

# The Sabbath Recorder.

SEVENTH-DAY BAPTIST WEEKLY, PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY, ALFRED CENTRE, N. Y.

Vol. XLVII. No 43. }  
Whole Number 2436 }

FIFTH-DAY, OCT 22, 1891.

Terms:  
\$2 00 in Advance.

## "THE WHITENED FIELDS."

So many idle, folded hands,  
And the harvest-fields are white;  
Low droop the heavy heads of wheat  
That wait the reaper's weary feet,  
The sickle in his willing hands,  
For "the harvest-fields are white."

So many here that sit at ease,  
While 'neath yon darker skies  
The wretchedness and misery  
Even angels well might weep to see;  
How can we dare to sit at ease  
Beneath these golden skies?

So many gay and careless feet,  
That dance the hours away,  
While there, with heavy steps and slow,  
Adown the paths of sin and woe,  
Stray all too surely other feet,—  
And life glides fast away.

So fleet, so few the moments be  
For binding up the sheaves!  
The Master calls; do not delay,  
But haste some fruit to win to-day;  
For soon our only joy shall be  
In bringing home the sheaves.

—Meta E. B. Thorne.

## SOMETHING ABOUT BIRDS.\*

PROF. F. S. PLACE.

A bird is a modified reptile, having many characteristics in common with reptiles, such as bringing forth the young from eggs, absence of diaphragm to separate the chest from the abdominal cavity, and many other anatomical similarities. The most apparent distinguishing feature of the bird is its covering of feathers. As a class they approach very closely to the reptiles, the oldest fossil birds having teeth and long vertebrate tails, like lizzards. On the other hand, they are widely separated from the mammalia. The only mammal which at all resembles birds is the *platypus*, or duckbill, of Australia, an aquatic animal which has a bill like a duck, and whose young are hatched from eggs, as with reptiles.

They are a highly specialized class, the ostrich and humming-bird differing less in structural characteristics than some reptiles of the same order.

There are nearly nine hundred recognized species of birds in North America, besides forty-six fossil species. In most localities are found about two hundred species, this number varying somewhat with the nature of the place. I do not think that number has ever been seen in this vicinity. We have but few of the aquatic birds common along the lakes and rivers, and our altitude above sea level is so great that many birds found in the same latitude at lower levels are never found here. If you were asked what species is most common, what would you say? What kind of bird do you see or hear oftenest and in greatest numbers? In our cities and large villages the most common bird is probably that hateful little parasite, the English sparrow, that old and well-known species that has overrun the world. On the campus the robin is a common visitor, nesting among the evergreens and making himself a home on cornices and window frames, and on a pleasant

June evening, when the setting sun has crimsoned all the west, how sweet and suggestive of praise is the song of the robin chorus! I think the robin is being gradually driven to nesting in villages and in proximity to man by the thieving crow, which often robs their nest of eggs and young.

Wilson says: "I cannot but consider the snow-bird as the most numerous of its tribe of any within the United States. From the northern parts of Maine to the Ogeechee River in Georgia—a distance in the circuitous route in which I traveled, of more than 1,800 miles,—I never passed a day, and scarcely a mile, without seeing numbers of these birds, and frequently large flocks of several thousands."

In this practical age the relation of birds to agriculture is receiving considerable attention. It is well and commonly known that all of our song-birds are the farmers' friends. Hawks and owls have been generally regarded as enemies and the lawful prey of that thoughtless and heartless "combine," a small boy and a gun. The crow—the sly, black imp—has for many years occupied disputed territory, having about as many friends as enemies. He is now on trial before a high tribunal, the Department of Agriculture of the United States Division Economic Ornithology. The verdict has not yet been rendered, but from the evidence submitted there is no doubt that he will be condemned. It is charged that the crow does extensive damage to spring planting, especially of corn, often scratching it up before it sprouts, or pulling when it appears above ground, whole fields of corn, sometimes containing several acres. He destroys the corn in the fall, when it stands in the shock; he shells and eats green peas; he scatters the seeds of noxious plants, especially the poison ivy; he catches young chickens and turkeys; carries off turkey eggs, sticking his bill into the egg and flying away with it; but his worst habit is robbing the nests of useful birds, eating the eggs or nestlings, often coming into the shrubbery about the house in his marauding expeditions. The investigation into the food habits of the crow, as now carried on, is systematic and thorough. Stomachs of crows are obtained from all parts of the country, which are sent in alcohol to the proper government authorities at Washington, where the contents are examined and noted. The United States entomologist shares in the work classifying, where possible, the insects contained in the stomachs. So, while the crow receives credit for the injurious insects which he destroys, he is charged up with the destruction of many beneficial insects. The same study of the food habits of hawks and owls has been carried on, and contrary to what is generally supposed, the evidence is very largely in their favor; and the bold and predatory hawk is found often to have dined upon grasshoppers, or other injurious insects. In 1885 the Legislature of Pennsylvania, acting upon the assumption that hawks and owls are detrimental to agricultural interests, passed a law providing a bounty

of 50 cents on hawks, owls, weasels, and minks. In a year and a half \$90,000 in bounties were paid. Now if 5,000 chickens are killed annually by hawks and owls in that State, the loss would be about \$1,875, to save which \$90,000 were paid. It is reasonable to suppose that each hawk and owl destroys yearly 1,000 mice, or their equivalent in insects, and that each mouse would cause the farmer a loss of two cents per annum; so not to mention the enormous increase in the numbers of mice when nature's means of holding them in check has been removed, a very low estimate of the value to the farmer of each hawk and owl would be \$30 in the year and a half; this added to the amount paid in bounties shows that for every dollar saved in poultry the State paid in cash \$2,105.

One other ornithological nuisance, one which was thrust upon us by mistaken kindness, is the English sparrow, or house sparrow, as it should be called. In 1850 the Hon. Nicholas Pike, and other directors of the Brooklyn Institute, imported eight pairs; and in 1853 a large lot of imported sparrows were let loose in the grounds of Greenwood Cemetery and a man was hired to watch them. Up to 1881 the sparrow had been introduced from Europe into about sixteen of our cities in numbers varying from 5 to 1,000; and from these cities they were carried to 92 other cities. From these centers they have spread with astonishing and alarming rapidity over a very large territory. They are now yearly doing immense damage to grain crops and small fruits of nearly every kind, besides driving away our useful native birds. The alarm has been sounded and a war of extermination has been begun with but little result as yet. Many States have taken legal steps for their destruction. In New York State, where all other birds are protected by law, the sparrow is not only not protected, but it is a misdemeanor punishable by fines and imprisonment to intentionally harbor or feed sparrows. In Australia and New Zealand the farmers have been obliged to poison them by the wholesale. The Adelaide poet laureate has written a few lines on the subject, from which the following are selected:

What means this sadly plaintive wail,  
Ye men of spades, and plows, and harrows?  
Why are your faces wan and pale?  
It is the everlasting sparrows.

We may demolish other pests,  
That devastate the farm and garden;  
But spoiled by these voracious guests,  
Our prospects are not worth a farden.

Our level best we all have tried,  
With scare crows, nets, and cunning cages;  
Our utmost efforts they deride,  
And spoil our fruit in all its stages.

Sparrows have found more favorable surroundings and fewer enemies in this country than elsewhere, which accounts largely for the unexpected multiplication of the species. Like other foreign immigrants, they find things very much to their liking on our hospitable shores. They have learned to build nests in trees since coming here, and they are very wary and sly, although they appear so very tame. Mr. W. T. Hill, of Indianapolis, who makes a business of

\*Term lecture before the Alleghanian Lyceum of Alfred University, Oct. 10, 1891.

trapping sparrows for shooting-matches, states that it requires the utmost caution to catch them, and he resorts to every trick and contrivance which he can invent to outwit them.

Another instance of an unexpected change for the worse in the habits of a bird is found in the *kea*, or mountain parrot, of New Zealand. This bird was originally a vegetarian, and perfectly harmless. In 1868 it was observed to frequently alight upon the carcasses of butchered sheep and eat the kidney fat. It soon began to attack the sheep while alive and feeding, alighting upon their backs, plucking off the wool, and tearing open the flesh with their long curved beaks to get the kidney fat. In several recorded cases the larger part of a herd was killed in this way.

Some of our birds, such as the crow and English sparrow, are very well able to take care of themselves; other species are rapidly becoming scarce, or even extinct. Fashion is responsible for the death of thousands of useful song-birds yearly. The ladies who perpetuate this evil by wearing the birds or feather ornaments which require the sacrifice of the life of the songster, are simply thoughtless; they do not realize how many sweet songs are cut short, or how many nestlings are left alone to die, that fashion may be followed. If we have no love for the most beautiful of God's creatures, we should have some regard for the farmers who furnish our bread and butter, and who are nearly eaten up by the myriads of insect pests. Just think of it, over a hundred and twenty insects that prey upon apple trees and their fruit, and other crops in proportion! I have heard some observers remark this summer on the scarcity of birds which were common but a few years ago.

In historic times a number of species have become extinct,—the *dodo* of Mauritius, 1681, the great auk, formerly common on the coast from Massachusetts northward, supposed to have become extinct in 1844, though a specimen was found dead near St. Augustine, Labrador, in November, 1870. This specimen, though in poor condition, was sold for \$200 and sent to Europe. The Labrador duck is now rarely found, and will very soon be known only to history. John Burroughs is of the opinion that the bobolink will be exterminated at no very distant day. Immense numbers are killed yearly in the rice swamps of the South. Four pot hunters claim to have killed 8,000 bobolinks in the fall of 1884. We can hardly ask the rice growers to show them any mercy, for the bobolink shows them none. They get as much of the rice as possible in the spring, as they come north, and they hurry back south in August to help harvest the crop. If the grain is in the milk when the birds arrive it is nearly impossible to save the crop from total destruction. The bird murderers burn yearly hundreds of thousands of pounds of gunpowder, and kill millions of the birds, still the number remains about the same from year to year, and the annual loss they occasion is about \$2,000,000.

But let us turn from the practical and the prosaic. The flight and song of birds has always been fit subject for the poet's thought and pen. The song of birds is one of the delights of spring, and the loneliness and sadness of autumn is partly due to their absence. Our leading ornithologists have either been poets or had a strong poetic element in their make-up. The birds most celebrated in English poetry are not found in this country, but we have songsters as worthy of the poet's art as any foreign bird. We, too, have poets who have ears attuned to all of nature's melodies, and who can justly cele-

brate the vocal powers of our feathered friends. We have no nightingale, but the mocking-bird can rival, if not outdo, the famous philomel. Our bobolink has no European prototype, and stands unequalled for his jovial holiday song. The only lark which we have in this vicinity is the shore or horned lark. He arrives in this latitude in February or March. When the blustering March winds are driving the snow across the bleak fields, you may often see them running from one bare knoll to another, crouching on the ground to avoid the storm, uttering, at intervals, their single, plaintive, piping note. You cannot help pitying them for their cold and loneliness. But on a June evening you may see them spring from the earth, soaring in circles, singing a short and feeble, but sweet song, till almost out of sight, after the manner of the European skylark. The meadow lark, though not a true lark, is an interesting friend. He comes early and stays late; his song is clear and flute-like, and he dashes across your vision like an arrow from the bow. I have a very early and pleasant remembrance of the meadow lark. From the west window of the house where I lived when a boy the red and gold of April sunsets were easily seen, and a child has ample time to watch such scenes and be impressed by them. In a neighboring field close by stood a solitary forked pine, whose dark branches were like sable plumes waving above the couch of the dying day. From the topmost bough of this tall pine I have often heard, at sunset hour, the flute-like tones of the meadow lark. His breast reflected the gold of the setting sun. His black crescent suggested, by its shape, the moon, and by its color the darkness of night that was soon to follow. I could not interpret the two words of his song, but he seemed to say, "sweet songster," "sweet songster!"

There is another bird which I have often heard speak English—the wood pee-wee. When I first became interested in ornithology, our friend, Prof. DeAlton Saunders, was quite a collector of birds' eggs, and we made many excursions into the bush together. The woodpeckers seemed to have learned his proclivities, for they would light upon a dead limb hard by, and, ducking their dusky heads, would draw out reproachfully, "See here, De!" We could often hear the Maryland yellow throats as they walked about in their bushy retreats, talking to themselves, or to one another, and saying in guttural tones, "We hate you!" "We hate you!"

The migration of birds is an interesting field, but we must not tarry here. How can birds find their way back, as they certainly do, from Mexico or South America, where they have spent the winter, to Allegany county, New York, to the very garden and to the identical tree where they nested the year before? This wonderful instinct has been seized upon by the poet as one of nature's finger-boards pointing us towards a Supreme Being and the immortality of the soul. How can I close better than with these beautiful lines of Bryant's, "To a Waterfowl."

Whither, midst falling dew,  
While glow the heavens with the last steps of day,  
Far, through their rosy depths, dost thou pursue  
Thy solitary way!

Vainly the fowler's eye  
Might mark thy distant flight to do thee wrong,  
As, darkly painted on the crimson sky,  
Thy figure floats along.

Seek'st thou the plashy brink  
Of weedy lake, or marge of river wide,  
Or where the rocking billows rise and sink  
On the chafed ocean side?

There is a Power whose care  
Teaches thy way along that pathless coast,—  
The desert and illimitable air,—  
Lone wandering, but not lost.

All day thy wings have fanned,  
At that far height, the cold thin atmosphere,  
Yet stoop not, weary, to the welcome land,  
Though the dark night is near.

And soon that toil shall end;  
Soon shalt thou find a summer home, and rest,  
And scream among thy fellows; reeds shall bend,  
Soon, o'er thy sheltered nest.

Thou'rt gone! The abyss of heaven  
Hath swallowed up thy form; yet, on my heart  
Deeply hath sunk the lesson thou hast given,  
And shall not soon depart.

He who, from zone to zone,  
Guides through the boundless sky thy certain flight,  
In the long way that I must tread alone,  
Will lead my steps aright.

#### NO SOUL, EITHER?

One branch of the Evolutionists, holding that there is nothing in man which their theory of exclusive physical evolution cannot account for, and realizing that neither natural selection, variation, survival of the fittest, environment, nor heredity, could produce a spiritual nature out of non-spiritual matter (or superinduce it), now ridicule the very existence of a soul in man. Edward Clodd calls it, in the London *New Review*, a "supernatural lymph." What we call "brains," *i. e.*, purely mental endowments, arise from the exercise of the brain. It is just change of molecules, whatever this may mean. Physical distinctions are *nil*. "Spiritual essence" is an idea that comes to civilized people from barbarians. Variable cerebral matter is all there is of it. No separate entity is inserted in man to survive death, wherein all that is of evolution perishes. When, pray, was soul superadded to the physical structure of the ape, of which man is the mere continuation without even a "missing link" between? Belief in it cannot co-exist with the Spencerian theory of universal continuity through all orders of being, therefore away with it! Wallace, Mivart, Carpenter, Dawson, Agassiz, Faraday, are only half naturalists in being super-naturalists. Stark materialism is the only true, scientific consistent form of evolutionism.

All this dreary speculation, in cutting off belief in the soul, cuts off also the very conception of God, the possibility of accepting moral law, revelation, character as related to God, spiritual divine influence, regeneration, reconciliation to God by Christ, immortality and salvation. Analogy and dream, it holds, are enough to produce the false belief in spirit, developed through vast ages of time up to the present point. It is high time we took notice how this wretched, but consistent error, is filtering into all forms of current literature. Its advocates are far busier doing harm than lovers of truth are doing good.

Another branch of evolutionism appears in one or another type of the theory that mind is a product within us, one type of which is that of Dr. Paul Carns, of Chicago, editor of *The Open Court*, and the *Monist* (quarterly). "Man's soul," says Carns, "was formed in the course of the evolution of the human race by the reactions upon the external influences of the surrounding world, and the present man is the outcome of the entire activity of his ancestors." The latter clause here may in some sense be true, whether the former is or not; and as to the former one it is natural to inquire, "the reactions" of what? It is not to be denied that in man,—supposed to exist as some sort of nondescript being before he had a soul, there was always something to react "upon the external influences of the surrounding world." But what was this, before a "soul was formed in the course of the evolution?" The "reactions" of nothing could not evolve a something, and no something whatever could be the product of its own "reactions," beginning before itself existed, *i. e.*, before it was present to "react." The "reactions" of nothing are no "reactions" at all. The something, then, which was present in the nondescript, here for convenience called man, was the only other something conceivable, *viz.*, matter alone. So Dr. Carns's supposition of a soul evolved by "reactions" of what existed before it, is absolutely and purely materialism.

There may be high Calvinists so high as to favor this notion because, holding soul to be in itself "form"—whatever this may be!—it concedes (what even Jonathan Edwards would have difficulty with,) that "every one of us began life with the beginning of all life upon earth," though this may be taken as "the physical basis" of "in Adam's fall we sinned all." And also that, "form" being once produced by "reactions" of mere living matter, its "thoughts and ideals" continue forever. But we doubt. "As sure as the law of cause and effect is true, so sure is the continuance of soul-life, even after the death of the individual, according to the law of the preservation of form." The word *law* here must have the meaning of uniform fact;

and as this is neither matter of universal observation nor of original intuition, it is a mere assertion. Moreover, we must first know what is meant by "form" before we can ever understand what is meant by such a uniform fact or law,—whether it be true or a pure invention of the imagination. In the ordinary, established meaning of "form," as drawn from the shapes of material objects, we know perfectly well that there is no such law of uniformity. Shapes of matter, outlines, figures, external appearances,—whatever they are called,—change, disappear, perish every moment all about us. Even evolutionism, whose great idea is variation, involves this. There is no such thing as preservation of form in identical sensible objects. Nor is this law any more real in a certain vague, metaphysical signification of the word "form," such as the late Dr. H. N. Day employed in his theory that form constitutes beauty. When applied to intellectual, moral, and spiritual beauty this elusive meaning "vanishes" into something thinner than Virgil's "thin air." A more apprehensible idea is that of the form of thought, belief, knowledge, and theory, manifestly a figurative use of the word, but one no more authorizing a law of preservation than any other. Save to the omniscient mind all forms of mental product are constantly perishing, not changing into others, as evolutionism holds, but ceasing to exist in mind.

No; neither high or low Calvinism, or common sense, can accept any idea of soul but that of individual, non-material being. Nor can any view of immortality be made practical, or even securely grasped, save that of such a being involving personal and moral activity, consciousness, responsibility, etc. These cannot belong to form or product of reactions.—*Oneota, in Christian Secretary.*

#### THE AMAZING OUTCOME OF COAL TAR.

BY JAMES D. REID.

It is not yet twenty years since coal tar was regarded as useful only to be burnt in furnaces, or to be sold for a dollar or two a ton for greasing wagon wheels. Sixteen years ago, after some valuable experiments in the manufacture of madder, its price rose to \$500 a ton for use in an industry now employing a service of \$10,000,000 per annum. The history of this curious development, and of the vast field which a once valueless product now supplies, adds another to the wonders of an age replete with surprises, and in which nothing seems impossible.

The first attempt to utilize coal tar was by Stauf, an eccentric alchemist of Dutweiler in 1741. He thought to save the soot; and obtained, at the cost of the most repugnant odors, which nearly choked him, a black, dirty oil. His experiments ended there. In 1825, however, Faraday, that prince of scientists, discovered in coal tar two new hydrocarbons. This created attention. At that time aniline was a rare body, and was obtained from indigo. In 1834 Metcherlich produced it from the benzene of coal tar formed by the dry distillation of coal. About the same time coal tar was distilled in one or more of the English manufacturing towns for naphtha to dissolve pitch for black varnish.

Up to 1856 very little was known of the chemistry of coloring matter. In that year Perkins discovered the beautiful mauve dye. Immediately an enthusiasm, still active, arose for the manufacture of all tints and colors, and at once formed the base of successful experiment and a large and widespread industry.

The mauve dye, or, as it is called, the aniline purple, was first used in silk dyeing and in calico printing, and the colors were found to be the fastest and most brilliant of any of the purples so far produced. Its value became so great that it is on record that a large manufacturer in Paris offered a large sum for the asphalt of the public streets for distillation in order to secure the dye.

Nothing is more singular and interesting than the history of the discovery. It appears that in 1881 Professor Dewar, of London, and Professor McKendrick, of Glasgow, Scotland, observed that certain salts act as mitigators of fever. Quinine was scarce and expensive. Some important results had been reached in the discovery of medicine as febrifuges, when Pro-

fessor Fischer, of Munich, found in coal tar the product "kairine" which had the property of cooling the blood. It is produced by heating the aniline of coal tar with glycerine and nitrobenzine, and known as quinaline. Under it, the lowering of the temperature of the blood is remarkable, and where quinine is necessary in large doses, safer. Still another product, with even superior qualities, called "antipyrine," was discovered by Dr. Knarr, of Erlangen. It is cheap, tasteless, efficient, and has had marked success in typhoid fever. A third assuager of fever has been found, called "thalline," discovered by Skraup, and found peculiarly effective in yellow fever. These discoveries are of vast public interest and have secured profound attention.

But coal tar had other fields to enter. One of the most important of aromatic perfumes is cumarin, formerly the product of scented grasses such as the sweet woodruff. It is now easily and chiefly derived from the volatile oils of coal tar, and extensively employed in the manufacture of the perfume known as the "extract of new mown hay." Vanillin, also, formerly the sole product of the vanilla plant, well-known to be indigenous in the Cordilleras and the Mauritius, has been successfully distilled from coal tar and has greatly restricted the use of the plant. Combining vanillin with the artificial oil of bitter almonds, the chemist Rascoe has produced a fine perfume resembling white heliotrope. Of these products of coal tar by far the most extensively employed in practical chemistry, however, is the essence of mirbane, hundreds of tons of which are annually used in perfuming soap.

Perhaps the most remarkable of the products of coal tar is what is known as saccharine, so named in distinction from sugar, which it resembles. Its discoverer, Fahlberg of Leipzig, regarded it as 230 times sweeter than sugar, giving a quicker perception of sweetness, but without its nourishing property. It is thoroughly harmless, and passes through the system without change. It is regarded as of possible service in diabetes. Its antiseptic properties are sufficiently marked to render its use in preserving fruit important and valuable.

With the present knowledge of the value of coal products the following may be regarded as the value of a ton of cannel coal; twenty-five gallons ammoniacal liquor, thirty pounds ammonium sulphate, 1,300 pounds coke, twelve gallons of coal tar, besides a large product in illuminating gas. Twelve gallons of coal tar will produce one pound benzene, one pound toluene, one and one-half pounds phenol, six pounds naphthalene, one-half pound of anthracene. For dyeing, from the benzene are produced the finest shades of yellow, brown, orange, blue, violet, and green; from toluene are produced the magentas and the rich blues; from phenol are produced the most beautiful reds; from xylene the most brilliant scarlets; and from anthracene yellow and brown. Thus, from a substance which a few years ago was deemed valueless except for the commonest of purposes, have been derived medicines of the highest practical value for the alleviation of human suffering; colors of endless variety and beauty and of well-attested permanency and cheapness; perfumes healthy, aromatic, and disinfecting; sweetness with germ-destroying qualities, and other substances useful in the various forms of human industry.

#### GETTING UP SERMONS.

Many of our readers will be interested in the following particulars, given by Dr. Maclaren, of his method of pulpit preparation:

I write my sermon in part. The amount of written matter varies. When I can, I like to write a couple of sentences or so of introduction, in order to get a fair start, and for the rest I content myself with jottings, fragmentary hints of a word or two each, interspersed here and there with a fully written sentence. Illustrations and metaphors I never write: a word suffices for them. If I have 'heads' I word these carefully; and I like to write the closing sentences. That is my ideal—a sufficiently scrappy one you will think—but I seldom attain to it, and am most frequently obliged to preach with much less preparation. The

amount written varies from about six or seven pages widely written with short lines, each line holding only a word or two, to the barest skeleton that would go in half a page. Of course I do not adhere to what is written, as there is very little of it sufficiently consecutive. I make no attempt to reproduce more than the general course of thought, and I constantly find that the best bits of my sermon make themselves in preaching. I do adhere verbatim to my introductory sentences, which serves to shove me off into deep water, but beyond that I let the moment shape the thing. As to preparing expressions, I do not. Aaron described his procedure precisely as I should describe mine—he put all the stuff in the fire, 'and there came out this calf.' If I can get the fire well alight, that is what I care for most. I began my ministry with the resolution that I would not write sermons, but would think and feel them; and I have stuck to it ever since. It costs quite as much time in preparation as writing, and a far greater expenditure of nervous energy in delivery; but I am sure that it is best for me, and equally sure that everybody has to find out his own way himself."

It is understood that, with all his freshness and vigor, Mr. Spurgeon's method is closely akin to that of Dr. Maclaren.

#### HABITUAL PRAYERFULNESS.

We do not mean by this title the custom of praying at regular hours or in specific forms of speech. It may include these. It certainly includes much more. We mean by it a permanent attitude of the soul toward God, a habit become so much more than an ordinary custom as to be "second nature," as we often say. To be prayerful in this sense is to turn to the heavenly Father naturally and almost instinctively. It involves an assurance on our part of his affectionate, unfailing interest in us and in all which concerns us, and of his ample power and ready willingness to keep us in whatever manner he sees that aid can best be rendered us. It involves mutual sympathy and confidence between him and us, the purpose on our side to govern all our relations with human society and conduct upon the basis of his actual concernment with them, and on his side the purpose to guide and assist us in so doing.

They who are habitually prayerful in this sense do not find themselves disposed to neglect prayer at particular times. Nor do they even reject forms of prayer. The value of these becomes increasingly evident continually. But they learn to look up to God so often, so naturally and so simply that these, with all their value, prove insufficient. The heart learns that a true prayer may be independent of position, place or circumstance. It is simply the communion of the human soul with the divine. It can be experienced as truly and rewardingly in a throng as in a desert, at the desk or the workbench as in the prayer-meeting, in the hour of deepest sorrow as in that of most jubilant delight. It may be only an uplifted thought, hardly shaped in words at all.

The value of this habitual prayerfulness lies not so much in the direct, definite responses which it obtains as in the reverent consciousness of oneness of spirit and interest with the Almighty. He may not see fit to grant the former. Often he refuses them in the form in which we desire them, and no matter how earnestly we desire them, we soon learn that he knows best what is good for us, and that all will be well in the end if we leave everything to him. Therefore our one, true, comprehensive prayer always must be, "Thy will be done." It is not wrong for us to plead habitually for those things which we suppose ourselves to need. Indeed, we are commanded to pray for them. But such petitions, after all, must be qualified by frank and full submission to his all-wise judgment.

Let it be remembered, also, that the spirit of habitual prayerfulness is the best possible defense against temptation. It renders the soul more difficult of access by evil. It helps to check the desire to do wrong and diminishes the apparent attractiveness of every form of sinful pleasure. It is the best safeguard of the young Christian, and to the more mature, none the less, it is as a tower of strength and refuge.—*Congregationalist.*

## MISSIONS.

THE building of the Congo Railway is being pushed forward.

ABOUT 500,000 children and youth are being trained in Protestant mission schools.

A MODOC chief's son is president of a Y. P. S. C. E. in Yainax Indian School, Bly, Oregon.

SAVAGE Island now has the Scriptures, and has sent the British and Foreign Bible Society about \$7,500.

WE trust that our own young people will not forget that one of the moving words in the recent great Y. P. S. C. E. Convention was *missions*.

THE receipts of the English Church Missionary Society last year were \$1,238,685, an increase over the previous year of \$75,000. Receipts of the Society for the Propagation of the Gospel, \$821,910, an increase of \$130,000. The Wesleyan Missionary Society experiences a deficit of about \$54,000, and is in arrears about \$100,000. The English Baptist Missionary Society reports a debt of \$52,000; and the expenditures of the London Missionary Society exceeds its income by \$75,000.

As is well-known, the United States Senate did not declare in favor of uniting with European powers in the Brussels Treaty, for the purpose of abolishing slavery, the rum traffic, and the indiscriminate sale of fire-arms in Africa. And the International Missionary Union, while not assuming to understand all the political bearings of the subject, expresses the sincere hope that our Government will yet lend its moral and political influence in favor of suppressing these evils, which are such foes to the progress of that country so vast and so rich in resources.

Two resolutions of the late Presbyterian General Assembly are eminently worthy of consideration by Seventh-day Baptists:

That every minister be charged to instruct his congregation in the grace and duty of liberality for Christ's sake, and in scriptural principles of giving; to keep them informed as to the work and needs of our boards, adopting as his purpose an offering from every member for every board. That each individual, in the sense of Christian stewardship, be earnestly advised to adopt the practice and form the habit of proportionate giving, whether income be large or small, as God has prospered him, and to become leagued with others in attempts to foster such practical reforms.

### EXTRACTS FROM THE ANNUAL REPORT.

IN MEMORIAM.—GEORGE GREENMAN.

The subject of this sketch, a son of Silas, 2d, and Mary Stillman Greenman, was born in the town of Westerly, R. I., August 27, 1805, and died at his home in Greenmanville, Mystic, Conn., May 21, 1891, in the 86th year of his age, having been for over thirty years the President of this Society.

Nurtured in a home founded upon loving obedience to God and loyalty to truth and right, he early consecrated himself to the Christian life, and joined the First Seventh-day Baptist

Church of Hopkinton, R. I., in 1822. He became a constituent member of the Pawcatuck Church, Westerly, R. I., in 1840; and of the Greenmanville Church in 1850. Of these churches he was a most worthy and useful member, an efficient helper by his life, counsel, and means.

In 1828 he married Abby, daughter of Charles and Martha Birch Chipman, of Mystic, Conn., a noble Christian woman, who passed on to the other life before her husband, a few years ago. Eight children were born to them, four of whom survive their parents: Mary A., widow of Mr. Edwin G. Champlin, a former Corresponding Secretary of this Society; George H.; Mrs. Martha B. Weston; and Mrs. Lucia Annette Price.

In early life, like many other boys of humble circumstances, Mr. Greenman attended a common school three months each year. At sixteen he began to learn the trade of a ship carpenter of his father. When of age, he commenced life for himself, with the customary "freedom suit," without money, but with the invaluable capital of a strong, noble, Christian manhood. From 1827 to 1835, he was in company with his brother Silas in ship-building, at the head of Mystic River. In 1836, there was established the well-known ship-building firm of George Greenman & Co., consisting of the brothers George, Clark, and Thomas S., George, the eldest, surviving the others. For years this company did an extensive and prosperous business, building many ships, large and small, and enjoying a deservedly high reputation.

We do not for a moment suppose that Mr. Greenman was above mistakes and faults; but we do feel justified in saying that, personally, he was steadfast in his convictions as to truth and duty with reference to God and man; in the home, a Christian husband and father; in the community, an active, influential, and honorable citizen and business man; in the church, true, wise, and loyal; and in the denomination an interested, intelligent, generous fellow-worker and helper. He was a zealous anti-slavery and temperance man, opposed to secret societies, an earnest member of the Connecticut Peace Society, and not afraid to be in the minority when convinced that the right was on that side.

Mr. Greenman was one of the thirteen that at once became members of this Society at its organization in 1843, by the payment of five dollars or more; and one of the first life members, his name appearing in the first printed list in 1846. He was a vice-president in 1846, 1847 and 1859; a director from 1848 to 1850; and president from 1860 to 1891. The last annual meeting of the Society over which he presided was in 1882. He was present in 1887, and, after a few appropriate remarks, asked to be relieved from the duties of the presiding officer, and called upon Mr. Wm. L. Clarke, the first of the board of managers, to take his place. For the last few years he has not been able to regularly attend the meetings of our Board, and actively share in the work on our hands, greatly to our regret.

Although practical and positive in judgment and expression, he was generous and warm at heart. His counsels were safe and wise. Not to many men is it given to enjoy so large a measure of other men's confidence and esteem. He has left behind the record of a good life, of a persevering Christian spirit and endeavor, of wise words spoken, of good deeds done. And we may well pray for more such business men and Christian disciples.

At the Board meeting held July 15, 1891,

after several had spoken of their high regard for our departed brother and President, the following resolution was adopted:

WHEREAS, Our Father hath called to his rest our beloved brother and honored President, George Greenman; therefore,

Resolved, That we hereby express our reverent, loving, and tender remembrance of one who has so long been our standard bearer.

With a courage rare, with unfaltering trust and radiant hope in the final triumph of our cause, through the conflict and toil of many years he has led us on.

In the quick response to every call for help, in the ready assumption of all needed responsibilities, in the devotion and fervor of a soul consecrated to the holy cause of missions, he has ever been to us a bright example and high inspiration. We mourn with those that mourn, and extend the sympathy of bereaved hearts to those nearest in the ties of kinship and association.

In the ripeness of a full age, crowned by high endeavor and noble achievements, our brother, like a sheaf of ripened grain, has been garnered in.

We bow in submission, and pray that his mantle and spirit may fall upon his successor.

### MISSIONARY SOCIETY.

Receipts in September.

Y. P. Permanent Committee, Salary of J. L. Huffman	\$ 50 00
Wood Lake Church	10 00
Second Alfred Church	12 24
H. Babcock, Utica, Wis.	1 30
Adams Church	25 00
Plainfield Church	20 71
Scott Sabbath-school	1 10
Mrs. L. M. Squires, Geneva, Ohio	2 00
Mrs. Jerusha Clarke, Sale of Quilt	12 00
Rev. D. H. Davis, Sale of Lanterns	2 00
Welton Church	10 00
Hornellsville Sabbath-school	5 00
Leonardville Church	11 73
W. L. Burdick, Receipts from 29 persons	25 25
M. B. Kelly, Receipts from 14 persons	27 55
A Friend, Milton Junction, Wis., H. M.	10 00
Rev. C. W. Threlkeld, Receipts from a Friend	2 00
Mrs. Elsie B. Bass, Alden, N. Y.	1 00
Miss M. M. Jones, Boscobel, Wis.	25
First Hopkinton Church	12 63
Shiloh Church, G. F.	\$23 20
Shiloh Church, C. M.	4 35
Y. P. S. C. E., Milton Junction, Wis., Salary J. L. Huffman	6 25
A. W. Maxson, Utica, Wis.	1 50
B. E. Coon, Utica, Wis.	1 30
J. H. Coon, Utica, Wis.	1 00
Y. P. Permanent Committee, Salary J. L. Huffman	25 00
Topeka S. D. B. Missionary Society	2 50
First Brookfield Church	19 07
Farina Church	14 66
Far na Sabbath-school, G. F.	5 59
Farina Sabbath-school, C. M.	4 60
John Congdon, Newport, R. I.	10 00
H. Lewis, Stone Fort, Ill.	1 00
M. Bracewell, Stone Fort, Ill.	1 00
D. R. Miller, Stone Fort, Ill.	1 00
Mrs. Amanda Bracewell, Stone Fort, Ill.	1 00
	4 00
	\$363 78

E. & O. E.

A. L. CHESTER, Treasurer.

WESTERLY, R. I., Sept. 30, 1891.

### LACK OF TACT.

The proverb, "Some people's fingers are all thumbs," describes those who lack that delicate moral touch which is called tact. The word comes from a Latin word meaning *to touch*, and denotes the power of quickly perceiving and readily doing what is required by circumstances.

It is prompted by the desire to be kind in a kindly way. It makes people comfortable by humoring them, so that they feel at their ease and are inclined to put their best side uppermost.

The most irritating thorns in social life are the "Joe Blunts," who blurt out offensive remarks with the apologetic clause, "You know I always say what I think—there's no deceit about me."

Solomon sent the sluggard to the ant to learn industry. We would send the "Blunts" to a well-bred cat to learn the unobtrusive tact which behaves itself in company. A cat who wishes to take her ease will do it so quietly and gracefully that not a guest in the well-filled parlor will be disturbed.

A recent writer, in giving several illustrations of the lack of tact, tells of a lady, who, being a guest, enforced her refusal to take broiled ham by the remark, "I don't think pork is fit food for any human stomach."

Another lady, being at a dinner-party, where the conversation turned upon the authorship of Shakespeare's plays, said, with a brusqueness which compelled silence,—“I think the advocates of the theory that some other person than Shakespeare wrote the plays attributed to him, simply betray their ignorance and shallowness.”

As two of the best-educated persons present

believed that some one else than Shakespeare wrote the plays, the lady's blunt assertion roused their antagonism, and the comfort of the guests was disturbed.

"Are you the wife of old Mr. C—?" asked a lady, on being introduced to another lady, who had married a man much older than herself. The blunt question embarrassed both the wife and the company. Yet the lady guilty of this social blunder was the principal of a High School.

"What Mrs. B. has just said is not true," remarked Mrs. A., at a literary society, as a lady made a statement. The members were indignant at the blunt assertion, and listened with aversion as Mrs. A. proceeded to show that Mrs. B. was mistaken owing to misinformation. Yet Mrs. A., who is a woman of culture, complains that she has few friends, and cannot be made to see that her lack of tact and her blunt way of putting things separate her from those whose feelings she wounds.

A young lady who is anxious to gain social success must acquire the art of touching people gently. A good salesman is compelled by his business to acquire tact. He prides himself on his ability to handle carefully the most perverse of buyers.

The best rule for acquiring tact is the one given by the Master: "Whatsoever ye would that men should do unto you, even so do ye also unto them."

## WOMAN'S WORK.

THE government of India has passed a law that girls cannot be married before they are twelve years of age. This is a great if not a complete victory.

### THEY DO NOT UNDERSTAND.

The point is well put by the home Secretary in the Baptist woman's *Helping Hand*, that the women who stand outside of active participation with those laboring for the poor, suffering, heathen women *do not understand*, or they would *do something* for them. The same might be truthfully said of other church women among our own women. She gives the following pointed illustration:

"One night in a crowded sleeping car, a baby cried most piteously. At length a harsh voice called out from a neighboring birth, 'Won't that child's mother stop its noise so that the people in this car can get some sleep?' The baby ceased for a moment, and then a man's voice answered 'The baby's mother is in her coffin in the baggage car, and I have been awake with the little one for three nights; I will do my best to keep her quiet.' There was a sudden rush from the other birth, and the rough voice, broken and tender, said, 'I did not understand, sir; I am so sorry; I wouldn't have said it for the world if I had understood. Let me take the baby and you get some rest;' and up and down the car paced the strong man, softly hushing the tired baby until it fell asleep, when he laid it down in his own birth and watched over it until morning. As he carried the little one back to its father, he again apologized in the same words: 'I hope you will excuse what I said, I did not understand how it was.'

"Bear in mind that the need of unchristianized women is as great as though we fully understood those needs. Think of the ugly look which our ignorance has when it lies within our power to know and to understand the conditions better. Take courage for all, in the belief that if once our women would let themselves into an understanding of the case they would be ready to give self-sacrificing service."

## WOMAN'S WORK IN HOME MISSIONS.

SARAH S. D. SOCWELL.

*Dear Friends;*—Will you allow one who has the deepest interest in Home Missions to say a few words to you upon this subject? I do not need to enlarge upon the necessity for home missions. The crowded tenements of our cities where God is not known save in the language of blasphemy; the innumerable country neighborhoods where there are no churches and no desire for them; the lonely haunts scattered all over the far West whose religious welfare no man seems to care for, speak to us more eloquently than any human voice. God, who has said to us: "Go, teach all nations," has sent to us all peoples from the very ends of the earth; and have we no duties and responsibilities in regard to these? It seems to me that God is giving us an opportunity somewhat akin to that which came to the apostles on that wonderful day of Pentecost, when representatives of all the then existing nations heard the good news. We can conceive the grandeur of that glorious time, but do we realize that God is giving us the opportunity to do kindred work? Do we wish to do it? If we do he will assuredly open the way for us. No one who really wishes to work for God, and is willing to work in his way, will ever fail for want of opportunity.

But some may say that we are small and weak, we are but a little one among the thousands of Israel, we have everything against us, the strong and powerful can do this great work, but what can we do? Do we not know that God has chosen the weak things of earth to confound the mighty? Do we not know that the grandest achievements begin with the small and feeble? When Wickliffe gained a few converts in England, and Huss in Bohemia, and Calvin in Geneva, and Luther in Germany, who believed these feeble beginnings would result in revolutionizing the whole world?

When Carey went forth to India, and Morrison to China, and Judson to Burmah, who thought that within the space of a lifetime their labors would result in an army of missionaries and tens of thousands of converts from heathenism?

When a mere handful of earnest men and women entered upon a crusade for the abolition of slavery, who imagined that within the lifetime of that same generation the grandest armies ever assembled on earth would march to do their bidding? Then how dare we excuse ourselves because we are small and weak? Let us beware lest even what we now have be taken from us. Let us beware lest we, in our timidity and selfishness, presume to limit God. What if we do hold a truth that seems to shut us off from an active part in the evangelization of the world at large? Is it not God's truth, and if we uphold it bravely, will he not open the way for us? Is he not doing it even now? Who would have dared prophecy fifty years ago that the Sabbath question would so soon become one of the leading issues of the times; that preachers of all denominations would be compelled to discuss it whether they will or not; that both religious and secular newspapers would yield large space to Sabbath arguments and literature? God's Spirit is stirring men's hearts upon this subject as never before; and shall we, to whom he has committed the custody of this great truth through so many generations, prove recreant to the trust, and, like cowards, excuse ourselves from the shock of battle, because we are not as strong as some other denominations? Who is strong, if not he on whose side God is? Let us beware, lest, refusing to

go up against the powers arrayed against us, we are turned back to wander in the wilderness.

All that I have said will apply to woman's work. Woman, is the weakest of the weak, because she has not been willingly recognized as a public worker, and the vast machinery available for such work is often grudgingly yielded to her use. But the world cannot be really and truly evangelized without her help. As her methods of work are necessary to the development of civilization, so they are to the Christianization of the world. There is much work that she can best do, and that others do not wish to do. It is not wise to reject any help offered while so much is to be done, and it is an encouraging proof of life and wisdom in our denomination that our women have a chance to do so much.

But can we not do more, especially in the work of home missions? In other denominations important enterprises are given up to their women, and the work assigned them is carried on with wise enthusiasm. We are but few, but we can do as much, relatively, as other women do. We have done well already, but we can accomplish much more. If we cannot do any great thing, we can do what men are not fitted for so well as women,—we can gather up the littles; we can organize beginnings; we can attend to the things that get overlooked, whether we gain applause or not, we can have the satisfaction of knowing that he who put it into the heart of the little Israelitish maid to be the means of sending her master to the prophet; he who caused the Samaritan woman to desire the conversion of her friends, he who gave to woman the joyful privilege of first announcing his resurrection, will bless our efforts to help make known his truth. We ought not to despise the day of small things. We ought not to be discouraged because of lack of full appreciation.

We cannot all be missionaries, in the strict sense, but in another sense we can, and should be. If we cannot preach, we can pray, and we have Christ's command to "pray the Lord of the harvest that he will send forth laborers into his harvest." If we cannot give great sums we can give small ones (remembering the while how largely the two mites count, when given in the spirit of true benevolence and self-sacrifice.) We can use our influence to awaken, or direct the missionary spirit in those around us. Parents can so teach and train their children that this work will become an integral part of their life, so that in the next generation provision will be made for it as for food and raiment. We can, by every means in our power, hold up the hands of those who do the work, knowing that, if we fail to do so, the work stops, and God will not hold them guiltless who thus block the wheels of his chariot.

We can be brave and hopeful, not like the cowardly men who saw only the giants of the promised land, and the walled cities, forgetting that God, in sending them to conquer made himself responsible for their victory. The time demands all of us to be strong and of good courage, and with Caleb, resolve to go up and possess the land knowing that with God as our Captain we are well able to overcome.

"He hath sounded out the trumpet which shall never call retreat,  
He is sifting out the hearts of men before His judgment seat,  
O! be swift, my soul, to answer him, be jubilant, my feet,  
For God is marching on."

OWING to progress brought about by missionary labors, the Australian United Steam Navigation Company has placed a monthly mail steamer on the route among the New Hebrides Islands.

## HISTORICAL & BIOGRAPHICAL.

### THE MILL YARD CHURCH, LONDON, ENGLAND, AND THE SPOLIATION OF ITS PROPERTY.

(Concluded.)

The trustees, becoming dissatisfied with the turn which the case was taking, resolved to go into open court and defend the rights of the church against the dangerous and impracticable proposition of Justice North, fully believing that if this proposition should be carried into effect, it would result in the alienation of the property. Before this Court was laid a carefully-considered protest of the church. It maintained that the trust, according to the expressed will of the giver, should at all times be used and enjoyed alone by the Seventh-day Baptists; that the convenience of the members of the church should be the primary consideration in the selection of the site for the new chapel; that the right to choose a minister to serve in such chapel should be reserved exclusively to the church worshipping in it, in accordance with the well-known usages of all non-conformist bodies; that the funds held from the sale of the Mill Yard property are sufficient of themselves to provide a commodious chapel and minister's house for the use of the church; that the acceptance of a grant of money, otherwise than a gift, from any other religious body to aid in the erection of a chapel would certainly embarrass and fetter the minister and the other members of the church in their work; and that the privilege conferred upon another society to hold services in the chapel would be an infringement upon the right of the church to the free use and enjoyment of its own property.

The result of the trial brought by the trustees before the Court in 1887 was that Justice North further insisted that the proposed arrangement with the First-day Baptists should be made. After much anxious and wearying effort, the church agreed "under pressure" to accept a site at Fulham for the new Chapel, which was the one selected by the London Baptist Association. After many weeks of waiting, the Rev. Dr. Jones and the trustees heard that this Association had abandoned the proposed alliance with the Mill Yard Church in building upon this site, though no notice of such action was ever conveyed to either Dr. Jones or the trustees.

At this time the New Connection General Baptists of London came upon the scene and demanded to be heard in regard to the disposition of the funds. They claimed that they were the people designated in the order of Justice Pierson, because one of their churches was allowed for a while to use the Mill Yard chapel for holding its meetings for worship, and therefore, forsooth, it had a right to participate in the control and use of the property! We are reminded of the fable in which the viper is warmed into life on the farmer's hearth. Subsequently, a committee of the London Baptist Association agreed to the choice of a site on Albion Road, in Northern London, which would have been somewhat suitable to the needs of the Mill Yard Church. This agreement was placed in a written form, signed by the committee, and supported by a sworn affidavit of the committee. The New Connection General Baptists made a contract to rent for their meetings the proposed new chapel for the term of three years, they really not being able to furnish the means for acquiring any moneyed interest in the chapel. The church, although not satisfied with an arrangement by which it would be

bound in any way to another religious body, now felt that, in a measure, its anxieties were sensibly relieved. But to its great surprise and disappointment, the committee of the London Baptist Association came a few days after to the Rev. Dr. Jones, with the draft of a new scheme whereby another Board of Trustees should be appointed by the Court, and the church's endowment, as well as the chapel funds, should be diverted from its original purpose in aiding another denomination which antagonizes the tenets upon the Sabbath as held by the Seventh-day Baptists. It was thus seen that the recent agreement and affidavit of the committee were fraudulent, and that the General Baptist Association purposed to alienate and control, not only the chapel funds, but also the endowment, both of which are the outgrowths of the charities of Joseph Davis. The animal had pushed its head into the tent through a hole in the canvas; now it sought to place its whole body inside, and peradventure drive out the rightful occupant.

In 1888, the General Conference of the Seventh-day Baptist churches, located chiefly in the United States, having learned of the embarrassment and the injustice to which the Mill Yard Church is subjected, addressed two memorials, one to the London Baptist Association and the other to the Court of Chancery of Great Britain, representing that the Mill Yard Church is a member of its body, and a mother church to the churches of the same faith in America; and praying that both the Association and the Court, in the name of equity and Christianity, would use their influence and power to aid this church in obtaining her just and lawful possession of the money for which her Mill Yard property was sold, so that it may "purchase a site for herself, build a new chapel thereon, and advance her own interests alone and undisturbed." To these memorials no response has ever been made by the Association or the Court, not even a notice that they were received!

The next item in the proceedings was the introduction of a series of affidavits prepared by the committee of the General Baptists. Many statements in these were incorrect, absurd, and derogatory by insinuations to the position and labors of the former and the present pastor of the church. To these statements replies were made also in the form of affidavits. When it became apparent that these replies would tell very adversely to the affidavits of the General Baptists, the counsel for the Attorney-General proposed to compromise matters by making provision in the scheme for the appointment of twelve trustees, eight of whom might be supposed to favor the interests of the Mill Yard Church, and four the interests of the General Baptists. This provision was accepted by the counsel of the trustees of the chapel funds. Still it afforded but little security, as the result has since shown, that the rights of the church would be respected and maintained.

The new trustees appointed a committee who selected a site which is accessible to the church; but, as was expected, this site was not satisfactory to the General Baptists, and their trustees entered objections to it. In fact, they are desirous of using the chapel funds for the erection of a central building located about Holborn or in Paddington farther away in north-western London, in a place which would well serve their own denominational interests, but which would so discommode the Mill Yard Church, on account of its remoteness from the members thereof, that the church would be deprived of the use of the proposed chapel in holding its

meetings for worship. Thus the matter rests for the present.

It will be interesting to notice some of the reasons given by the General Baptists for the course which they have pursued: "The membership of the Mill Yard Church is so small that it is an unrighteous thing for it to be allowed to have the use of the chapel funds and the principal part of the church endowment." "We have had this matter in hand for more than twenty years and we are determined now to put an end to it." "The existence of the church is a nuisance and ought to be made to cease," on account, we suppose, of its peculiar views upon the Sabbath. "The church need never expect to have longer the use of the chapel funds, nor have their minister paid again out of the endowment." "The latter we propose shall be used in building chapels for ourselves."

Already the law costs have amounted to £2,160, which have been paid out of the purchase money and the interest accruing from the sale of the chapel. There are left in all now about £4,840. What will be the next step to complete the spoliation of the property remains to be seen. Surely, the founders of the trust never anticipated that it would ever be diverted from the work of promoting their views upon the Sabbath, and of spreading evangelical truth by those who observe, as they did, the seventh day of the week as the Sabbath.

Touching this case, it is no marvel that the *Church Times*, an organ of the church of England, published under date of July 8, 1887, an editorial article on "Religious Equality," from which we take the following extract:

"But while there is this substantial equality in the position of church and dissent, it seems to us that dissenters have almost an equal right to complain of the treatment they get at the hands of the Court. Here is the latest example: In 1706, an endowment was left to a Seventh-day Baptist chapel in the city, the preacher of which at first received £6 a year. The property increased in value till at last his salary amounted to about £300 a year, though the regular members of his congregation consisted of only fourteen persons, including his own wife and the sexton. In 1885, the number of more or less regular attendants was twenty-eight; and the chapel being taken by a railway, there was a sum of £5,500 to be spent. Under these circumstances, the other Baptists proposed that a chapel to hold 800 persons should be built, of which they should have the use on Sunday, and the Sabbatarians on Saturday. . . . The Seventh-day Baptists may not have a large following, but they have a logical basis for their sect, which is more than can be said of most other Dissenters; for if the Sabbath really is binding upon Christians, it cannot be kept on any day but Saturday. Nevertheless, Mr. Justice North has lectured these people on their narrowness and exclusiveness, and told them that the money is not their own to do what they like with. . . . It used to be required in stewards that a man be found faithful; but if a Dissenting steward now-a-days objects to see the funds committed to his charge misapplied, and, in point of fact, stolen, he will incur the obloquy of his fellow Dissenters by doing his duty."

The *Christian Commonwealth*, a journal published in London, refers under date of July 14, 1887, to the above article, and adds some remarks of its own, like the following: "The Sabbatarian Baptists were, a few centuries ago, rather numerous and wealthy in London, but

the cause gradually decreased till but a handful of adherents are now left. Still, this little congregation had its legal rights, involving not only the title to the compensation allotted, but also an endowment by which the minister, an excellent and learned man, is supported." "The Sabbatarian Baptists are, we believe, as excessively aggrieved at what they consider the rapacious demeanor of the 'other Baptists,' as at the astonishing declaration of Mr. Justice North that their money is not their own to do what they like. We can say only that if any one of the 'Three Denominations' can seriously propose to take or accept a sum of some thousands of pounds by a State regulation from a sect too weak to defend itself, but bravely ready to define its logical basis of existence, right or wrong, then the objection of Non-conformists to State endowments is a hypocritical sham."

Even among some First-day Baptists of England are now and then heard emphatic words of disapproval of these proceedings of their fellow Baptists. The Minutes of the Baptist General Assembly in England, for 1888, contains this paragraph, taken from the report of the Rev. J. A. Brinkworth, the senior messenger and secretary:

"Another matter I must refer to; viz., the condition at present and the prospect hereafter of one of our churches in the close and steady union with this Assembly upwards of a century, never having been associated with any other body of Christians, part and parcel of this Assembly, past and present. The said church having had its old chapel taken away by one of this big city's railways, and seeking a new site for its future life and work, has, for the past two or three years, had to defend its rights in the law courts of England, and to fight for its right to exist, until a heavy part of its funds has been expended. This state of things continues. It was instituted by, it is continued on behalf of, those who call themselves "Christians" (heaven save the name) and Baptists. In forty years of public life in England, the United States of America, and Canada, I have not known any such unrighteousness attempted. Even religious assemblies may well pray to be saved from their friends."

## SABBATH REFORM.

THE *Denison* (Texas) *Gazetteer* says: "It is remarkable that in this country of boasted religious liberty, Christians use the civil courts to persecute other Christians who insist upon obeying the Bible by working six days in the week and resting on the seventh." It is indeed quite remarkable, and yet such is the logic of the Sunday law business when carried out to its legitimate, practical results.

THE "nick of time" often comes, indeed, in a sense, may be said to be always present, in the experience of individuals. This is equally true of organizations. And we do not wonder at the surprise, and at what must sometimes amount almost to grief, on the part of those most closely connected with the work, that more of our people do not see in "the signs of the times" plain testimony that the present is emphatically the "nick of time" with us as observers and advocates of the Bible Sabbath. Differences of opinions as to methods and means are to be expected and to be fraternally discussed; but let us not be blind to our opportunities or deaf to the calls upon us, to direct the attention of the Sabbath-

less church and world to the Sabbath of the Lord our God, the adoption of which is one of the essentials to the privilege of riding upon the high places of the earth. A. E. M.

THE *Creed of Liberty*, for August, has this suggestive paragraph: "'Remember the Sabbath day to keep it holy.' The violation of this commandment is one of the blighting national sins of the age. The Sabbath is as old as creation, being the close of it—the hallowed day of rest. The Bible nowhere speaks of 'Jewish Sabbath,' and 'Christian Sabbath.' When Jesus had completed his work upon the cross he said, 'It is finished;' and he rested in the tomb on the Sabbath-day. His disciples likewise rested upon the Sabbath, according to the commandment." The *Creed of Liberty* is a Christian monthly published at 325 Bleeker street, New York. Its Editor, though not a member of that Sabbath-keeping denomination, is in sympathy with the Church of the First-Born.

### A COMMENT.

Mr. Editor:—Noting the declaration of Mr. W. H. Cossun to his ordaining council, that "You've got to get rid of the Decalogue before you can transfer your Sabbath to the first day of the week," which you quote in your issue of October 15th, I am filled with amazement. Mr. Cossun is known to some of us through his connection by marriage with a Seventh-day Baptist family. Evidently he is troubled on the Sabbath question, and to get rid of the obligatory force of the Bible Sabbath upon him and all men, he puts himself with the large class of no-lawists, who declare that the law of God, as formulated in the Decalogue, is done away, has no authoritative force under the New Testament dispensation. If so, I ask *where* and *what* is sin? If so, what need of a Saviour and salvation? Is it easier to do the impossible,—do away with God's law as given from Sinai,—than to accept and keep the Bible Sabbath instead of the popish Sunday? Let us away with these evasions and make-shifts, and let us accept and obey the plain commands of God, the teachings and example of Christ, who made the Sabbath and kept it. O. U. W.

### SUNDAY AND THE WORLD'S FAIR.

The New York *Tribune* treats this question in the following practical, common sense way. If any shall object that it is not treated as a religious question, it may be replied that the advocates of Sunday by law insist that it is only a civil Sabbath that they are striving for. It is fair and fitting, therefore, that a purely secular paper, like the *Tribune*, should speak of this same Sunday as a civil institution, and treat it from that stand-point. It says:

The question of keeping the World's Fair open or closed on Sunday will have to be decided before long. It is not a trivial matter, and whatever the determination may be it is sure to be severely criticised. The excellent citizens who lately went to Chicago to lay their views before the managers believe that their arguments produced a deep impression, and are hopeful that they will prevail. The fact that they formed an organization and made a long journey for this special purpose would seem to indicate not only that their feelings are very strong, but also that they were fearful of a contrary decision. The fact that no concerted action in favor of Sunday opening has been taken at least suggests the supposition that no demonstration on that side is thought to be necessary.

Some of the considerations which have been advanced appear to be irrelevant. The Exposition has no excuse for being if it is not a popu-

lar enterprise. It ought not to be undertaken at all if it is to be conceived, created and administered as if it belonged to one city or one part of the country, or any class of citizens. If it prove a success it will be because the people make it such. The government of the people has authorized and accredited it, and the people through their representatives are to be asked to advance a considerable part of the cost. The commissioners, therefore, ought to base their decision of every disputed question of management upon their deliberate judgment of the public will. And that consideration should control them most particularly when they take action on a point like this, which must be assumed to interest a large proportion of the population. They have no right to decide it according to the wishes of Chicago or New York, Boston or San Francisco, the saloons, the churches, or the transportation companies. It is not their business either to defend or antagonize the so-called Puritan Sunday in obedience to their own personal preferences. The commissioners are intelligent men, and their estimate of popular sentiment is entitled to respect. If, after weighing this matter carefully and impartially, they decide to close the Fair on Sunday, millions of persons will be glad to believe that this decision reflects the public will. Such a decision, we think, would satisfy very few if they knew it had been rendered in deference to a strenuous minority. If, on the other hand, the commissioners resolve to keep the Fair open on Sunday, in obedience to a deliberate conviction as to the popular desire, we believe that millions of those whose personal preferences are disregarded in that decision will nevertheless approve it. In any case, there are sure to be irreconcilables, but their despondency need not make others unhappy.

For the consideration of those who are prepared to predict that the Fair will be a failure if it is closed on Sunday we venture to recall the fact that the Centennial Exposition was a highly creditable success. Moreover, one of the chief arguments against Sunday closing is weaker than it was in 1876. Since then the Saturday half-holiday has come into existence, and the millions who live in and near Chicago will find little or no difficulty, in the course of six months, in getting all the pleasure and profit that the Fair has to give them. To most visitors from a greater distance the deprivation would be still less important, inasmuch as they will generally arrange to spend several days in sight-seeing. For the consolation of those who are prepared to mourn in case the Fair is kept open on Sunday we do not hesitate to say that Chicago offers almost unrivalled temptations every day in the year to all who are wholly or half willing to go to the devil, and that a vast, alluring, instructive and intrinsically innocent means of diversion would tend to keep a multitude of Satan's possible victims out of his clutches.

### HONESTY.

It may be that honesty is not a Christian grace, but it is a moral quality which is essential to all Christian character. It may not constitute the Christian, but he is a sorry Christian who is without it. Evidently there is a growing demand for this homely but valuable quality, the absence of which is bringing reproach on so many names and wrecking so many institutions. Sternness in inflicting penalties is also growing in favor. We noticed a few days ago in an English paper that a man who had failed and paid only seven shillings and six pence on the pound, and who had been suspended from the church, appealed to be reinstated. But the men to whom he appealed proved inflexible. They listened to his much pleading, but finally replied that his offense was such that he should have "the grace and humility to go to heaven in silence."—*Presbyterian Observer*.

It is not by change of circumstances, but by fitting our spirits to the circumstances in which God has placed us, that we can be reconciled to life and duty.—*F. W. Robertson*.

# THE SABBATH RECORDER.

L. A. PLATTS, D. D., - - - - - EDITOR.  
 REV. W. C. TITSWORTH, Sisco, Fla. CONTRIBUTING EDITOR.  
 CORRESPONDING EDITORS.

REV. A. E. MAIN, Ashaway, R. I., Missions.  
 MARY F. BAILEY, Milton, Wis., Woman's Work.  
 T. R. WILLIAMS, D. D., Alfred Centre, N. Y., Sabbath School.  
 W. C. WHITFORD, D. D., Milton, Wis., History and Biography.  
 REV. W. C. DALAND, Westerly, R. I., Young People's Work.

JNO. P. MOSHER, Business Manager, Alfred Centre, N. Y.

"FLING wide the portals of your heart!  
 Make it a temple set apart  
 For earthly use, for heaven's employ—  
 Adorned with prayer and love and joy;  
 So shall your Sovereign enter in  
 And new and noble life begin."

A METHODIST exchange says: "No man is fit to be a local preacher, an exhorter, or a class leader in our church, who is too stingy or trifling to subscribe and pay for his church paper."

IS THERE not a touch of poetic justice as well as a sure prophecy of a final Christian victory in the fact that the printing press which Voltaire set up in Fernay to demolish Christianity is now used to print Bibles in Geneva?

BROTHER A. B. BURDICK, who has recently moved from Ashaway, R. I., to Providence, in the same State, writes of some hopeful Sabbath interests in that city. We hope to hear more from this field at no distant day.

THE desperate character of the Louisiana Lottery is indicated in the announcement just made that the company has established a branch office in Montreal, so as to use the Canadian mails for the purposes denied it by the United States postal regulations. We trust that some method will be discovered or invented by our neighbors, by which this iniquitous business may be estopped from invading that country.

THE first Christian Church was erected in Tokio, Japan, only twenty-five years ago. Now there are ninety-two such churches and chapels in that city. Truly this is an encouraging growth for one-quarter of a century in a heathen city, an average of nearly four a year. And yet some people see no encouragement in foreign missions! We see not only encouragement for foreign missions, but also great promise of universal victory for the gospel of Christ; and in this promise is great encouragement for Christian labor everywhere.

ON Wednesday last, Oct. 14th, the Right Reverend Phillips Brooks, bishop elect for the Episcopal Diocese of Massachusetts, was consecrated to the work of his office, with imposing ceremonies. The services were held in the Trinity Church of Boston, and were conducted by six bishops, among whom was the Rt. Rev. John Williams, of Connecticut, presiding bishop of the American Church. In the processional were 160 clergymen and 265 lay delegates. The services consisted of prayers, reading of the Scriptures and the collect, repeating the Nicene creed, with chants, etc. Bishop Potter, of New York, preached the sermon.

AUGUSTINE says: "I have read in Plato and Cicero sayings that are very beautiful and very wise, but I never read in either of them, 'Come unto me, all ye that labor and are heavy laden, and I will give you rest.'" Such language in the lips of the wisest and best of men would but mock the sorrows of those thus addressed, for well we know they too need the divine Com-

forter. But when such words sink into the soul of the sorrowing from the lips of Jesus, they bring the promised rest and healing. Does this teach us nothing as to the character of the Lord Jesus Christ?

THE heart of man rebels against the thought of coming helpless to God for salvation. If there were only some price, in part at least, which men could bring to God, if there were some independent prop, some feeble staff on which they could partly lean, how many would come to God who now stay away! Such is the sophistry with which many seem to delight themselves. But God knew best. That we might not lean too heavily on self and human devices he took them all from us and bade us lean on the arm of Omnipotence. That we might not linger too long in doubt about what to trust or what to choose, he took away every alternative besides and sent forth the one call, "Come unto me, . . . I will give you rest." God cuts down all worldly props that we may make him our only stay.

"In my hand no price I bring,  
 Simply to thy cross I cling."

SOME months since it was decided to add to our list of tracts a number of purely evangelistic tracts. Ten of these are now ready for use. They have been written by several of our leading ministers, and have been edited by Bro. W. C. Titworth. They are printed in a neat little tract form and may be enclosed in a letter without folding. An announcement of them will be found in our tract list, with price, etc. It would be a good thing if our churches and young people's societies would keep supplies of them on hand, and furnish them to their various committees and other laborers. Get a set for examination, and then order a supply.

IN another column will be found a plan for making the *Outlook* a monthly, and of so changing the style of the articles as to make it meet the immediate wants of the current Sabbath agitation. This plan, as will be seen, is laid over to the November meeting of the Board in order to afford opportunity for suggestions from the people. It is earnestly hoped that all who have any interest in doing so, will embrace the first opportunity to express their thoughts on the subject. A postal card will be sufficient to say whether or not the plan is approved. A longer letter may be written if one desires to say more. Address communications to Dr. A. H. Lewis, Plainfield, N. J., Editor of the *Outlook*, or to Rev. L. E. Livermore, Dunellen, N. J., Chairman of the Committee, and Secretary of the Tract Society. Be sure to write something, and do it right away.

AN exchange asks: "What do we lack as a Christian denomination? Not numbers, surely; no more do we lack culture, though this is an element which admits of indefinite increase; nor yet wealth, and the capacity to accumulate riches. We lack nothing essential to the largest success in any of these respects. What we lack is the spirit that forgets self, and opens the heart and hand to the needs of others. All our work in every line is suffering for the want of a small percentage of means which are heaped up and locked up in our churches. Were Paul writing to us, I think he would say, 'Therefore, as ye abound in everything, in faith, and utterance, and knowledge, and in all diligence, see that ye ABOUND IN THIS GRACE also.'" Is not this true of us a people also? It is true our numbers are not great, but we are more in num-

ber than the Lord can use for his work, if we are not consecrated to that work. We have not great wealth, but we have enough to do vastly more than we are doing, if what we have were recognized as God's gift to us, and duly given back to him for his glory. What then do we need more than the consecration of ourselves to the Lord's work? This will take with it our time, our talents, our money, our all. The Lord Jesus gave himself for us, can we do less than give ourselves to him?

WHILE thinking about, and planning for, our general missionary work we ought not to forget the little work we are trying to do among the Scandinavians in this country. We have no mission in the ordinary sense of that term among these people, though our attention is called to the matter nearly every year, in the annual report of the Missionary Society, as an inviting and promising field. But we are publishing a little paper in the Swedish language, which is doing good missionary work. It has now about 300 paying subscribers, three-quarters of whom are Sabbath-keepers. These people have largely come from the Lutheran Church which is, in some of its principal features, a system of tyranny, and they are, consequently, slow to join any other church; hence they remain in a sort of independent state without much organization. In this condition the *Budbarare* serves as a sort of bond by which they are held together in sympathy, and are encouraged to hold on to Sabbath truth and are instructed as to the nature of true church organization. The paper also strives to set forth Sabbath truth in its proper relations to other Bible truth, so as to win men to Christ and to the law of God. Its total cost is less than \$500 per annum, about \$100 of which is paid by subscribers to the paper. We do not know of any other way in which so much good missionary work could be done at so little expense. We are not now pleading for special contributions for this work, but call attention to it as one of the minor publications of the American Sabbath Tract Society worthy of the sympathy and support of all our people.

THE event of the past week, among Congregationalists, was the meeting of the American Board of Commissioners for Foreign Missions, which met at Pittsfield, Massachusetts. This is one of the oldest and strongest missionary societies in the country, and its meetings are looked forward to as seasons of great spiritual blessing to the church and community in which they are held. It is now twenty-five years since this body held its sessions in this stronghold of Congregationalism. Then the venerable Mark Hopkins, President of Williams College, was the president of the Board, and by his words of wisdom and spirituality gave tone and character to the meeting which has remained to the present day like a benediction upon the people of Pittsfield. The late meeting was presided over by the Rev. Dr. R. S. Storrs, of Brooklyn, who has been the president of the Board since the death of Dr. Hopkins. The papers, reports, etc., of this meeting all indicate a healthy condition of the Board and a prosperous year's work in the foreign fields which they occupy. During the same time a meeting of a different character, but of great interest to the Methodist Church, was being held at Washington, D. C.,—the Methodist Ecumenical Council. This is not a legislative, or administrative body of any sort, but is a gathering of representatives of all branches of the Methodist Church in the United



States, of which there are not a few. The object appears to have been a comparison of doctrines and practices and the discussion of practical questions of the religious life and work with a view to the mutual benefit of all concerned. Large numbers of delegates were present, and the sessions were characterized with earnestness and thoughtful deliberation. This is the second Council of this kind held by the Methodists of this country, the first having been held about eleven years ago.

#### WASHINGTON LETTER.

(From our Regular Correspondent.)

WASHINGTON, D. C., Oct. 7, 1891.

The pulpits of Washington have been graced at times by the presence of most of the noted divines of the world, but on no single day have so many world-famed pulpit orators been heard here as were listened to by Washington congregations last Sunday. Not only were all the Methodist pulpits filled by the distinguished delegates to the Ecumenical Conference, but many of those of the Baptists, Presbyterians and other denominations were thrown open to them. Among those who preached were: Bishop Newman, who took John Wesley for his theme, and so well did he handle the subject that every delegate to the Conference hopes to carry home with him a printed copy of the memorial sermon; Rev. Hugh Price Hughes, who is often spoken of as the English Talmage, who took for his text: "Be more Christ-like"; Rev. W. J. Dawson, for many years of Glasgow, Scotland, but now of Southport, England, who made his sermon a eulogy on the life and work of John Wesley; Rev. Dr. Thomas Bowman Stephenson, president of the Wesleyan Conference, who took occasion to deliver a most spirited revival exhortation based upon the twenty-sixth verse of the eighth chapter of Acts; Bishop Joyce, who took the sermon that Christ preached on the shore of Lake Genesareth for his text; Bishop Warren, who occupied the pulpit of the church that President Harrison belongs to, preached from: "But seek ye first the kingdom of God and his righteousness"; Rev. Dr. L. R. Fiske, president of Albion College, Michigan, who undertook to prove, and did prove that there is a hereafter; Rev. J. Smith Spencer, of England, who was for some years a missionary in Africa, who talked about the many-sided work of the Christian church; Rev. Dr. A. Carman, general superintendent of the Methodist Church of Canada, who took for his text: "The strength of sin is the law"; Rev. T. G. Selby who made the prodigal son the basis of an appeal to wayward young men, and Rev. Henry Evans the celebrated Irish Methodist, who is Commissioner of national education, and examiner for Government Board of Intermediate Education for Ireland, besides being pastor of a large Dublin church. He preceded his sermon by a few interesting remarks on the condition of the church in Ireland, and stated that there was not a single minister in the Wesleyan church in that country who touches beer, ale, porter or liquor of any kind, nor is there a single tobacco smoker among them. His text was: "That thou mightiest know the certainty of those things wherein thou hast been instructed."

On Monday President Harrison held a special reception in honor of the delegates to the Conference, and it was largely attended and a very pleasant affair.

The three hundred and ninety-ninth anniversary of the discovery of America by Columbus fell on Monday of this week, and it was celebrated by a special service arranged by the

Ecumenical Conference and held Sunday afternoon. Bishop Hurst presided and delivered a short address, being followed by Rev. Drs. Carman, Stephenson, Earle, Cranston, Clinton and Fitzgerald.

One of the most interesting debates yet held by the Conference was on the relation of the press to the church. Many and diverse were the opinions expressed as to the secular press, but most of the speakers seemed to imply, and some of them said, that the church did not recognize the full value of, nor properly support the religious newspapers.

Mrs. Hugh Price Hughes and Mrs. Bamford Slack, wives of delegates to the Conference, have been telling the Washington ladies of the work done by the West End London Sisterhood, in the slums of the great metropolis, and a most interesting and inspiring story it is too.

The World's Woman's Christian Temperance Union presented a memorial to the Ecumenical Conference asking it to issue an address to the world for the suppression of the liquor traffic. No action has yet been taken upon it.

An extra evening session of the Conference was held this week for the introduction of fraternal delegates and addresses of greeting and responses. Among the speakers, not Methodists, were: Rev. Dr. Talbot W. Chambers, Chairman of the Western Section of Reformed churches; Rev. Dr. John Hall, of New York, who is one of the most prominent ministers in that which is popularly known as the Presbyterian Church North; Rev. Dr. W. U. Markland, of Baltimore, representing the Presbyterian Church South, and Rev. Dr. S. H. Green, representing the Baptists of Washington and vicinity.

Bishop Newman, assisted by Bishops Andrews and Hurst, officiated at the laying of the cornerstone of a new M. E. Church this afternoon, and many of the Ecumenical delegates attended.

Probably the largest meetings ever held simultaneously in the same city in the interest of the Epworth League, were held here last night. There were three of them called to order at the same hour, and they filled to overflowing three of the largest churches in Washington. C. A. S.

#### PROPOSED CHANGES IN THE OUTLOOK.

##### REPORT OF COMMITTEE.

To the Board of the American Sabbath Tract Society:

Your committee appointed to consider the relation of the *Outlook and Sabbath Quarterly* to the present demands of Sabbath Reform, and to make recommendations for any changes that might be deemed advisable, would respectfully submit the following recommendations with the reasons therefor:

1. That the *Outlook* be issued monthly instead of quarterly, beginning with January, 1892.
2. That its editorial articles and other matter embrace more of the present issues in the Sabbath controversy and less of the historical research to which the quarterly has been especially devoted.
3. That the form of the publication be changed to a paper the size of the *RECORDER*, with eight pages of reading matter and as many additional pages as may be needed for advertisements.
4. That the name of the monthly be *The Outlook and Sabbath Restorer*.
5. That the editors be advised to solicit contributions to its columns from such writers as may be willing to aid the cause by writing regularly or occasionally for the monthly.
6. That special efforts be made to extend the circulation of the *Outlook* among laymen in America, as well as among the clergy.
7. That the editors of the *Outlook* be encouraged to complete their historical researches

with a view to their permanent preservation and publication in book form.

In recommending these changes your committee wish to express their unshaken confidence in the wisdom and value of Sabbath Reform as hitherto pursued by the Tract Board. The *Outlook*, originally a monthly, dealt telling blows against the then prevalent theories respecting the observance of the Sunday, erroneously called the *Christian Sabbath*. Widespread agitation, and a desire for more thorough investigation followed. Old theories and arguments, accounting for the change from the Bible Sabbath, as seen in the practice of the masses of Christian people, began to be abandoned and new lines of defense were sought. To encourage this spirit of investigation the *Outlook* at once entered this new and hitherto unexplored field, deeming it best, for a time, to appear only quarterly, with its increased pages freighted with the most complete historical findings which could be produced by the libraries of the Old World.

It is believed that many scholars in America have followed these investigations in the *Outlook* with profound interest and great surprise at the continued revelation of the absolute heathen origin of the practice of Sunday-observance, which they had supposed to have something, at least, savoring of a Scripture sanction.

But although this investigation is not yet complete, as there are treasures of historic truth bearing upon the Sabbath question not yet spread before the public eye, still it is the opinion of your committee, and they believe of our people in general, that the time is now ripe for bringing before the laity of our country the present issues touching the Sabbath controversy in as crisp, attractive and convincing a manner as possible. We believe this plan will not only meet the present and prospective issues of the question more fully with the masses, but will, at the same time, enable those who desire to continue their historic investigations further to do so still more advantageously if the editors carry out their purpose to publish the results of their researches in book form. It is not, however, recommended, nor would your committee deem it advisable, to omit altogether from the *Outlook* the results of these valuable historic researches, but would advise their use in a condensed and more popular form, reserving their extended publication for the works in contemplation.

L. E. LIVERMORE, }  
GEO. H. BABCOCK, } Com.  
W. C. TITSWORTH, }

The above report was placed before the Tract Board at its meeting, Oct. 11th, and its further consideration was laid over until the next meeting, Nov. 8th. It was ordered published that all interested might read and express to the Board any opinion they may have, either for or against the proposed changes.

L. E. LIVERMORE, Cor. Sec.

DUNELLEN, N. J., Oct. 12, 1891.

#### WHAT BETTER REASON?

To the Editor of the SABBATH RECORDER:

I wish to ask the Contributing Editor, W. C. T., what he means by saying, in the *RECORDER* of the 24th ult., page 609, "The test which we, as a people, must meet, is whether in this time of revolution in thought, we can give, not a Bible command alone, but a better reason why the Sabbath of biblical command, history, and association, should be the Sabbath than can be given for keeping Sunday as the Sabbath." What better reason can be given?

CORLISS F. RANDOLPH.

## YOUNG PEOPLE'S WORK.

### LOVE.

Love came at dawn, when all the world was fair,  
When crimson glories, bloom, and song were rife;  
Love came at dawn, when hope's wings fanned the air,  
And murmured, "I am life."

Love came at even, when the day was done,  
When heart and brain were tired, and slumber  
pressed;

Love came at eve, shut out the sinking sun,  
And whispered, "I am rest."

—Wm. Wilfred Campbell, in the Century for October.

LOVE is the source of life and action. What power is there like love to move the will, to change the course of human life, to mold its destiny for time or eternity! And God is love. Through love he moves us, by love he wins us, by his love we are begotten. Love is the motive which makes us serve him well.

AND love brings rest. Only when we learn to love the God of love find we rest. God in his might may terrify, in his wisdom may awe, in his justice may appal the sinner; but in his infinite love only does he bring rest and peace to the heart. Let us then awake in the morning happy in the thought of the divine love, with love to him let us faithfully and carefully perform every duty, and, whether the day be one of joy or sorrow, of success or failure, of victory or defeat, let us rest at its close in peace with God because of his great and wonderful love. 1 John 3: 1.

### LOCAL WORK FOR THE YOUNG PEOPLE'S SOCIETY.

BY MISS JESSIE F. BRIGGS.

Read at the Young People's Hour of the General Conference, Westery, R. I., Aug. 24, 1891.

As the young people's society is composed of young people, the subject assigned me may read, Local Work for the Young People. In different localities the work may be, to some extent, of a different nature, but as a rule, young people's work in our churches is similar to that of any other; hence my few thoughts will apply to the young people of *all* our churches.

There was never a time in the world's history when there was not a demand for *workers*, and history proves that those who have made our most successful workers have been those who had the best training. Had it not been for drilled and carefully trained characters, where would our nation stand to-day? Moses, by careful training in the Egyptian schools, possessed the highest conception of right and obedience. Elijah, carefully trained and disciplined by God, was prepared to successfully accomplish the work God had designed for him.

What was essential to success among God's workers in ancient days is equally essential to the young people of to-day who are preparing themselves for the work God has for them to do. Hence I affirm that the local work of the young people's society is to train and drill its members for the work that will soon be theirs. We frequently hear it said that soon the *burden* of the work of Christ's followers will be in the hands of the young. Shall we not prepare ourselves for this work *now*? This preparation can be accomplished in no other way than by local work among us. But what can we do?

We must first place ourselves under the leadership of the Great Commander, and allow ourselves to be trained and drilled by him. We must go into battle having on the *whole armour*. One reason why young people fail in their work for Christ is want of something to do. We are too apt to look for some great work, something

that will bring us into prominence among our friends. This is a great mistake. I think in no way can we better drill ourselves than by being faithful in performing the numberless little duties that surround us all. By doing these carefully and *prayerfully* we are disciplining ourselves in the best manner possible for the duties that await us. "He that is faithful in that which is least is faithful also in much." Whenever Christ shows us a duty, however small, we should be willing to do it.

We should read and carefully study the Bible every day. The more we know of God's Word, its help, its teachings, its promises, the better prepared are we for his work. We are too apt to read the Bible in a careless and hurried manner. A few verses read with the family in the morning or evening is considered sufficient by some. Certainly it enables one to say that he or she reads the Bible every day. But what good is obtained from it? A verse carefully and prayerfully read, the thought kept uppermost in one's mind during the day to such an extent that the whole day's work is influenced by it, is the kind of reading we should do. We must make of ourselves *Bible Christians*. Henry Drummond says: "Five minutes spent in the companionship of Christ every morning—aye, two minutes, if it is face to face and heart to heart—will change the whole day, will make every thought and feeling different, will enable you to do things for his sake that you would not have done for your own sake, or for any one's sake."

Young people of all localities should strive to do for Christ. "Be ye *doers* of the word, and not hearers only." We should be careful not to deny our Saviour in word or deed. It is comparatively easy to live for Christ if all around us are Christians and always ready to help us; but it is required of us that at all times, under all circumstances, we should do for him. We must not allow ourselves when in company with those who have no regard for Christ to do or say anything that would dishonor him or his cause. We should not engage in any recreation or amusement that has a tendency to turn our thoughts from Christ. A tendency among young Christians to-day is to be and do just as nearly as possible as the young people of the world are and do, and still bear the name Christian. You frequently hear this question asked: "Is such an one a Christian?" We ought so to live that such a question would never be asked. We are commanded to be separate from the world. Christ gave up *everything* for us. Do we fully realize it? If we do, should anything be too great for us to give up for him, any work too hard to do for him? A whole life can not *perfect* us in Christ's service, yet the sooner we begin to work for him the stronger we will become. We *all* have a work. John Ruskin said: "No one of my fellows can do that special work for me which I came into the world to do; he may do a higher work, a greater work, but he cannot do my work. By doing my own work, poor as it may seem to some, I shall better fulfill God's end, and more truly glorify his name."

"Dear is the work he gave in many a varied way,  
Little enough in itself, yet something for every day;  
Something by pen for the distant, by hand or voice for  
the near,  
Whether to soothe or teach, whether to aid or cheer."

To attend the prayer-meetings is also a local work. We should attend the prayer-meetings not only for the good we may ourselves receive but with the intention of helping some one who may possibly be weaker than we. We should accustom ourselves to testify for Christ. The

Y. P. S. C. E., with its prayer-meeting pledge, is the best discipline for this kind of work of which I know. It not only helps us to gain strength by testifying for Christ in the prayer-meeting, but it teaches young people how to conduct a prayer-meeting. It cultivates the spirit of heroic service for Christ. The harder it is to speak a few words in prayer-meeting the greater blessing one will receive. Service in this direction will be a preparation for more active service. We should so drill ourselves that when called upon by our pastor to assist him in his work we will not only be willing, but competent.

Young people should drill themselves in giving for Christ. This is truly a local work. I believe it is just as much a duty for us to give as for our parents. There are none of us but could give something, and even if small we know it would be acceptable if given in the right spirit. Some say: "I have nothing to give." This cannot be true. There is no one who cannot through self-denial give *something*. How many of us here to-day ever really denied ourselves anything we desired, and gave its value to the Lord?

Again, young people should assist the superintendent of their Sabbath-school. He should feel in his work that we are at his side ready to help him over all difficult places. We should be the superintendent's minute-men, and not only assist by our presence, but so prepare ourselves on the lesson that in the absence of teachers we can be ready, at a minute's notice, to fill the vacancy. I am sorry to confess that in some localities there is a tendency on the part of the young people to absent themselves from Sabbath-school. This is a sad mistake. It is a great spiritual loss to all who do it. From a careful study of the lesson at home and attendance at Sabbath-school with a desire to obtain still more good and help, we receive aid that we cannot obtain elsewhere and that will help our spiritual growth.

The young people should also help in the special work which falls to our denomination,—that of Sabbath Reform. We should study the Bible and become firmly convinced that we are Sabbath-keepers, not because our parents are, but because God commands us to keep holy the day he blessed and sanctified. Then we should be brave enough to stand up for the truth and right. We should be Sabbath-tracts ourselves.

Another form of local work consists in being willing to forgive an unkind word or deed, and as individuals to be careful in the use of our tongue. "If any man offend not in word the same is a perfect man."

Thus I might mention many more little duties we might do for Christ. They are innumerable, yet if faithfully performed they are drilling us in Christ's service. I repeat—to me this is local work for the young people's society, hence for the young people. I have not mentioned one duty but that Christ's weakest followers could perform. Let us strive, with Christ for our Helper, to do this work in humility and love.

It is said that among the beautiful temples of ancient Rome was one dedicated to the goddess Vesta. In her hand burned a fire that never went out. Winter and summer, night and day, the virgins kept this sacred fire blazing at the altar. We need in our societies a vestal flame of enthusiasm, a continual light shining so bright that its rays may penetrate into some dark souls and thus lead them to Christ. There are souls, within the reach of us all to whom God is bidding us carry his gospel. We must be home missionaries, and if we are home mis-

sionaries, we will also be interested and ready to work for foreign missions. We must realize the greatness of our duties. The highest Christian duty is to be Christ-like. The chief principle of Christ's life was not to be ministered unto, but to minister. We should imitate him by living not for self, but for the good we may do for others, and to raise the standard of our personal lives.

"Christ never asks of us such busy labor  
As leaves no time for resting at his feet;  
The waiting attitude of expectation,  
He oft-times counts a service most complete.

"Then seek to please him whatso'er he bids thee,  
Whether to do, to suffer, to lie still;  
'Twill matter little by what path he led us,  
If in it we sought to do his will."

## EDUCATION.

—A CHICAGO sign reads: "School supplies,—books stationery, candy, chewing-gum," etc.

—THE opening reception of the Students' Movement in New York was held in the concert hall of the Metropolitan Opera House last week. William S. Bainbridge, of the College of Physicians and Surgeons, was the president of the movement. The Rev. Dr. David H. Greer, of St. Bartholomew's Church, and others made addresses. Refreshments were served, and the young men studying in the various classical, scientific, law and theological schools of the city were present. The opening Sunday evening meeting was to be held in the same place on October 18th, when President Low, of Columbia and Chancellor MacCracken, of the University of the City of New York, were expected to address the students.

—AN EMPEROR ON HIS EDUCATION.—The *Pekin Gazette* lately contained a curious decree from the Emperor referring to certain proposals that had been made for his proper education. An officious censor presented a memorial suggesting that the Emperor should re-establish the former practice of having the classics and other sacred writings daily expounded to him. Upon this his Majesty observes: "Since we have undertaken the task of governing in person, we have daily received in audience the officials of the metropolis and the provinces, and done our very utmost to rightly discern the proper men and pass judgment on their actions. Such time as remains at our disposal after transacting the multitudinous affairs of State we devote to the study of classics and historical records, often engaging in discussion with the imperial tutors, and never permitting ourselves for a moment to indulge in luxurious ease." The proposal of the censor that daily exposition be introduced, each officer undertaking the duty in rotation, pursues the decree, at first sight appears a wise mode of calling together the best talent and developing a knowledge of the art of government, but it is in reality a sham, and the abuses connected with such a system are many. Since the abolition of the practice in 1750 it has never been once revived, and as several of his ancestors have expressed their views very fully on the subject, the Emperor feels that he is now in a measure forced to publish them for the information of all. The great Kien Lung explained his objection to the system to be that the censors whose business it was to expound the classics in rotation, and thereby to raise the standard of moral virtue, made use of the opportunity to tender their advice on things in general, and to air their private views. A few years later the same great ruler publicly announced that after listening for more than ten years to the irrelevant comments of his tutors on public affairs he was tired of them, and that these unenlightened and unstatesmanlike expositions must stop. A later emperor said much the same, adding that the censors on such occasions always sought their own private ends and that they did not know much about politics. With these precedents of his ancestors to guide him, the present Emperor concludes his decree as follows: "Two emperors have thus expressed their views with regard to this matter, and the conclusion they arrived at was that these expositions were a mere fraud; that they did not advance a true understanding of the principles of government; that those concerned endeavored to put forward their private views, and by flattery carry out their false designs. We see through all this quite clearly, and it would be well were the censor to reverently pursue the views of former sovereigns in regard to this matter. His memorial is, moreover, in many respects obscure, and his arguments not to the point. His proposition need not be entertained.

## TEMPERANCE.

—"NO SALOONS, no gambling, no paupers, no jails; but instead, beautiful homes, good schools, prosperous churches and plenty of work for everybody willing to work," is a good description of Harvey, a new suburb of Chicago.

—T. V. POWDERLY says: "One hogshead of whiskey in the city of New York, judiciously placed, can make or unmake a President. Give out enough glasses of gin in the city and State, and you place the dispenser in the chair of Washington."

—TO SECURE the object for which we are aiming requires persistent, active, energetic work. We must agitate, educate, and persuade. These three things must be done; to do them requires united efforts.

—THE *Brewers' Journal* says: "The five old prohibition States, Iowa, Kansas, Maine, New Hampshire and Vermont, show a decreased production during 1887 and 1888 of 78,589 barrels of beer, while the license States of Illinois, Missouri, Nebraska and Michigan show an increased production of 253,114 barrels."

—THE *Arkansas Methodist* says: "During the recent Circuit Court in Arkadelphia, a man was tried, convicted, and fined \$1,400 for selling liquor in violation of law. Of course, 'Prohibition does not prohibit' in Arkadelphia and Clark county, but that illicit dealer, with his infamous business, will hardly disturb again those good people, who prefer colleges, education and morality, rather than liquor shops, drunkenness and crime."

—BISHOP John F. Hurst, in speaking of the importation of liquor by Christian nations into heathen countries, says: "The Hindu's faith teaches him to be a temperate man, and yet Christian England is doing all she can to make a drunkard of him. The English government of India owns all the whiskey stills of the country, and leases them for a year at a time to the highest bidder, who are almost invariably Englishmen. The lessees of these stills make spirits out of palm juice, and sell for four and one-half cents per quart bottle the vilest whiskey ever drunk by man."

—EDUCATION is the key to the future of temperance. Let the masses of our people be thoroughly educated and trained in specific branches of study bearing upon this great central question, and it needs no prophet to foretell what temperance will do "for humanity" in the next generation. It will bring to our race unparalleled blessings. To achieve such splendid results we must be earnest, active, systematic and persistent in the work. The education must not be superficial, neither must it be intermittent. It must be thorough; it must go to the root of things; it must be complete in every respect. And he who would succeed must follow it up step by step until the whole subject is mastered, and the scholar is perfectly equipped for all the grave and important duties which devolve upon the free citizens of a free country.

—DR. SEAVER, of Yale College, is waging war upon the habit of tobacco-smoking, which some of the students there indulge in. He is the physician of the college and the professor of athletics, a man of science who follows scientific methods in any investigation he may undertake. He has been engaged for eight years in observing the effects of tobacco-smoking upon the bodies and minds of the Yale students, and he has just published a remarkable budget of statistics. Dr. Seaver informs the public that the students of Yale who indulge in tobacco-smoking are inferior in physical vigor and mental ability to those who do not. According to his reckoning, the smokers have less lung power than the anti-smokers; they have less chest-inflating capacity; they are of less bodily weight, and they are even of less height. The muscular and nervous power of the smoking students is noticeably and notably less than that of the anti-smoking. From an athletic point of view, therefore, the Yale professor of athletics considers himself justified in waging war upon the tobacco habit. Not only in a physical way, but also in an intellectual way, the Yale smokers are inferior to the anti-smokers. The smoking habit is disadvantageous to scholarship. Of those students who, within a given time, have received junior appointments above dissertations, only five per cent were smokers, and very few smokers received appointments of any kind. It would seem, therefore, that the brain power of the smokers at Yale are far inferior to those of the anti-smokers. The demonstrations of Dr. Seaver appear to be influencing the Yale mind. He is able to report that seventy per cent of the senior class in the college do not smoke, and that not a single candidate for the rowing crew is a smoker. Young America, athletic, intellectual, and ethical, can ruminate upon the Yale statistics collected by Dr. Seaver.

## POPULAR SCIENCE.

IN the Antarctic Ocean the icebergs that have been noticed from time to time, rose 400, 580, 700, and even 1,000 feet above the water, and were from three to five miles long. Their enormous bulk may be inferred from the fact that the part under the water is about seven times as large as that above.

THE NEW COMETS.—There are a small number of astronomers who spend all, or at least a large part of their time in searching the heavens in order to be first in seeing some new comet. Those who work persistently, under favorable circumstances may hope to be successful, and, from time to time, add a new comet to the number already known. The number of comets which may be seen with the best telescopes is undoubtedly great; some one has said that they are as numerous as the fishes of the sea, which may or may not be an exaggeration. Be that as it may, several are discovered every year, and this year is not an exception, for five have been discovered since the 1st of last January. Mr. E. E. Barnard, of the Lick Observatory, has been the most successful in finding them. He has at his command the best of instruments; he is favored with the clearest of skies, and no night seems long enough to tire him out. Add to these his keen, practical eye, and you have the elements of his success. Quite recently he has discovered two comets, one on the 27th of September, the other on the 2d of October. The first is extremely faint, being estimated at 13.5 magnitude. It is situated in the constellation Aquarius, almost midway between Jupiter and Altair. The second is a bright, telescopic comet. It is moving southward so rapidly that it will be beyond the reach of telescopes in this latitude in a very few days. In latitudes where it is visible it may be found in the morning in the constellation Navis. Although it is actually approaching the sun, its apparent distance is increasing, thus bringing it into a more favorable position for observation.

THE SPEED OF CANNON BALLS.—During the past summer the government military authorities have been busily occupied in testing new systems of ordnance, and new kinds of powder at their experimental grounds on Sandy Hook. The manner in which the initial velocity of a projectile is determined is quite interesting. The instrument used for the purpose is called the Boulanger chronograph. It not only measures the velocity with which a ball or shell leaves the piece, but it records its own measurements. Two open frames are set up in front of the gun at a distance of 150 feet from each other. Wires are stretched back and forth across each of these frames, making a screen through which the projectile must pass. The wires in each of these screens form a complete electric circuit, which includes also an electric battery and an electro-magnet. When the gun is fired the projectile breaks the wire in the first screen, interrupts the circuit, and at the same time the armature of the magnet is released. In a very small fraction of a second the projectile has covered the distance to the second screen and interrupted the circuit, releasing another armature. The interval of time between the drop of these two armatures represents the time taken by the projectile to travel 150 feet. This period is so short that it is hardly conceivable. The chronograph, however, registers it accurately. Wires run from each of these screens to the laboratory near them, where are placed the chronographs, batteries, switch-board, and other apparatus. The two electro-magnets in circuit with the screens are embodied in the chronograph. The first magnet has an armature, an iron rod about three feet long, which is suspended in a vertical position from its core. When the wires of the first screen are broken this iron rod falls. When the shot ruptures the wire of the second screen the armature of the second electro-magnet, which is placed a short distance below the first, is also released. It operates as a knife, and striking the side of the falling rod makes a slight mark. The distance through which the rod drops while the shot is passing from one screen to the other is indicated by the distance of the cut from the end of the rod. From this the corresponding interval of time is easily computed, and this forms the unit for the calculation of the projectile's velocity in feet per second. When it is necessary to obtain very accurate records several chronographs may be used for testing the same shot. Of course, the rate of a projectile's velocity diminishes rapidly during its flight from the gun, and the calculations of the initial velocity must be confined to a short portion of its path immediately after it leaves the gun. Instantaneous photographs are obtained of the projectile as it strikes the target. From these experiments in velocity the ordnance officer is able to determine the relative strength of different powders.

# SABBATH SCHOOL.

## INTERNATIONAL LESSONS, 1891.

### FOURTH QUARTER.

Oct. 3.	Christ Raising Lazarus.....	John 11: 21-44
Oct. 10.	Christ Foretelling his Death .....	John 12: 20-36.
Oct. 17.	Washing the Disciples' Feet.....	John 13: 1-17.
Oct. 24.	Christ Comforting his Disciples.....	John 14: 1-3; 15-27.
Oct. 31.	Christ the true Vine.....	John 15: 1-16.
Nov. 7.	The Work of the Holy Spirit.....	John 16: 1-15.
Nov. 14.	Christ's Prayer for his Disciples.....	John 17: 1-19.
Nov. 21.	Christ Betrayed.....	John 18: 1-13.
Nov. 28.	Christ before Pilate.....	John 19: 1-16.
Dec. 5.	Christ Crucified.....	John 19: 17-30.
Dec. 12.	Christ Risen.....	John 20: 1-18.
Dec. 19.	The Risen Christ and His Disciples.....	John 21: 1-14.
Dec. 26.	Review.	

### LESSON V.—CHRIST THE TRUE VINE.

For Sabbath-day, Oct. 31, 1891.

SCRIPTURE LESSON.—John 15: 1-16.

INTRODUCTION.—The discourse which Christ began at the Supper is continued in to-day's lesson, the leading thought, "The vital union of Christ and his people," and the beautiful figure which he employs to impress his teachings upon the minds of his disciples, is that of the "vine" and its "branches." As the union between the vine and its branches is very close, and all dependent upon the husbandman's care, so is the intimate relation between Christ and his true followers, glorifying the Father by abundant fruitage.

EXPLANATORY NOTES.—v. 1. "I am the true vine." This allegory was suggested doubtless by the fruit of the vine used at the supper. "My Father is the husbandman." As the vine is subjected to the vine-dresser so Christ is under complete subjection to the Father's will. v. 2 "Every branch in me that beareth not fruit." Those who simply make a profession of religion. "He taketh away." Like the dead branches which hinder the growth of the vine, so the nominal professor, hindering the progress of Christianity, should be separated from God's people. "And every branch that beareth fruit." Every true disciple is like a live branch in fruit bearing. "He purgeth it that it may bring forth more fruit." As the husbandman prunes his vines, in order that the yearly fruitage may be larger and of better quality, so by the sanctifying influences of the Holy Spirit, disciplining the Christian life, the child of God may do better service for the Master. v. 3. "Now ye are clean." Made so by the process mentioned in the previous verse, viz., pruning. Made clean also by acceptance of, and obedience to, my word. v. 4. "Abide in me." The word "Abide" and its equivalent is used eleven times in the lesson, teaching the importance of the union which ought to exist between Christ and his people. It should be close and constant. v. 5. "For without me ye can do nothing." What the fountain is to the stream, Christ is to his followers, the true source of all spirituality. Separated from this spiritual fountain as the branch from the vine, we would be unfruitful. To have our prayers answered, and to do what he requires at our hands we must abide in him. v. 6. "He is cast forth as a branch and is withered." The important lesson taught in the metaphor is that as the dead and withered branches are gathered and burned, so those "out of Christ" will finally be brought to destruction. v. 7. "Ye shall ask what ye will and it shall be done unto you." Notice that this promise depends upon abiding in Christ. If we abide in Christ we will be so prompted by divine will that we will only ask that which is in accordance with his will to grant. v. 8. "Herein is my Father glorified that ye bear much fruit." Note the frequent use of the term "fruit." "Learn therefore from that religion is not a mere state, abiding in Christ, a mere existence, but a life, a fruitage, a constant producing so as to add positive results to the world's good." —*Moment.* We glorify God, therefore, in a loving and obedient service. v. 9. "As the Father hath loved me." Boundless love. "Continue." Same Greek word as "abide." v. 10. "If ye keep my commandments." All of his words, and requirements. Obedience is a necessary qualification in the Christian character, *love* and *obedience* go hand in hand. "Even as I have kept my Father's commandments." Christ is here again set before us as our example. We should strive to pattern after him. v. 11. "These things have I spoken." The things mentioned in the allegory, which is now concluded. "That my joy might remain in you." If the instruction just given is carried out his disciples might experience the same joy as he felt in the Father's love. True

Christianity brings joy to every heart, *aye! fulness of joy.* v. 12. "This is my commandment that ye love one another." Love is the universal law of Christ's kingdom. We, his subjects, are to love one another with the same unselfish love that he has exhibited toward us. Our relation, therefore, to our fellowmen as well as to Christ is summed up in the one word, "love." v. 13. "Greater love hath no man than this." How can one exhibit greater love than to "lay down his life for his friends." Christ came to do more, he gave his life for foe as well as for friend. v. 14. "Ye are my friends if ye do whatsoever I command you." Obedience is the test of loyalty exhibited in love. v. 15. "Henceforth I call you not servants." He does not mean that they are to cease serving him, but they are not now to serve him in the sense of servants, not knowing the master's will, but as children knowing the will of the father. It is ours to enjoy the most intimate union with Christ in our service. v. 16. "Ye have not chosen me, but I have chosen you." Reference is here made to the Jewish custom which allowed every person to choose his own teacher. Christ reverses the order in selecting and ordaining his disciples through whom he wished to publish his truth to the world. "That your fruit should remain." Their labors were to be abiding because they were ordained of Christ, and went forth in his name and with his authority. So of all of Christ's chosen. A rich harvest will surely result from a faithful Christian life.

### CORNELL'S GREAT LIBRARY.

The 7th of October, 1891, was an important day in the history of Cornell University, because on that day gifts were presented which opened new streams of influence to students of that institution.

It was thought fitting that the formal presentation of the new library building and of the endowment of the library, and of the President White library should take place on the anniversary of the day when, twenty three years ago, the doors of Cornell University were first opened to students seeking a higher education.

The exercises were held in the audience room of the new library building, and though the afternoon was rainy, there was present a large audience of professors, students and invited guests.

After singing and prayer, President Charles K. Adams introduced the donor of the library building and the library endowment, the Hon. Henry W. Sage, who was greeted with enthusiastic and long continued applause. Mr. Sage spoke of the growth of the library from 18,000 volumes in 1869, to more than 100,000 at the present time. He referred to the conflict over the estate of Mrs. Jennie McGraw-Fiske, and told how the vast fortune left to the University in her will was swept away by the final decision of the United States Supreme Court, which held that Cornell already had capital in excess of her charter limits, and therefore could not take or hold more. He alluded to his long friendship for Mr. John McGraw, who had been a benefactor of the University, and to his friendship for his friend's daughter, Mrs. Jennie McGraw-Fiske, whose plans and purposes in providing for the wants of the University, especially for the library, had been large and liberal. When he saw these purposes frustrated, he resolved to do all that he could to carry them out. He expressed regret that he could not make the endowment equal to the whole sum lost.

In closing he said: "I have your treasurer's receipt for \$260,000, which I was to pay for the building, and \$300,000 for the endowment. May God bless the gift and its uses to all who, in future years, shall come here to teach or learn."

Pres. Adams, in responding in behalf of the University, referred to the fact that this was not the first time that Mr. Sage had come to the University bearing gifts, and presented

warmest thanks for these and former gifts amounting in all to more than \$1,000,000.

The Hon. Andrew D. White, Cornell's former President, then presented to the University his large and valuable library of History and Political Science. He showed to the audience the nucleus of his library, a little book on the "Pleasures of Hope," given him, when a boy, by his father. The library which made some growth during his college days, received large accessions from his eight voyages across the Atlantic, collections being made in various parts of the world. The speaker said that he had become more and more convinced that the divine purpose in this universe, especially in human history, is shown in a process of unfolding, of evolution, so that a library is not by any means a mere mass of historical narratives.

Mr. Harris, the librarian, in accepting this gift in behalf of the University, remarked that this valuable collection would supply much needed facilities, especially in certain lines of antiquarian research. The President of Johns Hopkins University was next introduced as the orator of the occasion. Pres. Gilman gave a history of some of the more important collegiate and public libraries in America, beginning with the earliest colonial days. He spoke of the progress made in modern times in the construction and arrangement of library buildings and in library management.

The purposes of libraries and the qualifications of librarians were also considered.

He claimed that one object in storing up a record of the thought and action of the past is that men, standing upon the shoulders of former generations, may see further and act more wisely than those who have gone before.

General Stewart L. Woodford, representing the trustees, then made an address, which, though brief, was full of wit, wisdom and pathos. Speaking from the stand-point of one who, as a lawyer, had had much to do with wills and the settlement of estates, he expressed profound gratification that Mr. Sage had, during his life-time, bestowed his munificent gifts, so that he could know that his money was being used in accordance with his wishes, and could have the satisfaction of seeing his gifts doing good.

The speech-making ended with some remarks by Prof. Moses Coit Tyler, representing the faculty.

After singing and the benediction, the audience was invited to inspect the building.

Utility and beauty are blended in the construction of the edifice. It is built of gray stone, and is 170 feet long and 150 feet wide, the general outlines resembling a cross. Besides the white finish, the interior walls show, here and there, red, yellow and white pressed brick, and pink Tennessee marble.

In addition to the stack rooms, which have a capacity for nearly 500,000 books, the general reading room, the periodical room, and the rooms for the librarians, there are eight seminary rooms for advanced instruction in special departments of study.

Over the door in the vestibule is a life-size bronze bust in bas relief of Mrs. Jennie McGraw-Fiske. At the left of the entrance is a bronze tablet bearing the following inscription: "The good she tried to do shall stand as if 'twere done. God finishes the work by noble hands begun."

In loving memory of Jennie McGraw-Fiske, whose purpose to found a great library for Cornell University has been defeated, this house is built and endowed by Henry W. Sage, 1891."

E. M. T.

## TRACT SOCIETY—BOARD MEETING.

The Executive Board of the American Sabbath Tract Society met in regular session in the Seventh-day Baptist church, Plainfield, N. J., on Sunday, Oct. 11, 1891, at 2 P. M., President Chas. Potter in the chair.

There were present seventeen members and four visitors.

Prayer was offered by Dr. A. H. Lewis. Minutes of last meeting were read.

The Treasurer reported the purchase of a safe at an expense of \$70.

Stephen Babcock reported an item from the will of Miss Emily H. Babcock, bequeathing \$500 to the Missionary Society, \$500 to the Tract Society, and \$200 to Stephen Babcock; but owing to the depreciation of the estate since the making of the will, there remains but about \$780 to meet these bequests, and on the offer of Bro. Babcock, the Board, by vote, agreed to accept in satisfaction of its bequest, a pro rata division of said amount. The matter was referred to the Treasurer with power.

The committee appointed to consider the interests of "the Outlook"; the committee on "Tract Depositories for the city of New York;" and the committee on "the disposition of tracts on hand and future publications," presented their reports, which were tabled, pending the securing of further data.

The committee to consider the question of the appointment of a Contributing Editor to the RECORDER to represent the North-West presented their report, which was adopted, and on motion the Corresponding Secretary was instructed to secure, if possible, the services of Lester C. Randolph, of Chicago, as such Contributing Editor, for one year.

Correspondence was presented from L. A. Platts and L. T. Rogers. The latter wrote concerning the placing of a form of bequest to the Society in the Anniversary Minutes, which was referred to the Corresponding Secretary with power.

W. C. Titsworth was empowered to remodel the titles of evangelical tracts of future issues, as in his judgment seems best.

The price of evangelical tracts was fixed at five cents per hundred pages.

By vote of the Board, one year's supply of paper for the *Outpost*, published by Bro. Shaw, was donated from the old stock of *Outlook* paper, if still on hand.

The Treasurer reported cash on hand \$562 30, and bills due \$178 95. Bills were ordered paid.

The amount of \$15 was ordered paid to J. P. Mosher, to apply on his expenses to the September Board Meeting.

Session adjourned after the reading and approval of the minutes.

ARTHUR L. TITSWORTH, *Rec. Sec.*

## CHILDREN OF GOD.

It was a September morning; a September sun glanced brightly in at an eastern window; a September breeze was toying with the curtains; a September coolness and freshness pervaded the atmosphere. Insects were humming September tunes. Leaves were rustling and falling to the ground as a result of a September frost, and over all was a feeling of September loneliness which always comes with this month. I was a stranger in a strange city. There were thousands of people on every hand in whom I had no interest, and who had no interest in me, which only increased my sense of loneliness.

As I sat thus my thoughts wandered back to the home I had left. It was Sabbath-day. I wondered what our pastor's text was that morn-

ing, and how many listened as he expounded the Scriptures as only our pastor can. And then I thought of the Sabbath-school. Were the rest of the boys in their places? Was our teacher there? Then my mental eye glanced around the familiar room, and finally rested on this passage on the black-board: "Ye are all children of God."

The passage came to me with new force. If we are all children of God then we are all brothers and sisters; and if we are all brothers and sisters why am I alone in this great city? I took my hat and went down the street until I came to a church. I entered. The congregation was singing, "Blest be the tie that binds." I joined with the congregation in singing that grand old hymn. As the last notes died away the gray-headed pastor arose and offered prayer. When he prayed for the stranger, those who were lonesome and homesick, I felt that he was praying for me. After listening to a sermon full of the love of God we joined in singing, "God be with you till we meet again." As the congregation left the sacred building the many hearty handshakes I received proved to me that we are all "children of God." Dear readers, you who are at home, do you realize how much you can strengthen and encourage the stranger in your church by a simple shake of the hand and a kind word, even though you never see them again on earth?

IDLER.

## HOME NEWS.

## New Jersey.

PLAINFIELD.—Our pastor has made the pleasing announcement that he will resume his pulpit work next Sabbath morning. If conditions are favorable he will have a large congregation, the vacation season being over, and our families all in their accustomed places again. Considerable interest is felt in Dr. Lewis' new book, upon which he has been at work for several years, and for the completing of which he has been furloughed for the past four months. I understand that it will appear under the general title of "The Pagan Residuum in Christianity." It is designed to show that, not only is Sunday observance the product of paganism, but that popular methods of interpreting the Bible, the changes in the form of baptism, the doctrine of "Baptismal Regeneration," the union of Christianity and the State, together with many minor points, are all the product of pagan influence. It is believed that the book will exert a strong influence in showing that the Protestant Reformation, *i. e.*, the work of eliminating Paganism from Christianity, is only fairly begun. It will also show that the pagan elements were introduced into Christianity before the time of the Papacy, and that the Roman Catholic Church was the product of paganized Christianity, rather than the source of it. — The Young Men's Christian Association has commenced a course of free lectures to men, the first of which was given to a large audience at the First Baptist church on Sunday afternoon last, by Anthony Comstock, of New York. Mr. Comstock is known the world over as the president of the "Society for the Suppression of Vice." The next lecture will be delivered on Sunday afternoon next, by Gen. O. O. Howard, of the United States Army. This line of work is only one of several kinds by which the Association designs to make its influence felt for the good of the community. — Plainfield has added another to its list of daily newspapers. *The*

*Plainfield Courier*, now on its second week, is published by the proprietor of the *Central New Jersey Times*, and is issued from the same office.

J. D. S.

Oct. 15, 1891.

NEW MARKET.—We are fourteen years from the two hundredth Anniversary of the founding of our church. The present pastor first came to the pastoral care of this flock fourteen years ago last April, and if he should be living fourteen years hence he will greatly desire to witness an appropriate celebration of that bi-centennial. — Since the organization of this church in 1705 there have been thirteen pastors, covering 158 years of pastoral service and leaving, in the whole time, 28 years without a pastor. Their names and respective terms of service are as follows: Rev. Edmund Dunham, 29 years; Rev. Jonathan Dunham, 32; Rev. Nathan Rogers, 10; Rev. Henry M. Lafferty, 12; Rev. Gideon Wooden, 18; Rev. Wm. B. Maxson, 7; Rev. Walter B. Gillette, 14; Rev. H. H. Baker, 5; Rev. L. C. Rogers, 10; Rev. L. A. Platts, 8; Rev. L. E. Livermore, 6, (1st pastorate); Rev. E. P. Saunders, 1; Rev. J. G. Burdick, 3; Rev. L. E. Livermore, 4, (2nd pastorate). Of these pastors the six last serving are still living. Two of the former pastors, brethren L. C. Rogers and L. A. Platts, have encouraged us with their presence and good sermons once each, during the summer. — Last Sabbath (Oct. 10th.) it was our great pleasure to lead into the baptismal waters eight young people who thus publicly put on Christ Jesus in his own appointed ordinance. Five of these were members of the Y. P. S. C. E. of our church. — We anticipate having Bro. and Sister Davis with us soon to spend a Sabbath in giving us a fresh inspiration for mission work. — We have greatly enjoyed having Rev. W. C. Titsworth and family in Dunellen during the summer. They left us for their winter home in Sisco, Fla., Oct. 13th, and many prayers and good wishes follow them, that God may spare their lives and give returning health for many years yet of useful service.

L. E. L.

## South Dakota.

PLEASANT GROVE.—We have had a very dry season. So little rain fell between the middle of April and the middle of June that all hope of a crop was abandoned. But our heavenly Father had mercy on us, and sent rain sufficient to produce a fair crop. A few of the farmers have threshed, and the yield thus far is a little better than we supposed it would be at harvest, so that we are in better spirits than early in the summer. — We have fair congregations on the Sabbath and good interest. Our meeting-house is about finished, but the debt of five hundred dollars is something of a burden. An organ and some furniture have been added to the church recently. — A union meeting of the churches of South Dakota was held with us, commencing on the evening of the ninth inst., and closing on the evening of the eleventh. We were cheered and encouraged by the presence and labors of Eld. Morton and Eld. O. U. Whitford. Eld. Peter Ring, of Big Springs, was also with us. A goodly number of the friends from Dell Rapids were in attendance, one from Lenox, one from Daneville and two from Big Springs. It was doubtless the largest meeting ever held by Seventh-day Baptists in the State. I trust that we were all mutually strengthened and encouraged by uniting in the worship of God and by our Christian intercourse one with another. — We are anxious that our friends or any Seventh-day Baptist who thinks of moving to the west in search of cheap lands should come and see us. At present there are several quarter sections in the vicinity of the church for sale cheap, but every year the price will probably advance.

D. K. DAVIS.

Oct. 14, 1891.

## MISCELLANY.

### WHY MAX JACOBS GAVE UP THE HALLOWEEN SUPPER.

BY BELLE V. CRISHOLM.

"The Halloween party is bound to be a success," said Max Jacobs, overtaking his friend, George Betz, on his way to school one bright October day. "We have engaged the oysters, and Mammy Chloe has promised to cook them, and not charge a cent for the trouble, either. We are going to have all kinds of Halloween games, too, so you may promise yourself a grand time."

"I'd like to know where the money to buy the oysters is to come from?" remarked George. "Plenty of people would be willing to do the cooking free of charge, but you haven't told me that anyone has proposed to donate the oysters."

"Of course we will have to pay for them, only a quarter apiece, but we will get double that amount of fun out of the small investment," answered Max.

"But some of us have not even that small amount to invest. Quarters don't grow on bushes in this neighborhood, you know," insisted George. "Father gave me half a dollar to take me to the panorama last night, and I should not like to ask him for more money before the week is over."

"That is just where I got ahead of you," chuckled Max, drawing a shining quarter out of his pocket and holding it up in the sunshine. It cost me just twenty-five cents to see all those wonderful pictures."

"How did that come?" questioned George. "The bills said: 'Fifty cents admittance; children under twelve, twenty-five cents.' You do not profess to be under the prescribed age?"

"No, certainly not! You could not come that dodge over old Muncy, I am fourteen, every day of it, and I never deny my age, either. But my getting in at half rates was all due to Dick Fisher's shrewdness. We both had our fifty cents in our pockets, but before we went to the door he said: 'Leave this job to me, and we will save a quarter apiece for the Halloween supper.' I kept my mouth shut, as directed, and when we went up to the window where the tickets were sold, Dick put on a long face and in a pitiful voice asked:

"How much for boys?"

"The old fellow answered a little gruffly:

"You have seen the bills, I reckon, and understand what 'fifty cents' means?"

"Then you could not let us in for twenty-five cents apiece?" inquired Dick, dolefully.

"You're over twelve a good ways, I'll warrant, and I have no orders to admit you for less than other fellows pay," growled Muncy.

"Then we will have to stay outside, and I am crazy to see the pictures," sighed Dick, turning away. "Come on, Max; it is no go for the money we have, so we may as well go home," he called to me.

"Hold on, youngsters; is that all the chink you can raise—honest now?" asked the agent, looking at Dick out of the corners of his little gray eyes.

"Mother said she could not afford to spend even twenty-five cents; but because she thought I would learn so much she gave it to me," replied Dick, demurely.

"Father is not at home," I added, as he turned his lynx eyes upon me. And that was the truth; he had gone to the city in the evening, but not without giving me my panorama money before he started.

"So, so; if that's all you have got I might as well pass you, being there is plenty of room inside, and fifty cents is better than nothing." Here the old fellow tossed us our tickets, with: "See that you make up our loss in the instruction you gain."

"And I think we did; for I never enjoyed such a delightful evening before. Actually, I learned more about the Old World last night than I could have gathered from my geography in a month. Why it was just like traveling over those historical countries and catching glimpses of those glistening mountain peaks! I could

almost see Bonaparte climbing over the rugged Alps! Oh! it was splendid! I wouldn't have missed it for ten quarters, but yet I am glad I have enough left for the oyster supper out of my admittance fee. I owe my luck all to Dick's cleverness and my own silence."

"I would not call it luck, Max," retorted George, indignantly. "It is nothing more nor less than downright theft; and I think you sold yourself pretty cheap."

"What do you mean by that insinuation?" demanded Max, doubling up his fists in a threatening manner.

"Any boy who will steal, lie and cheat to save twenty-five cents puts a very low estimate upon himself," answered George, firmly.

"George Betz, you know I did not lie. I did not speak but the once, and then I told the truth. Dick did all the manoeuvring."

"And you enjoyed the profits of his wrongdoing, which was a very cowardly act. Besides, if you did not speak a falsehood, you acted one; and where is the difference? Don't you see that you cheated the man out of the half price of your ticket, and what was that but stealing the money you kept?"

"What signifies twenty-five cents, anyhow?" growled Max. "They will never miss it."

"That does not change the principle involved in the least," George maintained stoutly. "That money belongs to the company, and you have it in your pocket. You cheated them out of it; but the greatest loss by far is your own; for you have sold your honor for the miserable pittance of twenty-five cents, and you have thereby lost your own respect, for you are a criminal in your own eyes."

As George finished speaking he turned away and joined a group of boys who were enjoying a game of foot-ball.

Max felt that he had lost the respect of his best-loved schoolmate, and determined never to be guilty of such a dishonorable act again; but while he carried that quarter in his pocket he could not enjoy his own esteem. So, as soon as school was out in the evening he sought old Muncy, and, thrusting the money into his hand, said:

"Here is the balance of the money for that ticket. I gave you only twenty-five cents last night."

"An honest boy, you are. I never expected you to pay another cent," began the old man. But Max stopped him with: "I am not honest;" and then came out the whole story.

"And so it is to George Betz that I am indebted for the money, and you for your honesty?" said the old man tenderly. "I tell you, he is a boy to be proud of, and he is bound to win an honorable place in the world, for he is as true as steel, and such boys are always in demand."

"The oyster supper will have to be given up, I suppose," said Max, after relating to George what had become of the quarter he had saved for that purpose. "But I would rather do without oysters all my life than eat those that were stolen."

The old panorama man heard of the disappointment about the Halloween supper, and wishing to do the boys a favor, invited the whole school to a free exhibition on that eventful night. Besides the views exhibited, he entertained them with quaint Halloween stories, which the boys all agreed were much more easily digested than stolen oysters.—*Christian Inquirer*.

### A NOTEWORTHY FACT.

The *Popolo Romano* publishes a telegram from Palermo, describing the death of a priest on Aug. 23d, under extraordinary circumstances. The victim is Don Jusseppe la Rosa, private chaplain to the Contessa di Mazzarino. He began the mass service in the private chapel at the Mazzarino Villa yesterday morning in his usual health. In the midst of the service he fell to the floor and died in great pain before he could be removed from the chapel. There was no doubt that he had been poisoned, and investigation revealed the fact that the poison was corrosive sublimate. The poison had been introduced into the wine used for the Sacrament, and the priest had been actually mur-

dered at mass, while the worshipers were looking on.

Now according to Romish doctrine the poisoned wine was actually the blood of our Lord Jesus Christ! It had been changed into a holy thing. To offer any insult to it would have been a blasphemous action, a mortal sin. Yet it retained its poisonous qualities! Could it be an act of faith to believe that that poisoned cup was actually the blood of the Lord; was it not rather blasphemy to make such an assertion? It is a weird illustration of the folly of transubstantiation. It does not stand quite alone, for there have been several instances of similar kind recorded in history. It may not enlighten thorough Romanists whose minds are enlivened to their priests, but it ought to be instructive to Anglicans. And this fact ought to be widely known just now in the present foolish tendency Romewards.—*Ex.*

### SPECIAL NOTICES.

☞ THE Rev. W. R. Bennett of the Mount Zion Sanctuary, Jersey City, N. J., will preach at the New York Church, Oct. 24, 1891. All the friends are cordially invited to be present. J. G. BURDICK, *Pastor*.

☞ A GENERAL meeting of the Scandinavian Seventh-day Baptists of Minnesota and Wisconsin, will be held with the church in Isanti County, Minnesota, commencing Nov. 6th, and continuing over Sabbath and Sunday. All Sabbath-keepers, and others wishing to come, are cordially invited.

For particulars address John Larson, Athens, Isanti Co., Minn.

☞ THE Quarterly Meeting of the Otselic, Lincklaen, DeRuyter, Cuyler, and Scott churches will be held with the Otselic Church the last Sabbath (31st) of October. Rev. H. B. Lewis is expected to preach the opening sermon, on Sabbath morning. L. R. S.

☞ YEARLY MEETING OF THE SEVENTH-DAY BAPTIST CHURCHES OF SOUTHERN ILLINOIS.—The next Yearly Meeting of the Seventh-day Baptist Churches of Southern Illinois will commence with the Bethel (formerly Crab Orchard) Church, on Sixth-day before the fourth Sabbath in October, 1891, at 10 o'clock, A. M.

### PROGRAMME :

Introductory Sermon, A. E. Main; C. A. Burdick, alternate.

### Essays :

1. What is the scriptural doctrine of the atonement? C. W. Threlkeld.

2. What are the duties of the office of Deacon according to Scripture? Howell Lewis.

3. What is the distinction between the Old and the New Testaments? Robert Lewis.

Exegesis : Galatians 3: 23-25. F. F. Johnson.

C. A. BURDICK, *Sec'y*.

☞ COUNCIL REPORTS.—Copies of the minutes and reports of the Seventh-day Baptist Council, held in Chicago, Oct. 22-29, 1890, bound in fine cloth, can be had, postage free, by sending 75 cts. to this office. They are on sale no where else. No Seventh-day Baptist minister's library is complete without it. A copy should be in every home. Address John P. Mosher, Ag't, Alfred Centre, N. Y.

☞ JONES' CHART OF THE WEEK can be ordered from this office. Fine cloth mounted on rollers, price \$1 25. Every student of the Sabbath question—and all of our people should be that—ought to have one of these charts within reach. It is the most complete answer to the theory that any day of the seven may be regarded as the Sabbath, provided people are agreed in doing so, and all that class of theories yet made. The uniform testimony of the languages is that one particular day, and that the seventh—the last day of the week—is the Sabbath. Send for the chart.

☞ THE Chicago Seventh-day Baptist Church holds regular Sabbath services in the lecture room of the Methodist Church Block, corner of Clark and Washington Streets at 2.45 P. M., Sabbath-school following the service. The Mission Sabbath-school meets at 1.30 P. M. at Col. Clark's Pacific Garden Mission. Strangers are always welcome, and brethren from a distance are cordially invited to meet with us. Pastor's addresses: L. C. Randolph and F. E. Peterson, Morgan Park, Ill.

☞ THE New York Seventh-day Baptist Church, holds regular Sabbath services in the Boy's Prayer-meeting Room, on the 4th floor, near the elevator, Y. M. C. A. Building, corner 4th Avenue and 23d St.; entrance on 23d St. Meeting for Bible study at 10.30 A. M., followed by the regular preaching services. Strangers are cordially welcomed, and any friends in the city over the Sabbath are especially invited to attend the service. Pastor's address, Rev. J. G. Burdick, 245 West 4th street, between Charles and West 10th streets, New York.



CONTENTS.

The Whited Harvest—Poetry: Something About Birds..... 678  
 No Soul, Either?..... 674  
 The Amazing Outcome of Coal Tar; Getting up Sermons; Habitual Prayerfulness..... 675  
 MISSIONS.—Paragraphs; Extracts from the Annual Report; Missionary Society—Receipts..... 676  
 Lack of Tact..... 676  
 WOMAN'S WORK.—They do not Understand; Woman's Work in Home Missions..... 677  
 HISTORICAL AND BIOGRAPHICAL.—The Mill Yard Church, London, Enland, and the Spoliation of its Property..... 678  
 SABBATH REFORM.—Paragraphs; A Comment; Sunday and the World's Fair; Honesty..... 679  
 EDITORIALS.—Paragraphs..... 680  
 Washington Letter; Proposed Change in the Outlook; What Better Reason?..... 681  
 YOUNG PEOPLE'S WORK.—Love—Poetry; Paragraphs; Local Work for the Young People's Society..... 682  
 EDUCATION..... 683  
 TEMPERANCE..... 683  
 POPULAR SCIENCE..... 683  
 SABBATH-SCHOOL.—Lesson..... 684  
 Cornell's Great Library..... 684  
 Tract Society—Board Meeting; Children of God HOME NEWS.—Plainfield, N. J.; New Market, N. J.; Pleasant Grove, So. Dak..... 685  
 MISCELLANEOUS.—Why Max Jacobs gave up the Halloween Supper; A Noteworthy Fact... 686  
 SPECIAL NOTICES..... 686  
 BUSINESS DIRECTORY..... 687  
 CATALOGUE OF PUBLICATIONS..... 687  
 CONDENSED NEWS..... 678  
 MARRIAGES AND DEATHS..... 678

CONDENSED NEWS.

Queen Victoria will raise to the peerage the widow of the Right Hon. William Henry Smith.

The Russian government is purchasing corn for the purpose of feeding the famishing peasants of the stricken districts during the winter months.

The values of exports of domestic breadstuffs from the United States for the nine months ending September 30, 1891, were \$145,025,129, against \$110,683,910 for the same period in 1890.

Frank Melbourne, the rain maker, has signed at Goodland a contract with a local organization to water the north-western part of Kansas during June, July and August, 1892, at ten cents an acre for the area watered.

Japanese advices report that the French warship Triumphant, now on the rocks at Viadivostock, is receiving serious damage. The convicts from the station there escaped and came in collision with the sailors, of whom they killed several.

The British ambassador has delivered to the porte England's reply to the latter's note regarding the passage through the Dardanelles of vessels of the Russian volunteer fleet. The note differs essentially from the replies sent by the other powers, and enters into a full explanation of England's position.

Acting Treasurer Whelpley found a \$500 treasury note in his mail recently in an envelope postmarked New York. It was accompanied by the following statement: "This money is interest on moneys defrauded from the government years ago. Principal and interest have now been restored."

J. Augusta De Costa, charge d'affaires of Brazil, has received an official cablegram from Rio Janeiro, declaring that all alarming rumors against Brazil are without foundation, being inventions of speculators in exchange and enemies of the republic. The president is nearly well. The economical condition of the country is more prosperous than ever before.

A mob recently attacked six Austrian pilgrims at Pisa who were on their way to Rome and compelled them to cry out "vive Le Roi." Professor Ackerle, who was amongst the pilgrims at the time, has since mysteriously disappeared, and it is supposed that he was assassinated.

The directors of the two corporations known as the New York and New Jersey bridge companies have agreed to consolidate. In order to raise funds for bridging

the Hudson from New York City to New Jersey, the companies agreed to issue stock to the amount of \$15,000,000 par and to issue bonds to the amount of \$60,000,000.

The two principal points that will be dwelt on in Mr. Wanamaker's recommendations to the next Congress are the extension of the free delivery system and the improvement of the inspection service. The last Congress appropriated \$10,000 with which to try the free delivery experiment. This money had been expended in towns of over 10,000 inhabitants in rural districts, the sum used in each community being a little over \$20.

It is reported that the old-time official friendship between Germany and China is a thing of the past. Minister Brandt also demands indemnity for the outrages against foreigners, having realized the colossal deception of these Chinese. A Tintsin message says the French minister, M. Lemaire, has returned to his post at Peking, and confirms the report of the unanimous agreement of the foreign powers. Many war ships have arrived at Shanghai. There are rumors abroad that the insurgents intend to set fire to the European quarters, but all is still quiet. The situation, nevertheless, is serious.

MARRIED.

TRACY—CURTIS.—At the M. E. parsonage, in Norwich, N. Y., Oct. 7, 1891, by Rev. E. K. Olmstead, Mr. Fred T. Tracy, of Oxford, and Miss Arletta A. Curtis, youngest daughter of Ethan R. Curtis, of Preston, N. Y.

HARKLEY—DAYTON.—At Marlboro, N. J., Oct. 10, 1891, by Rev. J. C. Bowen, Samuel J. Harkley, of Seelye, and Miss Hattie M. Dayton, of Marlboro.

STILLMAN—LANGWORTHY.—In Canochet, R. I., Oct. 14, 1891, by Rev. A. McLearn, Alfred A. Stillman, of Westerly, and Mary L. Langworthy, of Ashaway.

PALMER—GEER.—In Rockville, R. I., Oct. 14, 1891, by Rev. A. McLearn, Mr. Eugene J. Palmer, of Rockville, and Miss Lulu I. Geer, of Stonington, Conn.

BAKER—LOWE.—At the home of the bride, in Coloma, Wis., on the morning of Sept. 6, 1891, by Rev. J. M. Todd, Mr. George H. Baker, of Berlin, and Miss Julia E. Lowe.

DIED.

SHORT obituary notices are inserted free of charge. Notices exceeding twenty lines will be charged at the rate of ten cents per line for each line in excess of twenty.

SMITH.—In Alfred Centre, Oct. 10, 1891, Glenn Coleman Smith, only child of Willard H. and Flora C. Smith, aged 7 months. T. R. W.

WOODRUFF.—In Alfred, Oct. 10, 1891, David, son of Charles Woodruff, aged 1 year and 6 months. T. R. W.

SISSON.—In Alfred Centre, Oct. 12, 1891, Nettie B., only child of Frank and Georgia B. Sisson, aged 8 months. T. R. W.

Books and Magazines.

Walter Besant, in the November number of Harper's Magazine, will present the readers of that periodical with a wonderfully entertaining account of "The London of Good Queen Bess"—the London of Shakespeare, of Raleigh, and of Bacon—with descriptions of English life and manners at the time of the Armada, and of England's first period of commercial prosperity. The glimpses which Mr. Besant gives of social life in London at this period—of the houses, the merchants, the schools, the amusements, and, above all, of the wonderful intellectual awakening of the time—are interesting in the extreme. The article will be illustrated from drawings after photographs taken in London, depicting a variety of scenes and architectural remains, the memory of which is connected with the times of good Queen Bess.

Knowledge is Power

In so far as it is made to effect results. In no other line of business activity are results more directly dependent upon knowledge than in Newspaper Advertising. The farmer's success largely depends upon his recognition of the differences in

Highest of all in Leavening Power.—U. S. Gov't Report, Aug. 17, 1889.

**Royal Baking Powder**  
 ABSOLUTELY PURE

seeds and soils and methods. The same sort of knowledge is even more essential to the Newspaper Advertiser. As competition in this field increases, intelligence becomes more and more necessary. For him to ignore this fact is to miss the greatest success, or fail altogether. The best obtainable knowledge of the American Advertising field is always to be found in the American Newspaper Annual, the 12th edition which is now ready. No effort or expense has been spared to make and maintain this work as the standard book of reference on all matters pertaining to American Newspapers. This single purpose furnishes the reason for its existence, and we believe, for its success as well. What strict fidelity to this single purpose does for the advertiser, is best shown by what the book includes and excludes. No Newspaper Advertiser, large or small, should be without a copy. It is to him what the Railroad Guide is to the Traveler, and Dun's or Bradstreet's to the Business Man. Price \$5, Carriage Paid. N. W. Ayer & Son, Newspaper Advertising Agents, Philadelphia.

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

Satisfaction guaranteed. Circulars and Testimonials free when called for.

DELICIOUS MINCE PIES EVERY DAY IN THE YEAR.

NONE SUCH CONDENSED Mince Meat



HIGHEST AWARD received at all Pure Food Expositions for Superior Quality, Cleanliness, and convenience to housekeepers. No Alcoholic Liquors. Each Package contains material for two large pies. If your grocer does not keep the None Such brand send 20c. for full size package by mail, prepaid. MERRELL & SOULE, SYRACUSE, N. Y.

\$3.50 PER DAY ALL WINTER

Can be made easy by any energetic person selling "CHEAMPTON PASTE STOVE POLISH." No brush required. No hard labor. No dust or dirt. Always ready for use. An article every housekeeper will buy. 216,000 packages sold in Philadelphia. Exclusive agency for one or more counties given competent person. Write today enclosing stamp for particulars. You will never regret it. Address, CHAMPTON CO., 46 N. Fourth St., Philadelphia, Pa.

**MUNN & CO**  
 SCIENTIFIC AMERICAN AGENCY FOR PATENTS  
 A pamphlet of information and abstract of the laws, showing How to Obtain Patents, Caveats, Trade Marks, Copyrights, sent free. Address MUNN & CO. 361 Broadway, New York.

EST'D 1854. NO VACATIONS. Bryant & Stratton's Business College SHORTHAND AND ENGLISH SCHOOL

Fire-Proof Building, No. 451 Main St., Buffalo, N. Y. OFFERS to Young and Middle-aged Men and Women the best chance to get a successful start in Business Life. This old reliable school gives a thorough and complete BUSINESS EDUCATION, or a practical training in SHORTHAND, TYPEWRITING and CORRESPONDENCE, which prepares young people in a short time for good paying positions—usually leading to advancement and steady employment. This College has been nearly FORTY YEARS under the same management, is well known, and has a high standing in the business world. Many of its graduates are sent directly to good positions with leading business firms. IT WILL PAY TO GO TO THE BEST. Write for 40-page ILLUSTRATED PROSPECTUS, mailed free. Address as above.

GRATEFUL—COMFORTING. EPPS'S COCOA.

BREAKFAST. "By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected Cocoa, Mr. Epps has provided our breakfast tables with a delicately flavored beverage which may save us many heavy doctors' bills. It is by the judicious use of such articles of diet, that a constitution may be gradually built up until strong enough to resist every tendency to disease. Hundreds of subtle maladies are floating around us, ready to attack wherever there is a weak point. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame.—Civil Service Gazette." Made simply with boiling water or milk. Sold only in half pound tins by Grocers, labelled thus: JAMES EPPS & CO., Homeopathic Chemists, London, England.

MINUTES WANTED. To complete a set, the minutes of General Conference for 1807, 1810, and for which fifty cents each will be paid. GEO. H. BABCOCK. PLAINFIELD, N. J., June 10, 1890.

FOR SALE. The Stannard House adjoining Milton College grounds. For particulars address E. P. Clarke, Milton, Wis.

SABBATH RECORDER

PUBLISHED WEEKLY BY THE AMERICAN SABBATH TRACT SOCIETY —AT— ALFRED CENTRE, ALLEGANY CO., N. Y.

TERMS OF SUBSCRIPTION. Per year, in advance \$2 00 Papers to foreign countries will be charged 50 cents additional, on account of postage. No paper discontinued until arrearages are paid, except at the option of the publisher.

ADVERTISING DEPARTMENT. Transient advertisements will be inserted for 75 cents an inch for the first insertion; subsequent insertions in succession, 80 cents per inch. Special contracts made with parties advertising extensively, or for long terms. Legal advertisements inserted at legal rates. Yearly advertisers may have their advertisements changed quarterly without extra charge. No advertisements of objectionable character will be admitted.

ADDRESS. All communications, whether on business or for publication, should be addressed to "THE SABBATH RECORDER, Alfred Centre, Allegany Co. Pa."