes, but it is very risky doing that. We have large buildings, and may make sad monuments when abandoned. We have some of them, but they are usually in farming communities where people have moved to the village or larger churches.

This place of which I speak is Boulder, Colo., and we have no doubt has come to stay, and while people have not gone there to get rich quickly it is doubtless a good and healthful country, and the people are workers. The General Secretary is going to look after this matter so as he can, but we must furnish the means and do definite work along these lines or he will be powerless to help Boulder, or other fields in a tangible way. We as young people must do more and give more in the year to come than we have in the past.

E. B. SAUNDERS.

—The Junior Society organized at Paines, in January, with eight members, now consists of twenty-one little folks, from five to fourteen years of age, all seeming to take a deeper interest in their meetings than during the hot, restless weather last summer. They are now making colorful scrap-books to be used next Christmas.

—One of the Associational Secretaries reports preparation for aggressive work along missionary lines. A part of the plan will be personal visiting of each society in the Association. Such work as this if carried out among all our associations would mean a great advancement in the young people's work for the coming year.

—Paul wrote to the Roman Christians: "I thank my God through Jesus Christ for you all that your faith is spoken of throughout the whole world." We should be glad if each of our societies would let their faith and their works be so thoroughly known that we could think of them with confidence and gratitude.

We can think of no better way of gathering this knowledge than by urging you to write through the "Mirror" to us all, that we may be strengthened and encouraged to go forward by realizing that we are all working together for our Master.

STOP AND THINK.

Does my life please God? Am I studying my Bible daily? Am I enjoying my Christian life? Is there anyone I cannot forgive? Have I ever won a soul to Christ? Am I trying to bring my friends to Christ? Does my life look to those who are not Christians? How much time do I spend in prayer? Have I ever had a direct answer to prayer? Is there anything I cannot give up for Christ? How many things do I put before my religious duties? Just where am I making the greatest mistake? Have I ever tried giving one tenth of my income to the Lord? Is the world being made better or worse for my living in it? Am I doing anything that I would condemn in others?"
It was nearly midnight of the fifth day of Laura's absence when Laura was roused by hearing a noise in the cabin. Not stirring her aunt, who was sleeping peacefully, Laura rose and went out to see what the noise was. She went through the door of the main room opened and two men, in bare feet, entered, carrying a lantern.

They started to speak, but Laura, standing silent and motionless, with a lighted candle in her hand.

One of them, a tall, burly fellow, with an evil eye, advanced toward her and struck his fist in her face.

"Speak one word above a whisper," he said, 

"and I will put a bullet through your brain!" nourishing a huge revolver as he spoke.

Laura knew that the command the threat would be carried into execution; and, recovering from her terror, she asked the men in an unfeathering voice what they wanted.

"We want that money-belt on the stranger you have here," was the reply, in a hoarse whisper.

"We know all about it, so you needn't lie to us. Tell us where he is, and be quick about it.

Surely you would not rob a sick man?" said Laura, trying to gain time and think what was best to do in this terrible emergency. "It would surely kill him to be roused in such a brutal manner."

"We won't give him a chance to speak," growled the man who held the lantern. "He'll never know what's the up, girl, with so much time."

"Yes, yes," answered the ruffians; but it was the heavy breathing of Mrs. Stacy in the loft above that they heard.

Laura threw the door wide open; it opened inward. The men saw a dark void and pressed danger of the invalid and the pantry. She opened the door that way. "Do you hear him breathe?" she asked.

"Yes, yes," answered the ruffians; but it was the heavy breathing of Mrs. Stacy in the loft above that they heard.

Laura turned the door situated midway between the bedroom of the invalid and the pantry. She opened it in the same way. "Do you hear him breathe?"

"Yes, yes," answered the ruffians; but it was the heavy breathing of Mrs. Stacy in the loft above that they heard.

"So! And just see how he is," said Laura, "and there's some talk of his getting into partnership!"

"Ink," said Laura, "and that's not hurt. But if God will, I'd rather not see it.

The young man had to give up the hope of: being able to find and arrest him. He went in and the door was opened. Laura had the money-belt about her and the men in the bedroom had a head appeared above the threshold. The candle threw a faint light on the scene, but it was enough to enable Laura to see.

"Back!" she cried; but the order was not obeyed.

The robber raised his pistol, and Laura knew that unless she fired at him she was lost to Arthur too.

With these thoughts flashing through her mind, Laura raised her hand; and as a sharp report went ringing through the cabin, a deep groan and the sound of a heavy fall came from below.

But thereaking of the ladder showed that the other robber was about to dare his fate, and he appeared above the threshold, pistol in hand. When he saw the men he was shot down.

And as a report rang through the cabin, and again came a groan and the sound of a heavy fall.

Laura dashed back to the door just as her aunt came rushing into the room, frightened almost out of her senses, and the door of Arthur's room opened and he appeared, wan and ghost-like, to inquire the cause of the shots which had roused him from his sleep.

"Great heavens!" he cried, as he saw Laura crouching on the floor. "Are you hurt? Laura, my darling, speak to me! Are you injured?"

From the road they heard. Him on the floor

"No, Arthur!" faltered Laura, standing silent and motionless, with a lighted candle in her hand.

"I am not hurt. But I shot two men in the cellars—and—"

But she could go no further, for her eyes closed and she lost consciousness.

Perhaps Arthur's kisses were more efficacious in soothing her aunt's worries of cold water. But the fact is that day came, and she was soon able to tell the whole story of the assault.

So Arthur's thanks were expressed as well as his emotion would permit; but the moisture of his dark blue eyes and the changing of his countenance told more than any language could have done what he felt.

It was decided to leave the bodies in the cellars until morning; but at the first gray sign of day Laura mounted the rough little pony and started for the nearest town to ask help. Before day was over the whole settlement knew of the attack. Arthur reached the cabin by noon. They were shown the bodies, and at once pronounced them to be those of two ruffians who had dished the term for years past, and had committed several hanging offenses.

It was long before Laura entirely recovered from the effects of her midnight adventure. Her nervous system had received a severe shock, and she had been invalided for weeks by the wicked faces of the dead villains, and she seemed to hear again their dying groans.

"And this time he gave a ready consent to his niece's marriage as soon as Arthur's health was entirely restored.

So there was a quiet wedding in the cabin in the early summer, and the girl, who had truly earned her right to her husband, set out with a journey to a new life, with Arthur, with a settlement within the borders of civilization, where there was no danger of being murdered by border desperadoes.

WHAT THE SMOKE SAID.

A poor young man was leaning against a post on Boston Common. At least, I took him to be a poor young man, judging from his words, manner, and the expression of his face. He was in a heap in the sand, and held in hand the languishing stub of a cigar, with a puff from which he frequently insured the propagation of his words.

"What the smoke said," said the poor young fellow, the corners of his mouth drawn down almost to his chin: "It's hard luck. I don't seem to get along. The firm doesn't pay me enough by half. Now there's Bill Akens, he went in when I did, and he owns his house, and he has money in the bank to boot, while I—the pocket's full of bills, and I can't keep a cent. Now he has luck, gilded luck, while I have—"

He was in the middle of a word mean enough to express his financial depression, the poor fellow took a puff at his cigar, and we watched the smoke drift away in the air. What was my astonishment when I saw the curling wreaths form themselves into letters, shaped like script, and reading, 'Here goes my report after a month's successful operation, but he was severely puffed away, quite oblivious to that strange smoke penmanship.'

While he was thinking of: all this I was—" I should say so! And just see how that Bill Akens stands with the firm! Why, there's some talk of his getting into partnership! But—"why, the other day I hinted to the old gentlemen that I might be ought to be raised, and he was so good as to tell me if I didn't like it I might leave it. Leave it? I guess I would be a fool, by George, to do such a place.

And this time he gave an exceedingly vigorous puff at the cigar.

Again the mysterious air currents twisted the
smoke, turning it over and over, and drew it out into the words, "Here goes my reputation." I was about to call his attention to the remarkable phenomenon of having a garment on his back, with one eye cocked up at the smoke, evidently he did not read anything in it—but he proceeded in a still more indignant strain. I thought that this must be a serious matter and I asked him if he was afraid of the fire? He said, "Not afraid of the fire," and answered, "I read, "Nothing is nothing," while our knowledge without love will not be of much service."

II. -DUTY TO THE WEEK. 7-12.

7. "Howbeit," though settled for ourselves "some with conscience of the idol," i.e., "being accustomed until now with the idol," Rev. Ver., "eating as if offered unto an idol, and their conscience being weak." 8. "Is it not so, "they reason, "if we eat our meat with thankfulness, they regard it as eating to the idol and are "soiled," feel a sense of guilt. A weak conscience is not nominal, class and decided, is "hindering the conscience from doing what it condemns. 9. "Meant comforted us not to God." He does not think more nor less of us if "we eat it," "no matter what our own conscience says; but note our purposes that he regards. 10. "Weak be emblazoned," literally "built up." In verse 1 we saw how love builds itself and grows strong, he who love, out knowledge without love "builds up" the week in wrong.

III.-SELF-DENIAL FOR OTHERS. 13.


HELPFUL CONCEPTS.

I.-TRUE KNOWLEDGE A GUIDE. 1-6.

"We all have knowledge," Every Christian has knowl edge enough to guide him safely in the pursuit of wis domy spirity, to look for the weak and lovely spirit of Christ that "fulfilled up." The great Teacher with these traits said, "Learn of me." It is when this ad ministration is forgotten that the I's get very large and numerous, the teacher is the pupil, and the pupil is the teacher, and the student is a great responsibility for others. Paul's resolve will never lead our knowledge without love will be of much service."

IV.-SELF-DENIAL FOR OTHERS. 13.

"J ustification for Others. 14. Justification for Others." As a thing that is his sin may be no greater than the sum of the influence of our example upon others. The locating of the problem is forgotten that the teacher or deacon visit the parent, the greater the good or evil is when this ambition is forgotten that the I's get very large and numerous, the teacher is the pupil, and the pupil is the teacher, and the student is a great responsibility for others. Paul's resolve will never lead our knowledge without love will be of much service."

SABBATH SCHOOL.

LESSON V.-ABSTINENCE FOR THE SAKE OF OTHERS.

For Sabbath-day, Oct. 28, 1893.

SCRIPTURE LESSON-1 Cor. 15:9-13.

INTRODUCTION.-The church at Corinth was mostly Gentiles of the lower orders, a little band of Christians with household and parental influence and temptations in a large city of commerce, luxury and licentiousness. Of the latter corruption Paul had written to them (1 Cor. 1-4), now lost, and they were hardly able to keep their weak and nut thing to one's memory.

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has been with us a year and has labored so faithfully in the pulpit and home for the advancement of Christ’s cause in this place, instructing the believer, and persuading and warning the unawakened. While some have given their hearts to Christ may the good work go on, may strong men become as little children and all of us realize that there is a work for each of us now to do.

Elder Lewis has closed his labors with us, and in poor health has removed with his wife to Brookfield, Wis. There the families now, desiring it not best to accept the call given for another year’s labor with us. May they regain health and strength and yet do much more labor for the Master.

 Eld. T. R. Reed is comfortable and may soon be able to meet with us again in our Sabbath worship.

LINCOLNA—On Sabbath-day of our Conference, and again Sept. 10th, while Pastor Mills was at Preston, we had the privilege of worshiping with the Lincolna brethren, and we were pleased to find the church in so good a working condition. Brother Mills and his wife have done good work on this field, they lead the simple life in the school and all the work of the church. They are seeking, by daily visitation as well as by public ministration, to interest the people in all our denominational work and godly piety. Some have been added to the church, and a Society of Christian Endeavor has been formed.

Mr. and Mrs. H. H. Turnell are in an increase of spiritual activity and devotion in their permanent home. Mr. E. C. Turnell walked out in his yard with the aid of crutches one day this week, this being the first time he has been out of the house since fracturing his hip by a fall early in August.

Mrs. Frank Sheldon, the explorer of Central Africa, spoke to a small audience in the chapel of the mission building accommodations, and seem doing better work for the free supply of all text-books.

The People’s Mission has celebrated its first anniversary by a jubilee union service held in the opera house, at which each pastor gave heartfelt testimony to the good work wrought by the association the year, and announced in an increase of spiritual activity and devotion in all who had shared in its labor for souls, as well as in the rescue and restoration of the wanderers. Some of the pastors testified to blessed results within their own souls. A number of the converts were present on the platform, and some gave public thanksgiving for the love that had redeemed them from a drunkard’s death, and from a drunkard’s hell, and now kept them rejoicing in its saving power. Truly, we can only say with joyful praise and thanksgiving, “Behold what God hath wrought.” We count the Lord himself as the founder, but Col. H. H. Headly, superintendent of the St. Bartholomew Mission, was probably his chief instrument in its establishment, and was also with us at that time, giving us much valuable counsel and help, securing the renewal of pledges to the support of the mission and inspiring others through his own engrossing “passion for souls.” Superintendent Kiddle and his wife, whose work has been so blest, are to remain, and, in addition to the meetings held each night, women’s meetings are now held each Thursday afternoon under the charge of Mrs. Kiddle.

The many warm friends of Rev. O. U. Whithford and family are glad at their home-coming with us again. Mr. Whithford and son are now here; his wife and daughter are expected soon.

Owing to the prevailing financial depression many are forced to be idle who feel the need of soon finding work, but more men are discharged each week, thus increasing the number of unemployed. It is hoped that the prophecy of easier times in the money market will soon be realized.

The Junior Y. P. S. C. E. of our church held a social with a bean supper on the eve of Oct. 11th, which is reported to have been well patronized and a financial success. Under the management of Miss W. J. Curtis, the Juniors displayed interest and activity. The elderly society held a consecration service last Sabbath, which was quite fully attended.

Since his return from Conference and the World’s Fair, Pastor Dulan has been giving some straight and searching preaching. The communion service of Oct. 7th was unusually tender and impressive. The theme was the Righteous Man, as portrayed in Psalm 1st, and we trust many were stimulated and inspired to more earnest seeking to know the Father’s will and to a more entire surrender and faithfulness in fulfilling it, thus becoming righteous with his righteousness.

MILTON.—Deb. Truman Saunders, who has been in poor health for some time, seems to be improving lately. Milton welcomes the return of Mr. and Mrs. A. R. Crandall and family to make this place their permanent home.

Mr. Ezra Crandall walked out in his yard with the aid of crutches one day this week, this being the first time he has been out of the house since fracturing his hip by a fall early in August.

Mrs. French Sheldon, the explorer of Central Africa, spoke to a small audience in the chapel, two weeks ago.

Mr. Robert W. Brown has purchased, for $2,000, the Oran Vincent property on College Street of the trustees of the Tract and Missionary Societies, to whom Uncle Oran willed that his property should go at his death. Mr. Brown moves the house to a lot near by, with the intention of building on this site in the spring.

Visitors at Conference who remember the park as being dry and brown could now see it changed to a bright green since the recent rains, and the temperature many degrees warmer than two months ago.

Quite a number of persons, during Conference week, and a large number since then, have made inquiry as to the number of meals that were served in the dining tent and the expense of feeding such a large number.

At the special church meeting held last Sunday afternoon the local committee made its final report, which will be of interest to many readers of the Recorder. A very gratifying feature in connection with the entertainment was the surplus of more than one hundred dollars on hand after paying all bills. The unanimous vote of the church, this amount was ordered forwarded to the treasurer of the General Conference. The committee rendered the following statement:

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount ($)</th>
</tr>
</thead>
<tbody>
<tr>
<td>For Bread</td>
<td>450</td>
</tr>
<tr>
<td>For Meat</td>
<td>325</td>
</tr>
<tr>
<td>For Help</td>
<td>447</td>
</tr>
<tr>
<td>For Supplies</td>
<td>375</td>
</tr>
<tr>
<td>To Balance sent to General Conference</td>
<td>108-1,120</td>
</tr>
</tbody>
</table>

The careful estimates total the number of meals served at 10,650, c c.

ALBION.—Sabbath-day, Oct. 7th, was a beautiful day, two young men, members of the Y. P. S. C. E., and a wife and mother, received the ordinance of baptism.

The Recorder has already provided a department for the Sabbath-school, and why not the entire lesson or lessons for the Sabbath-school be put into that department in the form of questions and Bible references, with an occasional note or observation? To illustrate, take for a subject:

The Character of Moses.

Who was Moses? Ex. 2: 7, 8, 10.

What is said of his general character? Acts 7: 22.

What important choice did he make while in Egypt? Heb. 11: 24-26.

Was he faithful to his trust? Heb. 3: 1, 2.

Did he ever rebel against God? Num. 20: 12-14.

Observation. Only once did Moses rebel against God, even in the midst of many provocations, and his life as a whole was so consistent and obedient that he was counted “faithful in all his house.”

What offensive term did Moses apply to his own people? Num. 20: 10.

Observation. No sooner had Moses called his own people “rebels” than he rebelled himself.

How careful we should be not to apply offensive terms to others but rather sympathize with them in the distress that provokes them to murmur, pity them in their rebellion and pray for their forgiveness, and thus be like our Saviour, of whom it is written, “In all their affliction he was afflicted.”

How was Moses punished for his rebellion? Num. 20: 12, and Deut. 3: 23-27.

In what respect did Moses excel all other men of his time? Num. 12: 3.

How was he honored after his death? Matt. 17: 3.

While this method partakes largely of the old and discarded plan of “questions and answers” may it not contain some advantages and help for us or our children?

1. Do not young people acquire knowledge of the Bible, or of any other book, faster when it is put to them in the form of questions and answers, or in such a way that they may look up the answers for themselves?

2. The lessons, by appearing in the Sabbath Recorder from week to week, would not grow old and stale as in question books, but each lesson would contain fresh thoughts from the editor’s own study, and the lessons could be varied indefinitely.

3. The Recorder is the organ of our denomination, it has much of the highest ability of the denomination concentrated upon it, it ought, therefore, to be in the hands of all our people, some of whom are too poor to pay for it.

4. If each week the Recorder contained the lessons in full then the money spent by the different Sabbath-schools for “lesson helps” could go to the publishing fund of the Recorder, and so put it in the hands of all who cannot pay for it without adding to the burden the denomination is already carrying.

The denomination in some way to provide its own lesson helps. Why not do it?
TEMPERANCE.

Depots on the Kansas.—Under the mandate of intemately liquors sent from Massachusetts 300 of these people of Kongo) slaughtered each other in a single day. Again we are told of a single gallon of this drink causing a complète disorder, and were killed. Jude told his Lord for seven dollars, but America hurries fifty souls to the bar of God for ninety cents. —St.

The New York Times says: "The power of the liquor traffic is the money that is in it. It pays, in round numbers, from 100 to 1,000 per cent. If there were no great woe in the manufacture and sale of intoxicating liquors than there is in the manufacture and sale of cotton sewing, the business as a specialty would die. From an interview with the manager of the retail store of one of the largest cotton manufacturers in New England:

"A. What profit do you aim to realize on your ag.

"A. We buy, so far we can, at first hands, and we try to sell goods that cost us a dollar for a dollar and ten cents. On some things we get no more than half.

"A. Yes, I suppose so. A change of base."

Rev. Anna D. Spooner: The new social ideal in religion calls upon us to make this world so helpful a place to live in that shall be easy for the ill to follow goodness, "and the heart shall be true as for the grass to be green or the skies to be blue."

ESPECIAL NOTICES.

The next regular covenant and communion season of the Albion Church will occur November 6th, at which time we shall be glad to hear from all the absent members. May it be a time when the whole family of Christian shall rejoice, and be quickened together.

Parron.

The expenses of the General Conference are much greater than usual this year. The principle item is the long journey of the minutes but rather the hiring of the tents, and that account is already due and payable. The treasurer earnestly requests prompt attention to the following apportionment:

North Western Association.

**Errol, N. Y.**

The Yearly Meeting of the Seventh-day Baptist churches of Southern Illinois will be held with the Sabbath Church, beginning October 10th.

**Howard Lewis, Clerk.**

All persons contributing funds for the New Miriam Reading Rooms for women will please notice that Mrs. W. J. Lewis is your agent. Please address her at 103 West 90th street, New York City.

The Seventeenth Baptist Exposition at the World's Fair is located in the gallery of the Manufactures and Liberal Arts building, near the North-west corner. Find post 102 D, and then go about 50 feet east. Avoid being of interest to you in a denominational way, you will find your quarters to be pleasant, and on account of easy chairs, soft, and writing-desk which have been provided for the comfort of visitors. The person in charge will be glad to give information concerning our exhibit, or the Fair in general. Paroles may be left for safe keeping.

**The Chicago Seventh-day Baptist Church holds Sabbath services in the lecture room of the Methodist Church, Block corner of Clark and Washington Streets at 3:00 P. M., Sabbath-school at 2 P. M. The Mission Sabbath-school meets at 1 A.M. P. M. at Col. Chick's Park Garden Mission. All are always welcome, and brothers from a distance are cordially invited to meet with us. Pastor's address L. G. Eason.**

**The First Seventh-day Baptist Church of New York City, holds regular Sabbath services in the Boy's Prayer Room, on the 14th floor, near the elevator, Y. M. C. A. Building, 235 W. 31st St. Meeting for Bible study at 10:30 A.M., followed by the regular preaching service. Strengthen are cordially invited to take part in the service. Pastor's address Rev. J. G. Burdick, New Miriam, 150 R. S b. Row St.**
In Belgium a new postage stamp has been issued, bearing the words, in French and Flemish, "Not to be delivered on Sunday." 

After 35 years of faithful service, Rev. J. Campbell relinquishes the charge of the Fulton Street prayer meeting—in institution familiar to all down-town business men.

As a result of the fire in Baltimore, Friday, Oct. 15th, 243 prisoners were discharged from the city jail. They were released after five years, most of these sentences being due to the insufficient room in which to quarter the men since the destruction of the wing.

Eighteen persons, the entire crew of the propeller Dean Richmond, are given up for lost in the storm of the night of Oct. 14, 1872. This vessel has been washed ashore off Van Buren Point, 40 miles from Buffalo, near Dunkirk. The shore of the lake is strewn with wrecked vessels and merchandise.

The severity of the north-west gale that swept the Great Lakes for the last 24 hours preceding October 15th has not been exceeded during the season of navigation for the past ten years. The list of wrecks, in proportion to the number of vessels which were out in the gale, is larger, perhaps, than in the history of latter-day mariners. That there has been large loss of life and property certain, but it may be a week or more before it is known how many sailors perished.

Father H. Grippen Honcharenko, a Russian exile, known as the patriot priest, in the principal authority for the statement that 23,000 Russian Jews, all men of worth, were exiled by the Czar, and are coming to America. A large proportion of them are intending to settle on the Pacific Coast. He says the exiles will go into effect October 13th. His information, he says, comes direct from Russia. No news of it has reached London, Paris, or New York. Father Honcharenko is a well known and respected resident of Haywards, Alameda Co., Cal., and though not a Jew he is esteemed with Jewish and other exiles from Russia.

For Brain and Nerve Food

Potassium Hexa-Phosphate.

Dr. C. Worth, Lancaster, N. H., says, "I have used it in cases requiring brain and nerve food as a recovery from nervine weakness and loss of strength, with improved digestion, with good results."