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LAI D AWAY.

ANNIE J. HOLBERTON.

The deeds we do, the thoughts we weave,
The words we speak to cheer or grieve,
In other lives will bear their sway
When these frail forms are laid away.

Who has not known, who has not felt
Regrets that cause the heart to melt,
For acts unkindly, words unsaid
To those we loved, our sacred dead?

Why, why forget as days are past,
That even this may be our last
The wrong to right, the pardon crave
Of one who nears the silent grave?

Oh, stay the censure, spare the frown,
Life is too short to live them down,
Let not remorse's bitter tear
Be ours to fall above the bier.

Be this my prayer, "God keep my life
Nearer to thee, farther from strife,"
And to my soul may grace be given
To draw my loved ones nearer heaven.

And may love's fond remembrance shed
One tear above my lowly bed,
Forgetful of the unkind word
Some bitter fountain may have stirred.

The hearts for whom we fondly yearn,
Who from our counsels coldly turn,
May soften o'er our senseless clay
Some day, when we are laid away.

—THE consecration of Philips Brooks to the Bishopric of Massachusetts—such a service being the most imposing known among Protestants—was a notable one as a matter of course. Two things seem worthy of the attention of the Christian world—two things, that is, besides the man who was set apart.

—THERE was as complete simplicity in the service as was possible under the rules. There were almost no flowers, there was no reverence of the cross or display of it, there were no candles and censers and embroideries and genuflections and chantings of the Scripture and the prayers. Everything seemed in keeping with the well-known character and tastes of the man to be consecrated, and the attention of the crowd in attendance was fixed upon the real meaning of the service. We may fairly look upon this as a prophecy of the mission of the new Bishop.

—THE sermon by Bishop Potter, of New York, was not only worthy the occasion, it is worthy of being read by Christians of all denominations. It requires a good deal of tact to preach upon apostolic succession at the consecration of a man who makes little of it, but this was Bishop Potter's theme and he treated it in such a way as to do credit to his reputation for ability, candor, tact and spiritual insight.

—WE take it for granted that this sermon put the opinion of the most spiritual Episcopalians in this country upon apostolic succession in the strongest language possible, and Bishop Potter made his case as strong as he dare make it. Extremists make out a good deal of nonsense on this subject, but there was no nonsense in this sermon, nor was there any unreasonable claim for a continuity of the Christian ministry from apostolic times. But there was a making much of the church and her ministries and ordinances, their origin, history and meaning, which have their source in the inspiration of

the Eternal Spirit, not in accident and coincidence, such as we are glad to read, we care not what its source or occasion.

—BUT for the fear that some one will say we have taken Bishop Potter "to point a moral with" we will say that the lack of respect which many Protestants have for places of worship and the church's ministries is a very great evil. It is a reaction against undue reverence for these things gone to seed. Sitting about the stoves of meeting-houses with hats on, heels on the stoves, spitting on the floors and telling stories before services begin; leaving the church to neglect and to become as shabby and mean-looking as if it were the devil's house instead of God's house; providing for its services with carelessness and stinginess, and making it cold and uninviting,—these things all naturally follow from the extreme Protestant teaching and feeling about the church.

—THE dedication of a church and the ordination of a servant of the church mean something or nothing. Dedication does not mean that any holy quality is imparted to wood, or brick, or mortar, but it should mean that the worship and teaching which the building stands for are worthy of men's most manly respect and proper veneration, and their heartiest affection and loyalty. When you break down men's respect for the things that represent religion and worship in by far the most cases you make worship and religion impossible to them.

—WE would spread far and wide, if possible, the Bishop's words on the ministry. No man should be ordained to service in the church who is not, first of all, a man of great manliness. The men whom Jesus had as followers were not insignificant nobodies, except by conventional standards. Some of them would have had commanding influence among men anywhere. Take Peter as an example. He was a rarely gifted man in certain respects, with his limitations, as all men have, but for his place and work a large man. Ordaining a nobody will not make him worthy of respect, but ordaining a real man, with a man's heart touched by God's Spirit and the power of Jesus' life, makes him a *greater* man, not by any magic but by bringing him to an enlarging experience which always comes to a true man at such a time in his career. "The world looks, my brothers, for men who carry their Lord's heart in their breasts."

—WHAT a difference there is in whistles—railroad whistles! Once, after a regular change of engines, during our trip South, we noticed we had left behind a shrill, sharp, head-splitting whistle for one as soft as the note of our Carolina doves. And what a relief it was, and what a relief it must have been to the people along the road to have a night train making its signals in such mellow tones? Whistles cannot very well be done without, but why can't they *all* be soft and mellow. It is a relief to know that somebody is thinking about making the necessary noises of our railways as bearable as pos-

sible, and it is to be hoped that the soft whistles will educate the people so that they will not endure the other kind.

—AND why isn't this a good text for a sermon? Why would it not be a good rule to live by, to make all necessary things as pleasant and enduring as possible? If we could eliminate *noise* from people's voices and substitute the musical tones of patience, and unselfishness and thought for others; if we could have some people change their rattle-ty-bang which they think means energy and life and "getting there" (as we believe it should be called nowadays,) for a noiseless industry like that of nature whose greatest works are never accompanied with noise; if the "loud in manner and dress could give place to the quietness and refinement of the truly gentle spirit; *if* we only *could*—

—DR. PATTON, who prosecuted the trial of Dr. Swing in Chicago, and who is looked up to as the leader of the Conservatives among the Presbyterians has had the laugh turned on him, just a little, and is compelled to arise and explain some things he has said on the subjects of Probation and Progressive Sanctification. But his explanations do not seem to change two statements of his. About Andover's teaching on Probation he said: "I am pretty sure there is no doctrine put in jeopardy by the simple affirmation of this belief." "Subject to correction, it seems to me that a man might go into the field entertaining this view and yet preach Jesus just as earnestly, with all his might, and during all his life, to the heathen, as though he held the church view." About Sanctification he said. "We continually see men going into the other world imperfect; they must be imperfect when they reach there, and need some time for restoration and change."

—IT did not require eyes more than half open to see what the *Evangelist* was driving at by publishing at this time this old speech of Dr. Patton's, a speech that the Doctor refused to have published at the time of its delivery, but which has been preserved in the manuscript of two reporters who now vouch for the correctness of it. The speech was a good one and no man would need to be ashamed of it. It will not relieve the force of its meaning now to say that it was "extemporaneous." Dr. Patton, on such subjects, cannot be said ever to be extemporaneous. And the corrections he makes are very indefinite and do not change the fact that he is on record in favor of a doctrine for which Dr. Briggs now stands a defendant at the bar of the New York Presbytery. In fact Dr. Patton has said plainly and bluntly what Dr. Briggs has said in enigma. Dr. Patton does not hold the "Andover View," but he as much as says he would not call one holding it a bad case of heretic. If Progressive Sanctification means what Dr. Patton says, we think he is right and reasonable and not unscriptural. In the issue of the *Evangelist* which contains this speech are some quotations from Cal-

vin which make it look very much as if Calvin was the arch higher critic of his times.

—THE higher critics are going to give us a new translation of the Bible embodying the results of criticism up to date. The most of us will probably never see it even if we wish to as it is to be published in so costly form as to put it out of the reach of the common people. But it will be eagerly sought for by scholars who wish to know just what the results of biblical criticism are. Good will be accomplished by it, as it will give all scholars a chance to see and criticize and decide for themselves.

W. C. T.

THE UNIVERSAL LOVE.

REV. A. W. COON.

One of the most suggestive passages of the New Testament is this from 1 John 3:1, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." It points us, 1st, to the fountain of love, "God the Father;" 2d, to love bestowed, "What manner of love the Father hath bestowed upon us;" 3d, to the design of its bestowment, "That we should be called the sons of God."

I. There is a God. This truth is not questioned save by a few, and that by those incompetent to judge. "The fool hath said in his heart, There is no God." No one else would say so, and he is ashamed to speak it out loud. The first thing brought to our notice in the Bible is the existence of God, the creator of heaven and earth. Creation proclaims the same, "For the invisible things of him from the creation of the world, are clearly seen, being understood by the things that are made."

It is one of the chief functions of the sacred Scriptures to give us information upon this great subject. This they do in a variety of ways: 1st, from the names applied to him; 2d, from works ascribed to him; and 3d, from the attributes with which he is invested. However much may be learned of God from these sources, yet to a finite mind he must ever remain a profound and incomprehensible mystery. The titles of the Deity alone, as used in the Bible, are such as to convey to the mind ideas of overwhelming greatness and glory. In his works, what do we behold but one continued display of infinite power and wisdom, revealing his eternal power and god-head; and yet in all this, we have made no approximation to a complete knowledge of the essential Deity. The sacred Scriptures inform us in regard to his substance: that God is a Spirit." Also that he is "from everlasting to everlasting;" the "King eternal, immortal, invisible;" the "Father of lights, with whom there is no variableness, neither shadow of turning;" that he is the fountain of all life, the being "who only hath immortality;" the creator of all things visible and invisible; that all things are naked and open before the eyes of him with whom we have to do; that he is holy and good, a God of truth in whom is no iniquity; that his providential care is over all his works, and not a sparrow falls to the ground without his notice; that his tender mercies are over all his creatures,—“God, who is rich in mercy for his great love wherewith he hath loved us, hath quickened us together with Christ;” that God was in Christ reconciling the world to himself, and that “God is love.” But in all this there is but a feeble description of God. How little can be known of him! Touching the Almighty, we cannot find him out. From the very nature of his being he must be incompre-

hensible to angels as to men. This mighty God, in all his fullness of power, in the perfection of his being and in the glory of his majesty, is the true fountain of love.

II. But, in the second place, we are informed that the love of this great and glorious God was bestowed upon us,—that is, he loved us—loved our race. And it is a matter of interest to know what we may of the manner of that love thus bestowed upon us. We can, indeed, understand but little of it, for this love is the incomprehensible God, as we have seen, for “God is love.” In our glorified condition we shall know even as also we are known, for we shall see him as he is.

1. But, whatever is known of God's love is manifest to us through our Lord Jesus Christ, “who is the image of the invisible God, the first born of every creature.” “For God so loved the world that he gave his only begotten Son, that whosoever believeth on him might not perish, but have everlasting life.” In this gift we have the highest testimony of love to our race, for God gave him to death to save us to life, which shows that the love of God to us is equal to that which he bears to his beloved Son. Says Jesus, “That the world may know that thou hast sent me, and hast loved them as thou hast loved me.” Again he says, speaking to his Father, “The world hath not known thee, but I have known thee, and have declared thy name unto them, and will declare it, that the love wherewith thou hast loved me may be in them, and I in them.”

2. Again, this love was bestowed upon us in an unmerited manner, for God commended his love toward us, in that while we were yet sinners, Christ died for us. Rom. 5:8. “Greater love hath no man than this, that a man lay down his life for his friend,” but Christ died for us while we were yet enemies. This surely is marvelous love. Instead of having merited the favor of God, we deserved his righteous displeasure and severest frowns.

3. It was unsought love, for when we were without strength, God, of his own free will, sent the image of his love “to be a propitiation for our sins, and not ours only, but for the sins of the whole world.” Indeed, it was rejected love. “He came unto his own, and his own received him not.” But thanks be to God, that “as many as received him to them gave he power to become the sons of God, even to as many as believe on his name.”

4. It was freely bestowed, without money and without price. “Whosoever will may come and take of the water of life freely.”

5. It was unchangeable love. He who first loved us and gave himself for us, still loves and will love us forever. “Having loved his own which were in the world, he loved them unto the end.” John 13:1. Thus, in a degree, we “behold what manner of love the Father hath bestowed upon us.”

III. Contemplate the design of its bestowment. “That we might be called the sons of God,” that is, that the same love flowing out from the bosom of the Father, through the channel of his Son, might flow onward to those who believe in Jesus, making them one with him in the love of the Father, so that they become heirs of God, jointly with Christ. This sonship implies:

1. That the privilege conferred is a very high and glorious one. No created being is capable of greater. It implies a right, not only to the present benefits of sonship, or adoption in this life, but also to that blessed inheritance which is laid up in heaven for the sons of God.

2. The relation is exceedingly honorable and endearing. Says the apostle (Gal. 3:26), “Ye are all the sons of God by faith in Christ Jesus;” “Wherefore ye are no more servants, but sons.” “I will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.” 2 Cor. 6:18.

3. Security and protection. Says the Psalmist, speaking of God's parental care (Psa. 18:2), “He is my rock and my fortress, and my deliverer, my God, my strength, in whom I will trust, my buckler and the horn of my salvation, and my high tower.” Again, in Psa. 46.1, “God is our refuge, a very present help in time of trouble; therefore will not we fear though the earth be removed and the mountains be carried into the midst of the sea.”

4. It also implies love to God, and consequently obedience; for, says the blessed Christ, “If ye love me ye will keep my commandments.”

5. But it not only implies love to God, but love to man. God's love, as exhibited in Christ, is by faith, the procuring cause of our love to him. “We love God because he first loved us.” This new affection, shed abroad in our hearts by his Spirit, expels meaner ones, and begets new desires and moral activities in the renewed mind. Now, those whom we love and that which we hope for we joyfully labor for. But as we cannot do acts of love and goodness directly to God, the renewed soul seeks to do all its love work to him in the person of his children, for, says the blessed Redeemer, “Inasmuch as ye have done it unto one of these least of my disciples ye have done it unto me.” Thus the soul, quickened by love, directed by knowledge, and supported by hope, moves happily in a life of obedience to God and of good will to men.

It was necessary to our fallen race that the true love and character of God should be thus far revealed, that man might love the true God; for the same reason it was just as necessary that Christ, the true man, should be manifested, that man might love the true man. Christ was both the true God and the true man at the same time. He was God as he is, and man as he should be, and this mysterious union is such that we cannot love the one and not at the same time love the other. He, therefore, who loves Christ, loves both the true God and the true man in him.

Now if we love the true humanity in Christ, we will love it everywhere. Humanity in Christ is generic, it is the second Adam, the impersonation of man as God created him, the true soul faculties and susceptibilities of the being—man. God, thus manifested in Christ, brings the soul into conformity to both divisions of the law at the same time. “He, therefore, who saith, I love God, and hateth his brother, is a liar” (1 John 4:20), for his brother whom he hath seen is in his nature, although sin-marred in character, a living type of the humanity of Jesus. The true humanity is a finite image of the infinite God. In kind, but not in degree of excellence or power, the *perfect moral nature* of man is a created image of the divine. He, therefore, who loves not his brother whom he hath seen, loves not the true God whom he hath not seen. Therefore, by faith in Christ we not only love the Lord God with all our might, mind and strength, “but our neighbor as ourselves.” The true believer is the true philanthropist. He loves the image of God, and he loves it everywhere, under all circumstances and conditions. He recognizes the great brotherhood of the human race. He loves that brotherhood and labors for its welfare. This is the love of God. This is the universal love.

THE FORWARD MOVEMENT.

Jennie Fowler Willing, of New York City, in *The Independent* of Oct. 1st, describes the religious movement going on in the city of London. We reproduce the article nearly entire.

All who are deeply interested in city evangelization know something of the "Wesleyan Forward Movement," and will want to know more. London, the greatest city mission field on the planet, is the center of its activity. It is only four years old, yet it has stirred the whole British Empire with the spiritual vitality manifested in caring for the poor. The two men who are at its head are among the first in their denomination. Hugh Price Hughes is a Welshman. He has the incisive thought, energetic will, splendid courage, crystalline sincerity, and zealous faith that seem indigenous to that ocean-wrapped, mountainous, breezy principality. His colleague, Mark Guy Pearse, is widely known as a writer of highly devotional books. He preaches poetry. His fine Cambridge English is as musical as a chime of bells.

"The Forward Movement," said Mr. Pearse, in answer to my question, "It is simply Christian socialism. We give the poor the gospel of love, and emphasize it by caring for their bodies as well as their souls."

These two men have gathered about them ten ordained ministers and a large number of lay workers who serve as did those who built Strasbourg Cathedral, "for the good of their souls"—"all for love and nothing for reward." They have several halls in which they hold their services. The largest is the elegant St. James's on Piccadilly.

Their music is something quite wonderful. Their musical director trains an orchestral band of sixty or seventy instruments, a military band, a choral society, St. James's Hall choir, and the choir of little girls who sing in the great hall Sabbath mornings. The music in that hall is a great attraction. Everybody is given a book to use; the tunes are familiar. With the band and choirs to lead, the singing pours forth like Niagara.

Every Saturday evening there is a superb free secular concert. The hall seats 2,500, yet thousands go away Saturday and Sunday evenings unable to get standing-room.

"Our 'Sisters of the People'" said Mr. Pearse, "are our main dependence. Ladies, all of them; self-supporting, unsalaried—as we are ourselves. There is no measuring the good they do."

"Yes," exclaimed Mr. Hughes; "and we need a thousand of them. The trouble is, people of standing will not see what an honor it is to have their daughters work among Christ's poor."

These "sisters" live in community, and wear a simple costume. They are not under vows, and when off duty they live like any young ladies, receiving their friends at a five-o'clock tea their afternoon. . . .

The "brothers" give only their Sundays and evenings to the mission, attending to their own business during working hours; but they are very useful.

St. James's Hall is in the centre of West End gilded vice, where business, theaters, drinking places, houses of death, and gambling hells have crowded out respectable permanent residents.

In that vicinity were a half million of souls for whom Wesleyans were doing nothing. Every night when the splendid music halls about Piccadilly Circus were closed, 20,000 pleasure seekers were on the street. It was a bold push for these knights of a new crusade to make a stand at such a point; but the Lord has given them victory.

Take another specimen of their preaching places, one of quite another type. Wardour Hall is a Congregational church, so crowded by foreign immigration that not more than twenty-five could be gathered for its services; so its trustees turned it over to this mission. Its local evangelist, Josiah Nix, is a blending of Moody, Sam Jones, and the English heart of oak.

I stood with Mr. and Mrs. Hughes on a corner one evening, and watched Mr. Nix and his workers starting out for "the march" with "transparencies," hymn-books, and cornet.

"Salvation Army?"

"No," said Mr. Hughes; "but we have borrowed some of their tactics to put the go into this part of our work."

They seem to have borrowed many things for the sake of "the go." Their "Help One Another" is a cunningly devised scheme to set drunkards to reforming drunkards. Their "Goose Club" is the saloon keeper's plan of banking the poor man's pennies to buy a Christmas goose.

Similar methods are used by Peter Thompson and his band of workers among the "submerged tenth" of the East End of London. They are having success in filling again the abandoned places of worship in the Whitechapel region.

I looked into some of those dens of "darkest England." For instance, a widow with six persons on her hands, all helpless from the old mother to the whining baby. She "did well, when she could get paper bags to make, to earn one and six a week,"—about thirty-six cents for the living of seven; girls whom the missionary had to keep under care for months before they were fit to go out to service; wolfish children "begging, lying little rebels," gathered by hundreds about St. George's chapel door, waiting for their supper, the only meal they would get in the twenty-four hours.

The sight of these wretched human beings, and of the same dangerous class this side the sea, makes one feel that it is high time for a "forward movement" on their behalf. Unless they are helped to a better life, they will scuttle our ship, and take us with them to the bottom.

Marvelous success has attended this mission. Only four years old, yet it numbers its workers by the hundred, and its converts by the thousand. Mr. Hughes gave the secret in his last anniversary address in Exeter Hall. "Every worker is pledged to absolute loyalty to the Lord Jesus Christ. As Loyola trained his Jesuits to obey the church at all risks and costs, so these workers are trained to obey our Lord, leaving results with him and trusting him for supplies."

UNAPPRECIATED BLESSINGS.

It may be doubted whether any one is capable of appreciating, as they really deserve, the blessings which God confers upon the sons of men. The fact that men are more or less sinful and short-sighted and grossly selfish would seem to preclude the possibility of their fully appreciating God's gifts and gracious providences to them. But it would also seem that God does not require that mankind should appreciate his blessings to the extent of their actual deserving, for he does not require impossible things.

What he requires of us is, that we shall appreciate his favors to the extent of our ability; and not only our natural ability, but also our acquired ability. And the acquired ability to appreciate divine blessings should be obtained by a devout and dutiful use of all legitimate means for the enlargement of our perceptions concerning the goodness of God in bestowing upon us blessings and also their value. Hence there should be a growing and progressive appreciation of the blessings received. On this principle, we ought to more highly prize certain fixed and continuous blessings to-day, than we did a year ago; and we certainly do, if we have been developing our capacity of appreciation. But it is a sad fact that hundreds of people manifest no sort of appreciation of the blessings they receive. They seem to take it for granted that God is under obligation to provide for them, and that he will keep on supplying their wants whether they are thankful or not, on the same principle that a father provides for his children, whether they express appreciation or not. We have been led into these reflections by a recent reading of Christ's words concerning the nine lepers whom he miraculously and mercifully cured. In a tone which seems to indicate that his compassionate and tender sensibilities had been keenly wounded, he plaintively asked: "Were there not ten cleansed? But where are the nine?" And then, apparently answering his own question, he said: "There are not found, that returned to give glory to God, save this stranger." There was only one man, out of the ten, who manifested any sort of appreciation for the unpurchasable blessing received, and that man was a despised and hated Samaritan. He was one who, in the estimation

of the people, generally would be least likely to show a reverently thankful appreciation of the great blessing.

Who can depict Christ's feelings as he thought of the despicable slight which those nine, richly benefited men put upon him by their utter lack of a manifestly appreciative spirit? It is only as we experience a withholding from us of all signs of appreciation, on the part of those whom we have helped, at a great sacrifice to us, that we can form any idea of the Saviour's feelings at that time. How cruelly we have felt treated when, after having done our utmost to befriend and benefit another, and which, were he to acknowledge it, he would declare was an inestimable blessing to him, we have received not the slightest token of appreciation from him! We could join Shakespeare in saying: "Ingratitude is monstrous; and for the multitude to be ungrateful, were to make a monster of the multitude." And yet how often we ourselves take God's bright blessings in our hands without any profound sense of appreciation of them! We do not half appreciate God's unique and priceless Word. We too often read it in a critical mood, or more often neglect it entirely. Nor do we begin to appreciate the precious privilege of prayer; and when we do pray, and think that our prayers are unanswered, we murmur and say to ourselves that there is no need of praying,—that it involves a useless anxiety on our part. Now, it would be infinitely better for us, because it would glorify God, if we would from this time on, make a special business of cultivating an appreciative spirit towards God for every blessing we enjoy. We would enjoy our blessings more, if we would value them more.—*Christian Secretary.*

ECCENTRICITIES.

Coventry Patmore told a friend of a visit which he once made to Leigh Hunt, when the poet kept him waiting for two hours, while he arranged himself faultlessly in an airy and becoming costume, exclaiming, as he entered, to his weary and impatient guest, "Ah! what a beautiful, happy world we live in, Mr. Patmore!"

Hunt's undoubted poetic feeling and talent could not hide the puerility of his affections, and his habit of incurring debts which he never could pay.

Not all the splendor of Byron's genius could blind the world to his vanity, and his fickle cruelty to his friends while he lived, nor bribe posterity to forget them.

Shelly's eccentricities and selfishness are remembered in spite of his marvellous gifts.

Gratitude for Dr. Johnson's great legacies to the thinking world did not hinder Boswell from calling attention to his sardonic ill-temper, his crabbed prejudices, and his untidy habits, nor has it deterred the English-reading people from laughing at them ever since.

Fame never forgets to write down the petty errors or the vices of great men. Bacon's meanness, Pope's rancour, Goethe's inconstancy, and the irritable tempers of the Bronte sisters, are as well-known as their genius.

That very nervous energy which belongs to men and women of strong imaginative power, usually finds vent in disagreeable eccentricities, which makes them "not pleasant to live with."

Unfortunately, young people at college and school are often apt to mistake these flighty habits and disagreeable eccentricities in themselves, for evidences of creative power and poetic feeling. The fretful young girl who dreams over the piano, and muses alone by moonlight, while she fails in her arithmetic, and leaves her mother to do the work of the house; and the student who is moody and unreliable, who never remembers to keep an appointment, or to consider anybody's convenience but his own, are inclined to nurse and parade their peculiarities as proof of genius, when they are probably only symptoms of indigestion and laziness.

The world always estimates men and women by what they have done, not by what they dream of doing.

If it will not forget or forgive these ugly oddities in those whose great minds have given helpful, enduring work to humanity, what will it say to men and women who possess the oddities with little minds, and who have done no work at all?

MISSIONS.

THE American Bible Society, at its Seventy-fifth Anniversary, reported receipts of \$512,388 18, and the issue of 1,497,637 Bibles, Testaments, and portions, of which 524,096 were for circulation in foreign lands. Since 1816, over \$20,000,000 have been received, and 54,000,000 copies of Scriptures printed and distributed.

DR. JUDSON says, according to the *Missionary Review*, that "the Chinese are manifestly the governing race of Eastern and Central Asia. They evidently hold the key to the future of almost one-half the unevangelized people of the globe; so long as they remain without the gospel the great bulk of Asia will be pagan; when they are evangelized the continent will be Christian and the world will be won."

HOW WOULD it do for some one to write upon our "great missionary failure" in the South-west? He could bring forward as proof, the character and conduct of seven or eight preachers; the hypocrisy of some laymen, and the inability of others; and the strangely unwise ways of even good men. But these facts furnish no proof at all that our missionary and Sabbath-reform work in the South-west has been a failure. Neither is there any proof to justify the charge that foreign missions are a failure. Of course the best Christian effort comes short of noblest ends and highest attainments; but it is not to this that hostile critics have reference.

ON a recent trip to the South-west, the Missionary Secretary met Eld. Skaggs, of Billings, Mo., in St. Louis; Elders Shaw and Lee, with other brethren and their families, at Fouke, Miller Co., Ark.; deacon Beard at Texarkana, Ark.; Eld. Powers, Bonita, Montague Co., Texas; brother D. S. Allen, now of southern Texas, then at Arlington, Tarrant Co.; Dr. Belo, Lott, Falls Co.; Elder Whately and Dr. Whately, Berclair, Goliad Co.; and deacon T. J. Wilson, Eagle Lake, Colorado Co. We commend these Sabbath-keepers of the South to the Christian regard and fellowship of our people, not doubting that there are many others whom we did not see, worthy of the same good-will. There must be Sabbath-keepers in forty or more counties in the South-west, including the Indian Territory and Mexico. In some places there is but one person, in others there are several families. While we might wish that these scattered ones were gathered together, we may reasonably expect benefits even now. A consistent Sabbath-keeper or Sabbath-keeping family, of good report, is a witness to the truth. Their homes become distributing points for our literature. Their presence in a community frequently makes an open door for preaching by our ministers. And thus the seeds of truth are sown far and wide, from which precious seed there cannot but come, by and by, the golden sheaves.

EXTRACTS FROM THE ANNUAL REPORT.

THE CHINA MISSION.

The Boys' Boarding School has continued under the same management as reported last year. On account of the increase in my work in other directions, Mrs. Randolph has heard the recitations since January. With a few exceptions, though, I have been in to conduct religious services once each day during the entire year. At present we have fifteen boys, twelve of whom are bound to the school by contract,

and the others we expect, will be soon. After the summer vacation, we employed Le Erlow and his wife to come into the school. Erlow taught half of the time. They boarded the children, looked after their clothing, etc. After his death we employed another man with his wife, who seem to fill the place quite well. This man does all of the teaching, except the classes that Mrs. Randolph hears. The school is apparently moving off all right now. The boys are advancing in their studies, and are very happy. The parents also, I think, are satisfied now. It has been very encouraging to us that, during all the excitement and trouble about riots, these parents have not insisted on the children going home to stay. Schools have been closed in many places because the parents insisted that their children must go home. A few of the parents of our boys have come to ask if we thought there was any danger in their staying. Not one of them has shown any great anxiety or distrust. Most of the boys are getting quite familiar with the Bible and its doctrines. They are committing the Gospels and the Acts of the Apostles to memory. Then the Sabbath-school lessons are making them familiar with God's dealings with his people, and teaching them what it means to be a child of God. We trust these truths will take deep hold upon their lives.

Sister Burdick took general charge of the Girl's Boarding School at the opening of the present Conference year. Brother and Sister Davis continued to teach some in the school and assist in the religious exercises more or less up to the time of their departure. After the usual summer vacation the school re-opened September 25th, and with the exception of three weeks' vacation at the time of the Chinese New Year, has continued through the year until June 10th. At that time, on account of the riots, it was thought best to close for the summer. There were twelve girls at the opening of the year, but soon after exercises were resumed in February the number was increased to fourteen. For the greater part of the time there have been two native helpers, a teacher and a matron. Also for some time Mrs. Kong (Mary) came once a week to instruct the girls in embroidery. The studies pursued have been much the same as last year: Chinese classics, arithmetic, geography, physiology, and the Bible. In addition to the work done in the school-room, the girls have had lessons in embroidery; have made, mended, and washed their own clothing; and, since the woman who cooked their rice and vegetables went away in November, have cooked the food. There has also been some effort made to teach them to keep the kitchen accounts. We are glad to record that two of the girls have been added to the church by baptism. We hope that all have advanced somewhat in Christian character during the year, but with a few the development has been marked. Le Erlow's daughter, Kwe-Yung, has conducted a class in the Sabbath-school since its organization, with much ability; and in other ways she has shown herself womanly and helpful. On June 5th one of the little girls, Yoeh-Tsung, died. We would acknowledge the material help which has come to the schools from over the sea during the year. The Christmas box brought cloth, towels, handkerchiefs, slates, pencils, and many other things, all of them very useful in the school; and this spring a fine large globe, sent by the Young People's Society of Ashaway, arrived just in time to help make "longitude and time" clear.

A day school was opened in the city chapel

by Sister Burdick late in February, and now numbers seventeen. Some of the pupils are very young, but, under Mrs. Kong's faithful teaching, they have made good progress. We hope that much good will come of this work.

Another day school was opened by Mrs. Randolph, on November 19th, in a building repaired for that purpose, situated near the Boy's Boarding School. After the first week or two the attendance was about fourteen till the New Year opened, and then it increased until the house would not accommodate all. It was decided to enlarge the building, hoping that friends in the home land would assist in the expense. Soon after the building was completed a check was received from a friend for the whole amount, \$50. The building will now accommodate all that one teacher can manage. At present there are twenty-five in attendance, with an average of twenty. The children all showed marked improvement, and those who have attended from the beginning know a good many Bible truths.

Dr. Swinney reports that "the dispensary here and that in the native city have both been kept open throughout the year. In the latter place the character of the patients is noticeably changing, as they come more and more from the better classes, thus widening the field of usefulness among those who are able to read, and giving the printed page its added influence.

"There have been two boat trips made to the walled town of Tse-So, one in October and the other in January. We found it impossible to go again this spring as we intended. The official who gave us the use of his house and yard, lately sent a very polite and urgent letter, asking me to make another visit there soon. We trust the old lady, his aunt, now over eighty-six years of age, and who received the gospel message so gladly, may yet live until we can repeat 'the old, old story of Jesus and his love' to her once more. Many from that place have come to the dispensary since, and their constant appeal is for me to make stated visits to that part of the country. A woman of means came from that town a few weeks ago with her decision fully formed to submit to a severe surgical operation, but having no accommodations for the sick here, she was sent to another mission, where they have a hospital.

"During the winter, afternoon weekly meetings were held in Mrs. Kie's house, where we talked to the women of the neighborhood who gathered there to hear. They were making progress in the knowledge of Bible truths, when some of the neighboring women, through jealousy, began to persecute Mrs. Kie on account of the doctrine, and we thought it best to discontinue the meetings for awhile.

"During the holiday weeks at the Chinese New Year, the women in a village west of us made a special request for me to come and talk to them each day, saying they had plenty of time, as they were not at work, and moreover would give me the use of a large room for the meetings. The room offered was large, and the benches there were many, yet the seats were always full, with many also standing about the open door. Their frequent repetition of my words for fear they would forget, their eagerness to hear and joy in understanding, made these meetings as interesting as any I have ever held.

"In looking back over the year's work in the dispensary, and in the homes of the people, it is a pleasure to remember that among the many waiting to receive healing of the body, there are always some ready and glad to hear of the Saviour and his love."

(To be continued.)

WOMAN'S WORK.

WOMAN'S EXECUTIVE BOARD.

President—Mrs. Euphemia A. Whitford, Milton, Wis.
Corresponding Secretary—Miss Mary F. Bailey, Milton, Wis.

Treasurer—Mrs. Nellie G. Ingham, Milton, Wis.
Recording Secretary—Mrs. Celestia Bliss, Milton, Wis.

Secretary, Eastern Association—Mrs. Agnes Daland, Westerly, R. I.

Secretary, South-Eastern Association—Miss Elsie Bond, Salem, W. Va.

Secretary, Central Association—Mrs. M. G. Prentice, Adams Centre, N. Y.

Secretary, Western Association—Mrs. Mary F. Whitford, Nile, N. Y.

Secretary, North-Western Association—Mrs. Harriet Clarke, Milton, Wis.

Secretary, South-Western Association—Miss Eva Shaw, Fouke, Ark.

Shanghai Christmas Box Committee—Dr. Phebe J. B. Wait, 412 Ninth Ave., New York City.

Home Mission Box Committee—Central Association, Mrs. Irving Crandall, Leonardsville, N. Y.; Eastern Association, Mrs. E. R. Pope, Plainfield, N. J.; Western Association, Mrs. C. M. Lewis, Alfred Centre, N. Y.; South-Eastern Association, Miss Flora Randolph, Salem, W. Va.; North-Western Association, Mrs. S. E. R. Babcock, Nortonville, Kansas.

LIFE MOSAIC.

Master! to do great work for Thee my hand
Is far too weak. Thou gavest what may suit,—
Some little chips to cut with care minute,
Or lint, or grave, or polish. Others stand
Before their quarried marble, fair and grand,
And make a life-work of the great design
Which thou hast traced; or, many-skilled combine
To build vast temples gloriously planned;
Yet take the tiny stones which I have wrought,
Just one by one, as they were given by Thee,
Not knowing what came next in thy wise thought.
Set each stone by Thy master-hand of grace;
Form the Mosaic as thou wilt for me,
And in Thy temple pavement give it place.
—Frances Ridley Havergal.

WILL Local Secretaries please inform us who are at present the Corresponding Secretaries and Treasurers of their several societies.

M. F. B.

CORRECTION.

In the conclusion of the report of Woman's Board, in RECORDER of October 15th, in second column, the first sentences of the second paragraph should read as follows:

For the ozonic influence upon any in the debility of doubts and fears and dislikes, we state some affirmations, which, if you please, you may caption as recommendations. We wish to work in harmonious auxiliaryship to our denominational boards; we wish a sufficient independence to enable us to do what work we undertake by the best business methods, our board officers each to receive the special work for which such officers are created.

CHARGE IT UP.

It is every time worth the while to charge up to the memory any record of history which in its influence is uplifting. Better put, charge its influence to the heart. Following article is calculated to make one feel that our India sisters are in truth by nature one with the very best of us. Such information is capable of increasing, and will if one will allow it, one's faith in the all conquering power of God. One ought because of it to lift the prayer of faith for the release of these poor women from the bondage of present rulings. The scrap of history is culled from the writings of one who has had fine opportunities by travel and by long residence in India to become acquainted with her women.

THE HINDOO WOMAN.

There is a marked difference between the moral and social character of the Hindoo and the Mahomedan woman of India. The Hindoo woman does not occupy that position in society which she is so eminently fitted to grace, and which is accorded to women in Europe and America; but she is by no means as degraded as is so frequently represented by travelers, who are apt to mistake the common street-women with whom they are brought into contact, for the wife and mother of an ordinary Hindoo home. It is difficult for a stranger to find out what an Indian woman is at home, though he may have encountered many a bedizened female in the streets, which he takes for her.

The influence of the Hindoo woman is seen and felt all through the history of India, and is very marked in the annals of British rule. Though the political changes, the invasion, and despotism of Mohammedan rule, may have forced upon her the seclusion now so general, it is evident that she once occupied a very different position in society, from the testimony of their earliest writers, and the dramatic representations of domestic life and manners still extant.

One of the most startling facts is that among the Asiatic rulers of India who have heroically resisted foreign invasion the women of Hindostan have distinguished themselves almost as much as the men. Takshmi Baiee, the queen of Jahneer, held the entire British army in check for the space of twenty-four hours by her wonderful generalship, and she would probably have come off victorious if she had not been shot down by the enemy. After the battle Sir Hugh Rose, the English commander, declared that the best man on the enemy's side was their brave queen, Takshmi Baiee. Another courageous and noble woman, Aus Khooor, was placed by the British government on the throne of Pattiala, an utterly disorganized and revolted State in the Punjab. In less than one year she had by her wise and effective administration changed the whole condition of the country, subjugated the rebellious cities and villages, increased the revenues, and established order, security, and peace everywhere. Alleah Baiee, the Mahratta queen of Malwoh, devoted herself for the space of twenty years with unremitting assiduity to the happiness and welfare of her people, so that Hindoos, Buddhists, Jains, Parsees, and Mohammedans united in blessing her beneficent rule; and of so rare a modesty was this woman that she ordered a book which extolled her virtues to be destroyed, saying, "Could I have been so infamous as to neglect the welfare and the happiness of my subjects!"

In the historical notices of the rule of Hindostanee women nothing is more conspicuous than their fine intuitive sense of honor and justice. Cline, Hastings, Wellesley, and other governors-general of India, have all acknowledged their high appreciation of the character of the Hindoo women they have known, declaring that in many instances, under the administration of Ranees and Begums, India has been more prosperous and better governed than under the rule of the native rajahs.

The book from which these cullings are made dates back to 1884, and further states:—The present ruler of Bhopal is a lady of high moral and intellectual attainments; both she and her mother, who preceded her as head of the State, have displayed the highest capacity for administration. Both have been appointed knights of the Star of India, by the Empress of India,

Queen Victoria, and their territory is the best governed native State in India.

Very recently the Queen of England created her Asiatic sisters, the queens of Oude and of Pattiala, knights of the Star of India, in appreciation of their wise and beneficent rule over their respective kingdoms.

During the dreadful ravages of the French and English, or Carnatic War, the Hindoo women administered to the wounded and suffering European soldiers of both nations with equal tenderness and impartiality, causing one of the English generals to report to headquarters: "But for the Indian women, who better understand the qualities of love and tenderness than we Europeans, I should have left half of my wounded soldiers to die on the battle-field. They washed the toiling feet of the poor, tired soldiers, staunched their wounds, and bore them in their united arms from the strife of the battle-field to the quiet and shelter of their own little huts."

Tenderness and self-devotion, as I said before, are the chief characteristics of the pure Hindoo woman. Her love for her offspring amounts to a passion, and she is rarely known to speak hastily, much less to strike or ill use her child. Her devotion as wife has no parallel in the history of the world. Marriage is a sacred, indissoluble bond, which even death itself cannot destroy, and the patient, much-enduring women of India took the terrible yoke of sutteeism upon them in becoming wives as calmly as the young English or American girl puts on her bridal veil, and have gone to the funeral pile for centuries without a murmur.

DEFEATED BY TIME.

About fifty years ago a wealthy manufacturer in one of our large inland cities died, and left a will which excited much public interest. He was a self-made man who had amassed a huge fortune. His one ambition was that his name and this fortune should go down together to posterity.

In order to accomplish this, he left small annuities to his children, and tied up the bulk of his fortune to increase in value during the longest period permitted by law, when it should be paid over to the youngest grandson then bearing his name. Not a penny was bequeathed to any religious or charitable objects.

When the term set in the will had elapsed, not a single descendant of this man was alive. The vast property accrued to the State, and passed into a thousand channels of public need.

A similar incident occurred in Paris in the last century. A house had been sealed up for a hundred and fifty years, to be opened at the end of that time by all the descendants of the testator then living, who were to make an equal division of its contents. When the day came, the seals were broken and the doors opened. The interior, as might have been expected, was a scene of ruin and decay. The costly draperies hung in shreds, pictures and books were rotten with mildew, and the title deeds to unknown estates were reduced to pulp by the dampness. It was upon this incident that Eugene Sue founded an important part of his romance of "Le Juif Errant."

The law in England and in this country now limits the time during which a man, after his death, can hold his wealth back from the ordinary channels.

"In all ages," says De Chadeaux, "Providence has inexorably set a bar to the prolonged withdrawal of vast wealth from the public needs. Honor, fame, and even high character, descend from father to son for centuries, but enormous wealth seldom remains in one family for more than three generations."

The subject is a curious one, and our readers may find the French writer's assertion true or not; but of one fact there can be no doubt: let the individual man strive as he will, the hour will strike when his acres and his gold will melt out of his grasp like air.

God has set a boundary before each of us, beyond which we cannot carry a thread or atom of that which we have so hardily earned, and call our own.

HISTORICAL & BIOGRAPHICAL.

NEWPORT HISTORICAL SOCIETY.

The building now owned and occupied by this Society was erected in 1729, by the Seventh-day Baptist Church of Newport, purchased and restored by the Historical Society in 1884, and removed from Barney street to its present location in November, 1887.

The Seventh-day or Sabbatarian Society was organized in 1671, being the first of that denomination in America. From 1839 until 1875 the building was occupied by various denominations. The original square pews (of which there were fourteen on the first floor) were removed in 1840 and the modern slips introduced. The pulpit and sounding-board, the pulpit stairs, galleries, piers and paneling remain as originally built. The tablets on the wall were presented to the church by John Tanner and others in 1773. There is a tradition that when the British took possession of Newport in 1776, and desecrated all the places of worship except Old Trinity and this church, by using them for riding schools and hospitals, this edifice was saved and guarded through respect for the Decalogue found on the wall back of the pulpit. The clock, still in good order, was made about 1731, by William Claggett, a Newport clock maker. The bow-window on the front of the building was taken from the Dr. Johnson house on Thames street. This window was formerly in the house of Charles Feke, apothecary, built in 1794, on Washington Square.

The Society is actively engaged in collecting for use such materials as will serve to illustrate the general and local history of Newport, the State of Rhode Island, and also the history of the United States. In this work the co-operation of all who read this article is respectfully solicited. The Society desires to receive contributions of books, manuscripts and newspapers for its library, and relics and curiosities for the museum. Donations and special deposits will be gratefully received and promptly acknowledged.

All interested in the preservation of the old building, and in the collection of whatever may elucidate the history of Newport, are invited to become members. Life membership (exempt from all assessment and tax) \$50. Annual dues, \$2. All money received on account of life membership is added to the Permanent Fund, the interest only of which can be used for the general expenses of the Society. Donations, of any amount, for this fund, will be gratefully received and acknowledged if sent to the Treasurer, or left with the Librarian.

Visitors who may wish to contribute towards the expenses are invited to place their donation in the contribution box, made of a piece of timber taken from the oldest house now standing in Rhode Island, built in 1639, by Henry Bull, one of the founders of Newport, and Governor of the Colony in 1685 and 1690.

The Librarian, R. Hammett Tilley, has prepared the following list of donations solicited:

BOOKS.—All books, of whatever character, published in Newport. All books relating to the history, biography, genealogy, the development, the characteristics, the manufactures, the commerce, and the agriculture of the cities and towns of Rhode Island. All publications of the several historical, biographical and genealogical societies of the United States and Canada. All publications of the State of Rhode Island, and of the several cities and towns of the State. All publications of the United States bearing upon the history or development of the country. All other publications which

relate to American history—with a view of making the library comprehensive on all questions relating to the history of this country.

PAMPHLETS.—All pamphlets which come under any of the above descriptions of books wanted. All published sermons having either a local, historical or personal significance, and all historical and anniversary discourses. Reports of the several societies and incorporations in Newport.

NEWSPAPERS.—All newspapers that have been published in Newport. Odd copies will be valuable in completing files.

MANUSCRIPTS.—Deeds, autograph letters, old ledgers, journals, day books, letter books, etc.

MAPS.—All maps, both old and new, of a local or general character.

PORTRAITS AND PHOTOGRAPHS.—Portraits, busts and photographs of local and historical personages. Photographs and drawings of the ancient houses and the memorable places on this Island.

INDIAN MEMORIALS.—Prehistoric and Indian remains of every variety and description are always valuable.

MISCELLANEOUS RELICS.—These are the most difficult of any kind of gifts about which to give definite information. There is much collected under this head with which the society has nothing to do. Relics or mementoes which are connected in any way with the early history of Newport, or with the personal experiences of its early settlers, rarely fail to have a permanent value and will be gladly received.

There may be other articles, not classified under either of the above heads, which possess something of historic interest, and such are always welcomed.

As we are making history every day, it is hoped that publishers, authors and compilers of the current pamphlet and book literature of the day will form the habit of depositing copies of their works with the society.

A SCHOOL-GIRL'S MEETING WITH HANS CHRISTIAN ANDERSEN.

Near by, Countess Sorr sat, beside the tall, kind-faced gentleman with whom she had been talking at our entrance. Once, as I watched them, it was evident that they were talking about me, and, catching my eye and seeing my embarrassment, he nodded pleasantly; and when the usual toast to the "Blooming Wreath of Young Ladies" was proposed, he leaned toward me and said, "And to the Little Buds also, my Fraulein." Deeply pleased and flattered, I asked my neglectful professor the name of my friendly *vis-a-vis*.

"That is Professor Andersen," he answered, "the celebrated poet."

"Really?" said I. "I have heard his name so often. I am sure Helen and Nelly would be delighted to have his autograph. So that is Professor Andersen!" My neighbor was convinced that I appreciated Andersen's celebrity, and, as the countess then rose, I heard no more about him at that time.

In the next room the company divided into various groups. Some young ladies gathered around Andersen and begged him for his autograph for their albums. He was very amiable, and told them to send their books to him, as he would be three or four weeks at Sorran; and then, probably seeing from my eyes the deep interest I took in the scene, he came across the room and said, "Now, little one, do you not want me to write something in your album?" I shook my head sadly, and said timidly and slowly, "No, I thank you." He appeared greatly astonished, but also a little amused, and said, "No? Why not, then?"

"Because I have no album; if you only could have asked me day before yesterday, I could have wished for one, for that was my birthday."

"Indeed! Then day before yesterday was your birthday? You must allow me to congratulate you now. Would you like me to write you a congratulation? Then on your next birthday (for you seem to be certain your wish will be accomplished) you can put it in your album, and keep it in memory of a friend."

He held out his hand to me, and as I laid my trembling finger-tips in it, he continued, "Do you know that I have the happiness to be the especial friend of children? Have I been yours, too?" This puzzled me; I did not know what he meant by "have I been," but I nodded my head, and said, "It is very good of you to be my friend, for it is really quite lonely here among so many strange people," and I went on, "Helen and Nelly admire you so much, and now I will too."

"Now, only?" said Andersen, much amused. "Then you did not like the fairy tales?"

This remark puzzled me again, but I concluded that he wished me to give him my opinion on the subject of fairy tales, so I replied decidedly, "Oh, I cannot bear them! I want to know how it really looks in the world, and then—" Here I paused, and burst out laughing, a hearty, merry laugh, at the remembrance of a certain sad afternoon when I was a little girl. I was shocked at myself immediately, and fancying that Professor Andersen would consider me only a foolish school girl, hastened to add in justification, "I will tell you why I hate fairy tales. Many, many years ago—"

"There lived a queen," interrupted Andersen.

"No, no, Professor, I was it myself. Many year ago I was reading a pretty story about a little princess who had a wicked stepmother, and the story grew sadder and sadder, and at last I cried so hard that I had to stop reading. My brother was at home then, on leave from the cadet school, and he came straight into the room, and said quite rudely, 'Rosa, stop that howling! What is the matter with you?' I showed him my book, and sobbed out, 'Oh, the poor princess!' Then Ulrich took the book, and said, 'Oh, that will come all right; let me see,' and he sat down and read a little, and then laughed out loud, and showed me that the princess turned into a swan; so of course the story was not true, and all my crying had been for nothing. Then I laughed too, and I never read any more fairy tales. What was the use? Ulrich said they were none of them true, and since I have grown up, I am astonished that I ever believed such nonsense.

The good Professor listened to my story with great attention; then he stroked my head kindly with his long, slender hand, and said, "You are a little heretic. We must try to convert you. Come up into the library in half an hour, and I will read you one of *my* fairy tales, and perhaps you will pronounce a milder judgment."—*October St. Nicholas.*

GOD'S CHISELS.

Look at the artist's chisel. The artist cannot carve without it. Yet imagine the chisel, conscious that it was made to carve, and that it is its function, trying to carve alone. It lays itself against the hard marble, but it has neither strength nor skill. Then we can imagine the chisel full of disappointment. "Why cannot I carve?" it cries. Then the artist comes and seizes it. The chisel lays itself into his hand, and is obedient to him. That obedience is faith, it opens the channels between the sculptor's brain and the hard steel. Thought, feeling, imagination, skill, flow down from the deep chambers of the artist's soul to the chisel's edge. The sculptor and the chisel are not two, but one. It is the unit which they make that carves the stone.

We are but the chisel to carve God's statues in this world. Unquestionably we must do the work. But the human worker is only the chisel of the great Artist. The artist needs his chisel. But the chisel can do nothing, produce no beauty of itself. The artist must seize it, and the chisel must lay itself into his hand and be obedient to him. We must yield ourselves together to Christ and let him use us. Then his power, his wisdom, his skill, his thought, his love, shall flow through our soul, our brain, our heart, our fingers. That is working by faith.—*Phillips Brooks.*

SABBATH REFORM.

THE LORD'S SABBATH.

The *Christian Cynosure*, of a recent date, has the following curious specimen:

The question whether the Columbian World's Fair shall be opened on Sunday or not is stirring up our Seventh-day brethren, and eliciting comments in their church papers which lead to a belief that they would prefer to have it wide open on Sundays if they cannot have it closed on Saturdays. The American Sabbath has, by the general consent of all orthodox Christians, the Romanists, our general government, State laws, and the great mass of non-religious citizens, been fixed on Sunday. It is the day honored by the resurrection of our Lord, and the occasion of his first reunion with his disciples after that event, which ended the Jewish dispensation and ushered in the new one under which we live. Unless some better reason than the perpetuation of the Jewish Sabbath is advanced, there certainly is no reason for making our weekly civil and religious rest-day any other than it now is. Our Seventh-day friends would undoubtedly object to adopting the Mosaic rites which were prescribed for the observance of the Jewish Sabbath, while they strenuously maintain the sanctity of the seventh day. As for the Columbian Exposition, it ought to be subject to the same authority and reasons that have made Sunday the Christian sanctified Sabbath.

1. So far as the "Seventh-day brethren" are concerned, the above is wide of the mark. We are not particular whether the Fair is opened or closed on Sunday. As to having "it closed on Saturdays," we have never asked anything of the kind, nor have we asked for any laws concerning the observance of that day. We have stood opposed to all Sunday laws or Sabbath laws on the ground that the Sabbath is a religious institution and its proper observance is purely a religious observance, and therefore the Sabbath and its observance are wholly beyond the province of the civil law. This objection is just as valid when the Seventh-day is regarded as the Sabbath as when the First-day is so regarded. We are opposed to all Sabbaths made so by the civil law.

2. The *Cynosure* well states the origin of Sunday observance in this country when it says, "The American Sabbath has, by the general consent of all orthodox Christians, Romanist, our general government, State laws, and the great mass of non-religious citizens, been fixed on Sunday." Here the *Cynosure* recognizes four elements in the fixing of the "American Sabbath" on Sunday. 1, *The general consent of orthodox Christians*; 2, *Romanism*; 3, *Civil law, State and national*; 4, *The great mass of non-religious citizens*. The true historical order of these elements is, the decree of Rome, to which orthodox Christendom gave general consent, which our civil laws have tried to bolster up, and which the indifference of the non-religious citizens has allowed to pass unchallenged. Will the *Christian Cynosure* and its co-adjutors accept its own proposition and allow the question of opening or closing the Columbian Exposition on Sunday to be subject to the same authority that has made Sunday the Sabbath? It seems not; and yet, why not? Why should a few religious zealots insist on dictating the method of observing Sunday to *Romanists* and the *great mass of non-religious citizens*, who are admitted to a position of authority in fixing the American Sabbath on Sunday?

3. The *Cynosure's* effort to give the Sunday a little religious flavoring by its references to the resurrection, etc., is indeed a lame one. Every Bible reader knows that the New Testament Scriptures nowhere refer to the day of the resurrection of Christ as having any sacredness whatever. We are taught that

"We are buried with him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life;" and by this we are taught to commemorate the fact of Jesus' resurrection, but nothing is said about commemorating the day of it. It is only by the remotest inferences that the events described as having taken place about the time of the resurrection could be supposed to suggest a Sabbath observance. Besides, the "American Sabbath" which "has by the general consent of all orthodox Christians, the Romanists, our general government, State laws, and the great mass of non-religious citizens, been fixed on Sunday," had no existence until long after the New Testament times. Indeed the "American Sabbath," is a modern thing, and we have its genesis clearly stated by the *Cynosure*, as above. But there is no Scripture for it.

4. "Our Seventh-day friends" know nothing about any "Jewish Sabbath." The terms "Jewish Sabbath," "Christian Sabbath," "American Sabbath," etc., are extra-biblical and are the inventions of men by which the real issue is obscured. There is but one weekly Sabbath known to the Bible. In the fourth commandment it is the seventh day and is called "The Sabbath of the Lord thy God;" in Isaiah the Lord through the mouth of his prophet calls it "My holy day;" it is this same Sabbath which Jesus declares was made for man, and of which he affirms that he is Lord. Throughout the New Testament it is always called by this one name,—the Sabbath,—never more and never less; and always, in New Testament or Old, whenever the term Sabbath is used referring to the day of weekly rest, it means the seventh day of the week, which the *Cynosure* and others, are pleased to call "the Jewish Sabbath." This biblical Sabbath, with all that goes with it of duty and of privilege, "Our Seventh-day friends" do most joyfully accept. And they invite the *Cynosure* and all the rest to leave the man-made and man-fixed institutions and come upon solid biblical grounds. "Come thou with us, and we will do thee good; for the Lord hath spoken good concerning Israel."

A STORY OF FOUR UMBRELLAS.

Patter, patter! What a soft dripping of the rain there was everywhere! And, looking out into the gray mist tangled among the tree-tops was a pair of blue eyes framed in pink cheeks and gold-brown hair. These eyes went on a journey to the umbrella rack in the hall.

"O dear!" cried Abby Warner, their owner, as she came from the hall into the sitting-room; "my green umbrella don't want to go to church."

"Why, what is the matter?"

"O dear! it has got holes in the top of its head and its leg is broken; so I doubt if it could walk to church."

"Never mind," said her mother cheerfully; "I'm an umbrella doctor. I can tie some stout black thread around that poor broken leg, so it will hold till you can get to the umbrella mender. Besides, when umbrellas don't want to go to church, and yet can go, I think they had better be told plainly that they must go to church."

Abby took the hint. The green umbrella was soon looking like a gruel bowl turned upside down and drifting off in the rain.

Down the street was another sick umbrella—a brown one.

"I think you had better go to church, Poppy," said Mrs. Smith.

"O, I don't want to," whined Poppy; "Sabbath-school comes after church, you know, and nobody in my class will be at school."

Looking out of the window, though, she chanced to see the green umbrella, and she cried out, "O there's Abby! She is going. Guess I'll go. She's in my class."

Off went the brown umbrella.

A third umbrella was attacked by the don't-

want-to-go sickness, a strange disease that in some families is very likely to break out Sabbath mornings. The umbrella was a handsome one of black silk; and it belonged to a Sabbath-school teacher, Miss Pippins. She thought the other umbrellas in her class would not go, and that her own black one was too nice and delicate for rough weather.

"But what do I see?" she exclaimed, looking out of the window. "There are my girls, Abby and Poppy! I guess I will be going."

Soon there were three umbrellas—green, brown and black,—all bobbing along on their way to church. The clergyman officiating that day was the secretary of a missionary society.

"There must be something in my sermon," he thought, "for the children,—if—if they come out."

He looked about the church, but oh, how empty it seemed! How the wind sounded! It must have fancied the church was a big organ, and all the doors and windows were keys on which it might play, for it pounded on them, and made such growls and groans, sighs and sobs! Soon the clergyman saw the umbrellas coming in, and with them were Abby and Poppy.

"Ah! I guess I will say something," he concluded; and he told about a juvenile missionary society, and wished the children in that congregation might form one.

In Sabbath-school, Abby said,—

"Miss Pippins, couldn't our class have a missionary society?"

"Why—why—yes, girls."

"Call it the Green, Brown and Black Society," suggested Abby, looking at the umbrellas.

Miss Pippins gave one of her little chuckles, and said it would not matter about the name if they "did the thing," and "the thing" they "did," for one day Miss Pippins sent ten dollars to the missionary society.

Away off in China a missionary one day received from the secretary a note in which he said this: "I send you ten dollars. It came from a little society, and they say their name is that of the Three Umbrellas. I was wondering where to put the money, and I said to myself, 'that ought to go to some land of umbrellas,' and so here it is. It is only ten dollars, but it may help some young Celestial to get a little instruction in the things that are better and purer than what his land can give him."

"Only ten!" said the missionary. "Why, there is young Chang Yong! It will teach him ever so much about the Bible. Poor fellow! It is hard work for him to get the money for any instruction; and there he comes down the street now under that queer umbrella!"

Yes, there was Chang Yong, slowly stumping down street in his awkward wooden shoes. Over his head was an umbrella, red as a fire-cracker without, but on the other side was painted a black-and-yellow dragon.

"Chang Yong, do you want to come and get ten dollars' worth of schooling and learn about the Bible?" asked the missionary.

"Me wantee to goee?" replied the grinning Chang Yong. "You givee me chance!"

The missionary took him at his word, and was also as good as his own word. How big a blessing was wrapped up in that gift from the society of the Three Umbrellas!

They would have made an interesting row, the four umbrellas, if they could have been put side by side! The green, the brown, the black and the red with its black and yellow dragon!

The green deserved special commendation for starting the train of good influences reaching to Flowery Land. I think, though, the credit was due the umbrella doctor.—*Sunday-School Times*.

YOUNG man, be diligent. Work hard, study hard. Whatever you are doing, whether working on a farm, clerking in a store, or attending college, do vigorously, faithfully, the work you have in hand. Opportunities for greater things will come to you by and by; only see to it by working faithfully now that when your opportunity for doing something does come you are ready for it. It is the young men who are ready for the opportunity that succeed. When David's opportunity to kill Goliath came he was ready,—had his sling with him,—and he succeeded. Had he not kept his father's sheep faithfully, he never would have killed Goliath nor sat on Israel's throne.—*Religious Telescope*.

THE SABBATH RECORDER.

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REV. W. C. DALAND, Westerly, R. I., Young People's Work.

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

"He who has, but will not give
The light of life to those who live,
Himself shall lose the way."

WE have just learned of a Presbytery in Missouri which has decided not to recommend to the Board of Education for aid any student who desires to attend Union Seminary, or who uses tobacco. Which is considered the worse evil is not stated.

THE Ministerial Conference of the Western Association has been appointed for Tuesday and Wednesday, December 29th and 30th. The place of meeting is Little Genesee. A programme of the meeting will be published in a week or two.

MRS. BOOTH CLIBBORN gave the first in a series of lectures to be given in this country, last week in Boston, in the interest of the Salvation Army work in France and Switzerland. Mrs. Clibborn is the commander-in-chief of the army forces in those countries, and the object of her addresses is to awaken interest in the work and to raise money to carry it on. The practical benevolence which has been organized as a prominent feature of this work in the past year or two appeals strongly to the sympathies of people everywhere, and is constantly making new and warm friends for the movement. Mrs. Clibborn will carry back with her a handsome sum of money as the fruit of this lecturing tour, and, of course, the sympathies of many friends, new and old.

SOME of us remember when we used to talk about learning a lesson "by heart," when we meant committing it to memory. We have recently heard of a case in which it might have meant more than this. A missionary in India was distributing tracts at a certain place, when a little boy, not more than eight years of age, came and asked for a tract. The missionary, thinking he was too young to understand, refused him. He persisted, however, until the tract was given him. In a few days he came again, asking for more tracts. The missionary asked him about the tract given him at his former visit, whereupon the boy stood up and repeated the entire tract, word for word. Here was evidence of heart as well as memory. The story reminded us of the Psalmist's method when he said, "Thy word have I hid in my heart that I might not sin against thee." To thus learn the word of God by heart is of much greater practical benefit than the highest art of the higher critics.

DR. HARPER, the president of the Baptist University, now being built in Chicago by the munificent gifts of Mr. John D. Rockefeller and others, has just returned from a trip in Europe. His object while abroad was two-fold, first, to acquaint himself with European University methods, and to make some selections for heads of departments. To the former of these objects

there were practically no difficulties; to the latter the Alien Contract Labor Law was a somewhat serious obstacle, since the provisions of that law strike all levels of labor with equal force. Dr. Harper thinks, however, that several scholars of eminent ability will be likely to find their way to this country before the opening of the University, when the minor details of contracts can be attended to. It is thought that the full faculty of 40 or 50 men will be announced by the middle of the coming winter. Work on the buildings is now to be pushed forward with vigor. The dormitory for women is to be built entirely by money contributed by women. One woman sent a thousand dollars a few days ago for that object. It will be a bright day for the Baptists of this country when this magnificent institution throws open its doors to the youth of the world and invites them to come in and sit at the feet of the ablest instructors the world affords.

A FEW years ago we knew a Baptist minister who was fond of saying to his own people, "If you insist on finding a Bible rule for the Sabbath, then these Seventh-day Baptists are right; there is no Sabbath in the Bible but the seventh day." But to justify himself for not keeping it, he discarded the Decalogue and what he was pleased to call the letter of the law. He soon found it very easy, on the same principle, to regard the form of baptism as non-essential, and then to discard it altogether. Having started on the downward road, he soon became a reviler of the church and a defamer of her best men. Addressing himself to the pleasant task of reforming the evils of society, social and political, as well as ecclesiastical, he found it perfectly in accord with the course on which he had started to decry the laws of the land as the instrument of wrong, to denounce the private ownership of property, and to advocate a system of philosophical anarchy as the remedy for these evils. Considering the ground on which he sought justification for his own first disobedience, there is nothing surprising in all this. Surely, if a man can set aside the law of God to rid himself of its claims, he would find no difficulty in finding an excuse for defaming human laws. We have just now seen it announced that this same clergyman has been studying and is about to begin the practice of law. Let us hope he has become wiser, and that with returning sanity he may yet repent and receive of the Lord a new heart.

NOT long ago the evangelists, Jones and Small, held a series of revival meetings in Rome, Ga., in the course of which they made such charges of corruption against the city's department of justice that the superior court has instructed the grand jury to compel them to prefer their charges in legal form and prove their truth or cease making them. It is a matter for deep regret that men who aim to do good in the world cannot do it without stooping to the methods of the blackguard. The gospel of the Lord Jesus Christ does indeed pierce the hearts of transgressors, and lay bare to their own eyes the iniquity of evil doers; but it never does so by pointing men out in public places and calling them thieves, liars, and other such uncomplimentary names. If the attachments now out for these "reverend" gentlemen shall serve to teach them this important lesson, a good will be done to the cause of religion, however the courts of Rome may have intended it. But this subject is much larger than the individual cases

above named would indicate. It is quite too common for "reformers" now-a-days to see no good in anything that is not exactly after their pattern of thinking and working, and to denounce all who follow other plans of work as necessarily wrong and intentionally corrupt. Not many days ago we overheard one of these men, in a public place, declare, without qualification or exception, that the churches and ministry of this country were in league with the most gigantic evil of this nation. When it is remembered that a league is "a combination or union of two or more parties for the purpose of maintaining friendship and promoting their mutual interests, or for executing any design in concert," it will be seen that this is a very serious, as well as a very sweeping, charge to be made against the Church of Christ and her ministry. It is safe to say no good cause can ever be served by such methods. Since civil courts may not be invoked to teach this lesson, may we not hope that a little sanctified common sense will.

CONCERNING DR. BURCHARD.

To the Editors of the SABBATH RECORDER:

Dear Sirs:—In your issue, No. 42, Vol. 47, I find an attack upon the late Rev. S. D. Burchard, D. D., which clearly violates the ninth commandment. Having known Dr. Burchard intimately since 1864, not only as my pastor and next door neighbor for several years, but socially, and having been on the closest and most intimate terms with him during these 27 years, I think that my testimony ought to bear somewhat upon the assertions made in the first column, third paragraph of that article. The memory of the writer of that article must be sadly at fault, when it leads him to stand forth in judgment upon a Christian minister who did his duty conscientiously, who was ever ready to give his pastoral services to the sick and dying regardless of their being members of his flock, who devoted more hours to study and prayerful preparation of his sermons than most other ministers, and whose only fault was candor. His celebrated alliteration was no more than Protestant clergymen and the religious press have given utterance to, for years, only that he had the courage of his opinion and uttered it without being rebuked by him to whom it was addressed. Circumstances favored the use of his words for base political purposes, but he surely should not be blamed for that. No one can truthfully assail Dr. Burchard's patriotism nor his steadfast adherence to the principles of the Republican party. His raising the celebrated monitor regiment under command of Stewart L. Woodford sufficiently attests his love of country. An over-crowded church in a neighborhood rapidly changing its inhabitants from Protestants to Catholics, and his many and large successes as a revivalist show that his sermons were not, as falsely charged, more words than thoughts. Many men to-day would be proud if they were as well known for their good works as Dr. Burchard was. Although well along in the seventies the Doctor continued his labors in the Master's vineyard to the last, and must have been an acceptable preacher because he always attracted large congregations. Why any one should endeavor to point a moral to young ministers by any such misstatements about an old servant of God who, though he is dead, yet speaketh, is incomprehensible to me. The inconsistency of the third paragraph with the two preceding suggests to me that perhaps that *bete noire* of the printing office, the devil, had something to do with it. At all events I feel

it to be my duty to enter this my protest against such treatment.

Very respectfully yours,
NEW YORK, Oct. 15, 1891.

H. LASSING.

Dr. Burchard was an even better man than I believe him to have been if his only fault was candor. As to questions of *fact*, which Mr. Lassing doubtless is good authority upon from his intimate acquaintance with, and love for, Dr. Burchard, I will make no issue with my critic. I got my impressions of the *man* from friends—mostly from a friend—intimately acquainted with the Doctor, and from the facts that may be gathered about any public man. These impressions I expressed in two paragraphs together with a mild protest against the snap judgments of some of the newspapers which knew nothing more about Dr. Burchard than his "Rum, Romanism and Rebellion." I will confess that, if the moral I pointed for young ministers be too closely connected with my opinion of Dr. Burchard as a preacher, I did him a wrong, taking Mr. Lassing's word for it, though I do not withdraw anything of the "moral" on general principles. But "the head and front of my offending" seems to be in having a different opinion about Dr. Burchard as a *preacher* from that of Mr. Lassing. I was not a frequent hearer of Dr. Burchard but I did hear him occasionally during a period of years. I expressed my opinion of the preacher and Mr. Lassing has given me no reason for changing it, except *his* opinion. It will not do to dispute upon matters of taste and I have nothing more to say than that Dr. Burchard was *not* a preacher who expanded my thought, enlarged my vision, opened and widened the vistas of truth and gave me something that a very large percentage of all the preachers were not giving me, and he did strike me as paying quite as much attention to rhetorical effort as was necessary; and I am not alone in my opinion. His reputation now is suffering from what, to me, was a fault in his style.

W. C. TITSWORTH.

Sisco, Fla., Oct. 21, 1891.

FROM O. U. WHITFORD.

After spending the first Sabbath of this month with our church in Chicago, administering the Lord's Supper to them, I went to Smyth, Moody Co., South Dakota, to attend an annual meeting of our people in South Dakota, to be held with the Pleasant Grove Church, Oct. 9th to 11th. We have four churches in South Dakota: Big Springs, Union Co.; Daneville, Turner Co.; Dell Rapids, and Pleasant Grove, Moody Co. The first three are Scandinavian churches. There was a good attendance at this annual meeting. There were about twenty of our Scandinavian brethren and sisters present, and every church was represented. There came with Eld. Peter Ring, Eld. Morton, who had been holding meetings with the Big Springs Church about two weeks, and his presence and preaching did much in giving interest and strength to the meeting. The weather was fine and the meetings were full of interest and profit. This annual meeting did a great deal in strengthening, encouraging, and uniting our people in South Dakota. It will be kept up. I am very much pleased with our people and the country at Pleasant Grove. It is an excellent farming country, rich soil, a little rolling, good water, good crops, a good climate, and a fine selection for a settlement. There is a good opportunity to buy land there at reasonable prices and on easy terms. If any of our people wish to go west and farm it, especially young

people, here is a good opening, and as fine a farming country as I have yet seen, and a good opportunity to build up a church. Our people there have a fine little church building for which they are some in debt, are struggling manfully to build up our interests in that section, and they are indeed in every good way a live people. Bro. D. K. Davis is the missionary pastor and is doing a good work among them. Our church and settlement are nine miles from Flandreau, the county seat. There they have a good market for their produce.

I went from Pleasant Grove to New Auburn, Minn., to attend the Semi-annual Meeting of our Minnesota churches, to be held Oct. 16th to 18th. Bro. S. R. Wheeler was the only one present from the Dodge Centre Church. There was no one present from the Alden and Trenton churches. The brethren and sisters of the New Auburn Church, and especially those living at St. Peter, faithfully attended the meetings. There was some interest manifested during the meeting, some coming forward for prayers. This interest has been followed up with meetings every evening the past week. Bro. Wheeler remained over another Sabbath to aid in the work and he is good help. Last Sabbath Pastor Crofoot baptized two in the beautiful lake near the village. It was as beautiful and perfect an autumn day as I ever saw. The good work is going on, quite a number are seeking the Saviour; some have already found him precious to their souls. Others will be ready for baptism next Sabbath. Bro. Wheeler goes home to-morrow. Pastor Crofoot and myself continue the meetings every evening this week. Pray for us and the work, that many souls may be gathered into the church, of such as shall be saved when Christ shall count his own.

I expect now to attend the meetings of our Scandinavian brethren of Wisconsin and Minnesota, to be held with the Isanti Church, Isanti county, Minn., Nov. 6th.

OCTOBER 25, 1891.

WASHINGTON LETTER.

(From our Regular Correspondent.)

WASHINGTON, D. C., Oct. 28, 1891.

Unjust criticism seldom, if ever, fails to react in some way injurious upon those who fatter it, however well-meant it may be. Nearly every person with whom I have talked upon the subject thinks that the criticism which President Harrison has been subjected to in certain quarters because Mr. Andrew Carnegie saw fit to ship him from Scotland a keg of whiskey as a present, is unjust. It is probable, nay I might say certain, that the first knowledge Mr. Harrison had of this present was obtained from the newspapers. Where then does his culpability come in? Should Mr. Carnegie announce that he had shipped a similar present to any prominent temperance worker, would that be accepted as sufficient ground for charging that it was the intention of the temperance worker to drink the contents of the keg? Of course it would not. When this liquor arrives at the White House, which it has not yet done, it will probably be stowed away with the hundreds of other things which are constantly being sent there. These things are oftentimes accepted merely because Mr. and Mrs. Harrison do not wish to appear discourteous to those who have sent them, and so it will probably be with that keg of whiskey. Mr. Harrison has lived in the searching light of publicity for many years without being charged with being a whiskey drinker, and he has proven himself to be too good a friend of temperance,

religion, and all branches of moral reform to have such a charge now made, even by implication, based upon nothing more tangible than supposition.

The tenth annual session of the board of lady managers of the Woman's Home Missionary Society of the M. E. Church will begin here to-morrow. This society is at present supporting sixty missionaries on our frontier, and seventy-five in organized city work. The home mission field is divided into sections, each section being under the care of a bureau composed entirely of ladies. In the South there are five of these bureaux; in the Western States and Territories five; in city work two; one each in charge of literature, young people's work, and the distribution of supplies. It has under its supervision eleven model homes, or industrial training schools in the South, fifteen missions among the Mormons, six among the Indians, and five among the Spanish Mexicans. Delegates from all parts of the United States will attend the conference, which will remain in session until Nov. 4th.

Nearly all of the Washington ministers made some allusion in their sermons last Sunday to the Ecumenical Conference, and it is greatly to the credit of all concerned that the allusions were in every case complimentary.

The Central Union Mission, which celebrated its seventh anniversary at Foundry church Sunday evening, is composed of workers from nearly all of the Protestant denominations of Washington, therefore it is not surprising that the capacity of the church was not sufficient to allow all who wished to attend. To give an idea of the work that is being done by this mission I append a few figures from its secretary's annual report: Total number of meetings held, 1,721; total attendance at meetings, 191,726; visits made, 6,493; lodgings furnished, 1,762; meals furnished, 3,335, and employment obtained for 19 persons. The attendance at meetings would have been much larger if the mission had a larger hall, and efforts are now being made, which promise to be successful, to secure donations sufficient to build one that will be large enough to accommodate all who may wish to attend.

It is gratifying to note that appearances now indicate that the trouble arising from the attack made upon American sailors by a mob of Chilians in the streets of Valparaiso may be settled satisfactorily through the ordinary channels of diplomacy, although for several days it was feared that it might be the cause of war between the United States and Chili.

The success which has attended the setting aside of one Sabbath in each year as "Children's Day" suggested to some ladies, members of Hamline Church, in this city, the feasibility of also having an "Old People's Day" every year. The idea was such a good one that it was acted upon, and the attendance last Sunday, which was the first "Old People's Day," was such as to make it certain that the custom has come to stay, and it will be strange indeed, if it is not adopted by other churches. It is said that there were in attendance at the old-fashioned "love-feast," which was the second of the three services held during the day, nearly 400 persons over sixty years of age. Carriages were provided for those who were invalids or who were too feeble to walk to and from the church, and in this way many old friends who, although living in the same city, had not seen each other for years, were brought together. Was it not a happy and God-given thought? And isn't it worthy of being imitated everywhere?

YOUNG PEOPLE'S WORK.

A MAN.

Before a boy has doffed his kilt
He wants a sword with a flashing hilt,
He must manage a train, though it be of chairs,
He must beat a drum, he must hunt for bears;
In fact, his highest ambition and plan,
His dearest wish, is to be a man.

But many a boy is unmanly to-day,
Because there are so many "ifs" in the way;
He scorns this "if," and he frowns at that,
He shirks his lesson to wield a bat;
And so he will go, as best he can,
From youth to old age without being a man.

Oh, there are so many "ifs" in the road
That leads to manhood's highest abode!
Kindness, purity, courage, and truth,
Stumbling-blocks these to many a youth;
For he who will not make these his own
Can never reach manhood's glorious throne.

So who would be manly should keep in mind
He must ever be gentle and brave and kind,
Obedient always to Right's fair laws,
A brother to every noble cause;
Thus shall we serve God's cherished plan,
And come to the stature of a man.

—Harper's Young People.

HOW TRIVIAL to us who are growing older seem the plays and sports of childhood. How senseless appears the foolishness of those who are very young.

AND when we young people advance to middle life, the pastimes and diversions of young people will seem to us then just as worthless and as much a waste of time as now we see those of little children to be. And the foolish mistakes of the young will then to us seem the height of folly, though now we are daily guilty of them, and think we are doing something great.

LIKEWISE to the aged sage, who has passed almost over the border land of the unknown future, who, ready to lay down the task work of life, has only just learned to live—to him many of the active pursuits of middle-aged children seem just as devoid of real value, and the mistakes made by strong men and women—those mistakes which often mar a whole life—seem very childish.

IN like manner we can fancy that our heavenly Father looks down upon all our doings just as we do upon the daily acts of little children. How foolish to him must seem all our petty jealousies, our envy, our ambitions, our strife after honor and worldly emolument, our greed for gold, and even our attainments in wisdom and knowledge when we plume ourselves upon them. Let us remember the truth which the thought that we are daily rising nearer and nearer to the point of view of our great Creator ought to impress upon us, and be wise.

THAT LOST DAY.

BY MR. WILLIAM C. WHITFORD.

I cannot promise a satisfactory answer to the question of the brother from Chicago in the RECORDER of Oct. 15th, but I can try.

It must be admitted that a man would apparently lose a day by traveling westward around the world. The day, therefore, which seemed to him to be the seventh day of the week would really be the first. He might, therefore, observe Sunday as the Sabbath and assert that it was the seventh day of the week. But he would be deceiving himself; and if he were possessed of an ordinary degree of intelligence he would know that he was deceiving himself. As he investigates carefully he will find that each day of his western journey has been a few minutes

over twenty-four hours in length. If he travels rapidly by rail, he can have twenty-five hours or more in a single day. If his watch is a good one he cannot possibly make it go slow enough to correspond with standard time of the various places through which he passes, nor to the time given by the ship's chronometer.

But suppose that the traveler does not attempt to make his watch correspond with outside appearances, but carefully notes each time that it denotes the elapse of twenty-four hours. He will find upon his return home that this reckoning calls for one more period of twenty-four hours beyond the number of times that the sun has risen and set according to his observation.

Independently of his watch, reason teaches the traveler that he has not lived a minute more nor a minute less than his friend who has abided at home. He has not, therefore, lost a day, whatever may be the seeming, unless all have lost a day. This, therefore, our traveler asserts, saying: "My watch is a rattle-trap. I will not believe it. All this community has willfully jumped ahead one day in their reckoning. Men say that this day is the 25th of October, but they are mistaken. It is the 24th day of the month. They say that this day is Sunday, but they are fools; for I know very well that it is Saturday, I mean the seventh day of the week, the Sabbath of Jehovah. They say that I have lost a day and that I am ignorantly rendering due observance of the American Sunday. They are insane."

It is needless to continue the illustration farther. The traveler is putting the testimony of his careless personal observation (I say careless, because he must notice that the days are longer) not only above the testimony of all the people of the world but also of his own reasoning as well.

From childhood we grow up to know that not every circumstance is what it seems. If you plunge a stick obliquely into the water and hold it there it seems to be bent at the surface of the water; but it is not therefore really bent. When you see an object plainly it seems that there is nothing between you and that object; but for that reason you do not doubt that the air is between you and the object, and it may be also that there is a piece of glass. Seeming, therefore, is by no means conclusive proof. A man might sleep for twenty-four hours and have just as plausible a reason for saying that the calendar was wrong as he could have if he should go around the world in a westward direction.

In conclusion, let me remark that few, if any, people in the world observe Sunday on the ground that it is the seventh day. They observe the day because Christ rose from the dead on that day. It would afford very little satisfaction to anyone to see the day observed through a misapprehension. We must look farther for a remedy (?) for Sabbatarianism.

YOUNG LADIES OUT OF SCHOOL.

A writer in the *Golden Rule* says:

Do not neglect the domestic department of home. The average school girl is an excellent connoisseur as to confectionery, coffee, and chocolate, but her knowledge of practical marketing and housekeeping is a minimum. Here, then, is a field for new exertions, systematic planning, and mental and physical activity. I once heard a young lady of good education disgrace herself in a market. Inquiring the price of a certain article of food by the package, she was told that it was kept in bulk. "Well," she smilingly replied, "you may send me up a bulk this morning." The keen-sighted mother will

know that if she allows her daughter to assume for a few months the planning of the meals and the purchasing of the food she is doing the girl a far greater service than if she allows her young ambition to become lessened and her zeal decreased by feeling herself an unnecessary part of the household. Doubtless the girl will make many mistakes, but she will learn to say with Browning,—

"For thence—a paradox
Which comforts while it mocks,—
Shall life succeed in that it seems to fail."

Then again, strive to create at once your mental atmosphere, and let others breathe in its refreshing elements. In this way the school-girl has ample opportunities. Form a class of eight or ten of your acquaintances to join you in reading together, once a week, certain standard authors. Two or three of Shakespeare's least known but delightful plays like "King Lear," or some of his historical dramas, Thackeray and George Eliot, Browning and Tennyson, Carlyle and Emerson, all form contrasting authors in different branches of literature. These vague hints can be transformed and amplified into a most profitable winter's work. Prepare biographical, historical, and critical references and questions as guide-posts for each lesson; and you will find that many of your friends who had become "rusty," or have not had your more recent advantages of study, far from taking your work as exhibiting egotism or vanity, will be deeply grateful for your fresh methods and faithful labor.

In your social relationships you may find the greatest void, you may miss kindred interests and sympathy of thought, and you may fear that you will become narrowed down to trivialities that retard mental growth. In all social gatherings you have it in your power to suggest general rather than personal topics, and by conscientiously reading the newspapers you may keep informed on current events.

GREEK AS IT IS SPOKEN.

The popular idea that Greek is a dead language is all wrong. It is no more dead than the English. We are accustomed to think of it as having shared the fate of Latin. This is a great mistake. Nowhere, so far as known, does the speech of Rome exist. The language of the Gracchi, of Cicero, and of Marcus Aurelius, lies entombed. It may be said to have a sort of life in the deathless Latin literature; also in the language of Italy, France and Spain. The Latin nations show by their speech their Latin affinity. But even Italy and Rome itself speak a language which would be "all Greek" to both the Republic and the Empire. Not so with Greece. That country still uses the Greek language, as truly as America uses the English language, and the few Greeks in our city, indistinguishable from the Italians, use the same language, with slight dialectic variations, as did the people from whom the world has derived its highest ideals in art and in literature. The isolation of Greece from the rest of Europe in modern times has prevented a realization of the vitality of Greek. The students of it have confined themselves to the study of its literature. There has been no radical change in this respect since the Italian humanists, of whom Petrarch was the most famous, recovered the classic literature, and put the human mind in touch with the great thinkers and poets of classic literature, from Homer to Seneca. That revival of learning restored the literature of both those languages to the world of letters. In the case of Latin that was all that could be done, and it was taken for granted that herein the two occupied the same ground. From that day to this Greek has been studied solely as a dead language. Gradually that star in the East, which the Italian magi saw and followed with so much enthusiasm, moved westward until about four hundred years ago it came and stood over that manger of English learning, Oxford. Almost at the same time that Columbus was vainly trying to interest Henry VII. in his proposed voyage to India, a Dutchman better known for his piety than his learning, Erasmus, came to the great British university and began to teach Greek. His only thought was to enable the scholar to read the surviving literature of the language, paying no attention to pronunciation and accent; or, rather

he pronounced it as if it were a part of the language of Holland, and there has been no material improvement upon Erasmus since that day. In one of his disquisitions on culture Matthew Arnold expressed the hope that Greek would some day come to be studied more rationally than it ever has been. He gave no intimation of what he really meant by this observation, but it would certainly be rational to adopt the same method of teaching Greek as of teaching German, French, or any other living language. Such a change of base in the study of Greek would greatly facilitate its mastery. There is nothing intrinsically difficult in Greek, no reason why the study of it should be so hard and slow, except as the misconception in question makes it so. Its study is popularly designated delving in roots, instead of gathering flowers and fruit. One of the most accomplished scholars Harvard ever graduated, Mr. Paul Shory, said in effect in an essay read not so very long ago before a literary club in Chicago, that to one who had made a thorough study of the dead languages the study of a modern language was recreation. This is undoubtedly true, and it follows that the reform suggested in the study of Greek would be an almost infinite relief to classical students. It would also be an incalculable benefit to them. They would then learn to take delight in Greek literature, and to read it with a clearness of understanding which is impossible under what may be called the Erasmus method of teaching Greek.—*Chicago Inter Ocean.*

EDUCATION.

—WILLIAM ASTOR has promised to give \$1,000,000 to endow a negro university in Oklahoma.

—THE *Catholic Review* says Catholics are bound to build up a Catholic branch of the public school system, where children will be educated as Catholics at the expense of the State.

—The United States leads the world in the number and extent of libraries. The public libraries of all Europe put together contain about 21,000,000 volumes; those of this country contain about 50,000,000.

—THE Congregationalists are about to establish a large educational institution at Olympia, Wash. Something over \$50,000 has been given by one man, and others stand ready to assist as soon as the movement is fully under way.

—THE owners of 130 small drug-stores in Indiana have been obliged to go out of business since the law went into effect compelling all drug-stores keeping for sale any preparations of alcohol to pay the regular liquor tax exacted from saloons.

—A NOBLE EDUCATOR.—Professor J. L. Lincoln, who was buried in Providence, R. I., last week, after half a century of active service in Brown University, received during his closing years a unique testimonial of the affection and respect of his pupils. A fund of \$100,000 was raised by the alumni of the college, from which he was to draw an annuity while he lived, and which was to be a standing memorial of his work. It was a remarkable tribute paid to one of the really great educators of New England, and attested the personal appreciation of a large body of students who had drawn inspiration from his nobility of character, his devotion to good letters, and his thoroughness and enlightened methods as a teacher. Many college professors there are who do faithful work in their time, and here and there will be one whose memory will be perpetuated after death by the endowment of a new chair, or the naming of an additional building on the campus; but it is almost an unprecedented thing for a body of alumni, representing the graduating classes of fifty years, to unite with enthusiasm in providing the memorial in the honored old age of the teacher. The glory of the mediæval universities was transitory, their reputation and popularity depending upon great teachers who rallied throngs of students around them. One man would make a school of learning famous, and while he lived and taught the lecture halls would be crowded with sympathetic youths touched by the fire of his earnestness. When he died the university would languish and a rival school with another great teacher would draw upon its resources. Modern colleges are educational machines with too many cogs and wheels to receive the impulse of a single will. One man cannot now make a university as in mediæval times; but an educator of noble impulse and an overmastering love of what is immortal in literature can still be a tremendous force in influencing the labors of

colleagues, and in directing and quickening the aspirations of students. What Arnold was at Rugby, Lincoln was at Brown during his half century of laborious service. Every associate in adjoining class-rooms felt the stimulus of his enthusiasm for study, and was sobered by his sense of responsibility in training young men for useful work in the world. Every student breathed in his lecture-room a higher atmosphere than could be found anywhere else. There was no force in the old college of Roger Williams' State so ennobling and so invigorating as the example and influence of this warm-hearted and full-minded Latin professor. Educators, as the world grows older, seem to acquire technique and finish without gaining creative or informing power. There is perfection of system and elaboration of method, but how rare it is to find in school or in college teachers of the type of Arnold and Lincoln, endowed with the incomparable gift of inspiring enthusiasm for learning and good letters. To read Horace's "Ars Poetica," or Goethe's "Faust," under Lincoln, was something more than to master the grammatical difficulties of a language. It was in Byron's phrase "to feel, not understand the lyric flow," to study not the mechanism, but the spirit of a literature, and to be conscious of coming into closer communion with intellectual genius. The graduates of the classes in Univerity Hall may have forgotten their rules of Latin syntax and prosody, and have mislaid their German accent; but whatever ardor they may retain for orderly processes of study, or whatever love they may have for what is ennobling in literature, bears the impress of the hand and heart of Lincoln."

TEMPERANCE.

—"WINE is a mocker; strong drink is raging."

—A GIFT of \$275,000 has been made to Yale University for the erection of a preparatory school building and the equipment of a preparatory department.

—THE railroads of this country are silent but effective teachers of temperance. They make the lesson practical and show their faith in what they teach by requiring their employees to abstain from the use of intoxicating liquors. From long years of experience they have learned that the best and safest men are those whose brains, muscles and nerves have not been impaired and shattered by poisonous liquors.

—WHEN the laws against bribery and ballot-box frauds and gambling and prostitution and other forms of vice are allowed to be violated with impunity, it serves an awful indictment, not against the law, but against the recreant officials who administer the law. But when the prohibitory law is allowed to be violated, nearly every daily paper says, "See there! Didn't we tell you that law was a failure?"

—A GOOD deal of interest is shown in Europe in the proposed measures of the Emperor William to abate the drink evil in Germany. It is so unusual for a monarch to express a decided opinion on a subject of this kind that the emperor's remarks as to the necessity of reform have attracted wide attention. That there is great need of some legislation on the subject would also appear from the remark of Bismarck a few years ago, that "Germany is being ruined by the beer plague."

—ON the night of September 19, 1806, in the hospital ward of a London work-house, might have been seen the helpless, speechless form of a man who had been picked up in the streets. As this dying man was unknown, an advertisement was inserted in the morning paper, stating that he was a tall gentleman, about forty-five years of age, in blue coat and dark pants, with a gold watch in his pocket, a note-book, written chiefly in Greek and Latin, and an algebraic calculation. He was soon identified as Prof. Porson, regarded by the universities as the finest classical scholar of the age. He was taken to his home and died in the prime of life, another victim of intoxicating drink. "Yea, many strong men have been slain by her!"

—A MISERABLE and poorly clad woman with her four small children, who were suffering from cold and hunger, appeared at the Hoboken, N. J., police station one night recently, and applied for lodging. The woman, whose name is Ann Donovan, instead of being put in the lodgers' room, was locked up in a cell. She has an uncontrollable appetite for liquor, and in December last her husband, who is an industrious fellow, having abandoned all hope of curing her love of liquor, applied to Recorder McDonough to arrange a separation. The wife agreed on the husband promising to pay her a weekly allowance of \$7. This sum he has paid to the Recorder every Thursday since, and when the Recorder found that she had been dispossessed for non-payment of rent and had

made application for lodging, he ordered her locked up and notified her husband, who made a complaint charging his wife with being a habitual drunkard. Inquiry was made as to what she did with the money paid her by her husband only two days before, and it was learned that every penny had been squandered for rum. She will be sent to the penitentiary with her nursing babe. The three eldest children—the oldest is only six years of age—will be placed in some institution by their father.

—THE friends of temperance must not depreciate the difficulties in the way of success, nor underrate the character and strength of the enemy with which they have to contend. He is crafty and mighty. He makes gigantic resistance to all inroads upon his domain. He is entrenched behind bulwarks which have stood for ages. He has powerful and numerous supporters. But while taking a broad and intelligent view of the opposing agents in our fight with the liquor trade, we must not be dismayed at the seeming odds against us, but rather redouble our efforts, and man more skillfully, unitedly and persistently our forces. We must awaken attention, and organize, and work all the more zealously and faithfully. We must, in the contest, use both moral and legal suasion. We must use all agencies at our command. We must get parents to train their children to total abstinence from all that intoxicates, and churches to insist on all their members being strictly temperate, and communities to discountenance the sale and manufacture of intoxicants as beverages. We must encourage and sustain all lawful measures against intemperance, execute the laws already upon our statute books for its suppression, work for legal prohibition, sustain temperance men and pray for the Lord's help. Such is the duty of patriots and Christians, and terrible the consequences to nation and church if it be shirked.—*The Presbyterian.*

POPULAR SCIENCE.

THE curious fact has recently been developed that the species of plants dependent on insects for pollen for fertilization are all perennials. Annuals are said to be self-fertilizers, and the question has been raised why, if this cross fertilization is for the benefit of the race, a race of annuals may not be benefited by cross fertilization as well as a perennial race.

ACCORDING to W. L. Brockway's invention, waste tin plate, fruit cans, etc., are heated to 1,000 degrees Fah. in a furnace in which a reducing atmosphere is maintained. It is claimed that in about from three to seven minutes the tin and solder are completely separated from the iron and fall to the bottom of the furnace, while the iron is left in such a condition that after cleaning, cold rolling, and annealing it is suitable for applications in which a tough high-class iron plate or foil is required.

WINDS are caused by the unequal density of weight of different portions of the atmosphere. This is mainly due to differences in temperature. The high wind that accompanies a thunder storm at the close of a hot day is due to the fact that the atmosphere, which has been heated during the day, is now rapidly rising, while the cooler atmosphere around is rushing in.

CONSUMPTION AND HABITS.—In a British Association paper, Dr. W. B. Hambleton regarded consumption as a disease of civilization due to causes reducing the breathing capacity. Its prevention should be sought by arranging work, habits, and surroundings, so that their general tendency should be to expand the lungs. Close and badly heated rooms should be avoided, as well as habitually working in cramped or stooping positions, and the wearing of corsets and tight-fitting clothes. Active exercise in the open air should be taken, bed-rooms should be well ventilated, wool should be worn next the skin, the body should be held erect, and deep breathing through the nose should be practiced. When the disease has been contracted, prompt treatment is of the greatest importance.

MR. MU, in studying the porpoise at Cape Hatteras, observed that the mothers helped their young in their efforts to breathe, by bearing them up to the surface of the water on their flippers, or otherwise. The spiracle or blowhole appears to be a sensitive part of the head. When touched with the hand the animals invariably showed signs of discomfort by violently lashing the tail.

IN the examinations of the poisonous machinery of insects and reptiles it is apparent that the destructive principle is the same in all, and that the fang in all possesses a hollow through which the poison flows into the wound the moment the incision is made. The sting of the scorpion is precisely like the fang of the rattlesnake, and performs its deadly work on the same mechanical principles.

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 18: 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 VII.—CHRIST'S PRAYER FOR HIS DISCIPLES.

For Sabbath-day, Nov. 14, 1891.

SCRIPTURE LESSON.—John 17: 1-19.

CONNECTING LINK.—Following the last lesson, Christ discusses the question more fully with the disciples regarding his final departure, assuring them that their present sorrow for his going will be turned into joy when they come to more fully understand the necessity for his departure. And after explaining somewhat more fully his Sonship, and the existing union and love between himself and the Father, he closes the discourse which we have been studying several weeks past; he offers prayer, a part of which we are to study in to-day's lesson. It is indeed a wonderful prayer. It abounds with doctrines, arguments, promises, pleadings, sublime faith and profound worship. From it we may learn the true nature of prayer.

EXPLANATORY NOTES.—v. 1. "These words." His discourse to the disciples. "The hour is come." That he should be betrayed and crucified, the culminating event of the work of the atonement. "Glorify thy Son." Let my true nature and the importance of my mission on earth be more fully manifested to the world that the world may acknowledge my Messiahship. "That thy Son also may glorify thee." As the work of the Father and the Son is one, the glory of the Son would be the glory of the Father also. The wisdom and love of God is made manifest in the cross of Christ. v. 2. "As thou hast given him power over all flesh." Not the Jews only, but the entire human family were placed under the dominion of Christ that all might be reconciled to God. "That." For this purpose. "He should give eternal life to as many as thou hast given him." All who have believed and accepted Christ, and are now up-builders of his kingdom. v. 3. "And this is life eternal." The life which begins with the new birth, the coming into possession of the knowledge of the "only true God," and the acceptance of Jesus Christ, and which continues throughout eternity. v. 4. "I have glorified thee on the earth." In completing the work given him to do. v. 5. "With the glory . . . before the world was." The divinity of our Saviour is again taught in this statement. "In the beginning was the Word." This same Word took on our natures and dwelt among us that we might be reconciled to God. Having completed the work of reconciliation, he prays for a reinstatement in the glory of the Father. v. 6. "I have manifested thy name unto the men." Unto his disciples, for whom he now begins to pray, he has made known the will of the Father, also his power, nature and love, in his own life. "Which thou gavest me out of the world." From among the worldly and sinful, pardoned and purified. "Thine they were." By creation. "Thou gavest them me." Through redemption. "And they have kept thy word." Not by hiding it, but by proclaiming it. v. 7. "Now they have known." Have now learned through my teachings and my divine messages and especially the message just now delivered. v. 8. "And they have received them and have known surely that I came out from thee." By this (his plain declaration) we believe thou camest forth from God, was the testimony of the disciples. Chap. 16: 30. v. 9. "I pray not for the world." Not that he did not pray for the world, but just now this prayer was for his disciples, who were so soon to be bereft of their leader and so soon to face a frowning world in behalf of Christ's cause, that they might have grace sufficient to be kept "from the evil." v. 10. "All mine are thine," etc. The perfect unity of the Godhead is again taught by our Saviour. "I am glorified in them." In their reception of me as their Saviour, and in their committing their lives to my cause. v. 11. "And now I am no more in

the world." His work in the flesh being completed, he was now ready to go to the Father, as he says, "I come to thee," while "these are [remain] in the world." To continue the work I have begun." "That they might be one as we are." In the doctrine and in the truth as I had it from thee. "And none of them is lost but the son of perdition." Judas ("the son of perishing,"—Wescott) was not really "one of the disciples," and never had been, but simply "one with" them. He may not be counted as one who had fallen from grace, but as one who never was in sympathy with the truth. "That the Scriptures might be fulfilled." In the case of Judas the Scripture was fulfilled. See Psa. 41: 9; 109: 8. Compare John 13: 18, also Acts 1: 20, not that he was lost in order that the Scripture might be fulfilled, but in his painful act there was an exact fulfillment. In other words, "Judas freely played the part which prophecy had beforehand marked out."—*Godet*. v. 13. "And these things." Those contained in the discourse just now ended. "That they might have my joy fulfilled in themselves." The joy which I have in the Father may be fulfilled in the disciples. v. 14. "I have given them thy word." In all of Christ's teaching he had proclaimed the word of God. "And the world hath hated them because they are not of the world." In a spiritual sense they were not of the world. Their treasures were in heaven, and the world hated them just as it hated Christ, because all that they had taught was opposed to a worldly course of life and practice. v. 15. "I pray not that thou shouldest take them out of the world." They have a duty to perform in heralding the gospel, and divine protection is needed. "But that thou shouldest keep them from the evil." "The evil one."—*Rev. Ver.*, or as some are opposed to this rendering, it may mean the works of the evil one. v. 16. "They are not of the world even as I am not of the world." A repetition of the statement made in the 14th verse, very likely for the sake of emphasis. This prayer uttered in the hearing of the disciples must make its impression on their minds, and this was an important matter they ought not to forget. v. 17. "Sanctify them through thy truth." Sanctify them in thy truth.—*Rev. Ver.* Give them a right understanding of the truth, and help them to observe and teach it. They were to be set apart for the work of proclaiming the gospel truth, hence they ought to have a right conception of it. v. 18. "As thou hast sent me . . . I also send them." They were commanded of Christ to carry on the work he was commissioned of the Father to do. Christ was sent to redeem the world, and the disciples were sent into the world to instruct men regarding the plan of redemption. v. 19. "I sanctify myself." I have consecrated and devoted myself to the work that they "might be sanctified through the truth," i. e., prepared to do the important work before them.

LEADING THOUGHT.—The prayer of faith availeth much.

DOCTRINES.—God is a prayer-hearing and prayer-answering God. As Christ interceded for his disciples, so he intercedes for us at the right hand of God. We may know Christ as he knew the Father. The power of the church depends upon the unity of its members. We are sanctified through truth. We are commissioned of Christ to do his will and teach his truth. In answer to prayer we may be assisted by divine grace. God's people are saved, the finally impenitent are lost.

DUTIES AND PRIVILEGES.—It should be esteemed a great privilege as well as a duty to come to God in prayer. We should seek to know the will of God. It is a privilege indeed to be able to possess the Word of God. We ought to pray more earnestly for greater unity among Christians. We should so consecrate our lives to the service of Christ as to be kept from the evils of the world.

SOUTHERN ILLINOIS YEARLY MEETING.

The Yearly Meeting of the churches of southern Illinois has just been held with the Bethel Church. This church, at first a branch of the Stone Fort Church, was organized as an independent church about three years ago, under the labors of Bro. C. W. Threlkeld. It is about three miles from the village of Crab Orchard, and was at first called Crab Orchard Church.

The weather has been beautiful and we had a very enjoyable, and I trust profitable, meeting, although, on account of the absence of appointees and for other reasons, the literary programme was very limited. Bro. F. F. Johnson presented the only paper, an interesting exegesis on Gal. 3: 23-25. The preaching exercises

participated in by brethren M. B. Kelly, F. F. Johnson and the writer, and devotional exercises, were the prominent feature of the meetings. We missed the presence and help of Bro. Threlkeld, who has labored much as a missionary in this field, and who is now a member of the Bethel Church. On account of ill health he has gone to spend the winter with a son in Memphis, Tennessee.

Although strong prejudice and opposition to the Sabbath cause are said to exist in the neighborhood of Bethel Church, yet there were First-day people at all the meetings after the first, and on Sunday there were good and attentive congregations, notwithstanding protracted meetings were in progress at two points not far away. On Sunday evening Bro. M. B. Kelly gave an interesting presentation of the the Sabbath question under the topic: "Why I became a Seventh-day Baptist."

A collection was taken for the Missionary Society amounting to \$8 41. Appointments were made for the presentation of papers at the next Yearly Meeting, as follows:

1. What is the distinction between the Old Covenant and the New? Robert Lewis.
2. What are the evidences that the Sabbath of the creation week is of universal and perpetual obligation? M. B. Kelly.
3. Is the Second Coming of Christ to be pre-millennial, or post-millennial? C. A. Burdick.
4. What are the Qualifications for, and the Duties of, the office of Deacon, according to Scripture? F. F. Johnson.
5. What is the Scripture doctrine of the Atonement? C. W. Threlkeld.

The next Yearly Meeting is to be with the Stone Fort Church, beginning on Sixth-day before the third Sabbath in October 1892.

I preached Monday evening in the M. E. church, in the village of Stone Fort, and last evening in the Seventh-day Baptist church at what is called the "Old Town," which is about two miles from the present village. After the building of the Chicago, Vincennes and Cairo Railroad the village moved to this point.

To-morrow morning Bro. F. F. Johnson and I are to accompany Bro. Kelly to his home near Pulaski for the purpose of laboring for a time within the bounds of the Villa Ridge Church.

C. A. B.

STONE FORT, Ill., Oct. 28, 1891.

KANSAS AND NEBRASKA YEARLY MEETING.

The twenty-fifth Yearly Meeting of the Seventh-day Baptist churches of Kansas and Nebraska was held at Nortonville, Kansas, commencing Oct 16, 1891.

In the absence of all the officers the morning session was called to order by Eld. U. M. Babcock, devotional exercises by Eld. M. Harry, Eld. E. S. Eyerly was chosen chairman *pro tem*, and O. W. Babcock secretary *pro tem*. The introductory sermon was postponed to 3.30 P. M.

Eld. U. M. Babcock gave a verbal report of the Long Branch Church, and Eld. M. Harry gave a report of the Marion Church. Dea. J. G. Hummel gave report of the Sabbath-keepers in Topeka.

Communications were read from the churches at North Loup and Nortonville, also a letter from Eld. S. R. Wheeler, of Dodge Centre, Minn. Upon his suggestion hymn No. 49, Gospel Hymns No. 5, was sung, and Eld. E. S. Eyerly offered prayer for God's blessing upon the Semi-annual Meeting of the Minnesota churches now in session.

After a short praise service the chairman announced the following committees:

On Resolutions.—Eld. U. M. Babcock, Mrs. L. V. P. Cottrell, and Mrs. S. E. R. Babcock.

On Time and Place of next Meeting.—O. W. Babcock, J. G. Hummel, C. C. Babcock.

On Nomination of Officers, Essayists, and Introductory Sermon.—Eld. J. W. Morton, Eld. M. Harry, Dr. H. R. Maxson.

At 2.30 P. M. the Woman's hour was held and essays were read by Mrs. S. E. R. Babcock, and one from Mrs. U. M. Babcock was read by Eld. U. M. Babcock. Reports were made of the different woman's organizations.

At 3.30 P. M. Eld. U. M. Babcock preached the introductory sermon from John 12:32. Subject, "The attractive power of Christ crucified."

At 7.30 P. M. Dea. J. G. Hummel led a praise and conference meeting. The theme for the evening was Salvation.

At 10.30 Sabbath morning, Eld. J. W. Morton preached, after which a collection of \$25 was taken up for the Missionary Society.

At Sabbath-school remarks were made by Eld. U. M. Babcock, E. B. Saunders and Eld. M. Harry.

At 3 P. M. Sermon by Eld. E. S. Eyerly, and at 3.45 a Young People's hour was held, led by E. B. Saunders. An essay by Daisy Eyerly was read and reports of societies and Conference were given.

At 7.30 P. M. a song service was held, and at 8 o'clock a sermon was preached by Eld. M. Harry.

The Sunday morning session was opened with prayer by Dea. J. G. Hummel, and reading of minutes of last business session; after which the committee on time and place of next meeting reported that the next meeting be held with the North Loup Church the second Sabbath in October. The report was amended so as to leave the time to the officers to be elected, and then adopted.

The committee on Nominations made the following report which was adopted:

For Moderator—Henry Chase.

Secretary and Treasurer—E. J. Babcock.

Preacher of Introductory Sermon—Eld. M. Harry.

Alternate—Eld. E. S. Eyerly.

Essayists—Mrs. L. V. P. Cottrell, Miss Stella Rood, Mrs. Effie Babcock.

The committee on Resolutions reported:

1. WHEREAS, As Seventh-day Baptists, we are usually wide awake and even radical on most issues of right and wrong, yet as regards the pernicious and devastating effects of liquor and tobacco over the youth of our otherwise free and fair government, we are comparatively asleep with folded hands; therefore be it

Resolved, That as a denomination it is our *bona fide* Christian duty to wield our influence and energies against this wide spread evil, and that we regard the use of tobacco as scarcely less demoralizing than the liquor habit, and we hereby declare that we are pained by the fact that some of our brethren use it, and we do earnestly beseech them for the sake of weak consciences, at least, to desist.

After remarks, the resolution was carried as above.

2. *Resolved*, That we unhesitatingly brand as false the statements that the Prohibitory law of Kansas has been a failure.

3. *Resolved*, That we recommend the tithing system of Christian benevolence to all Seventh-day Baptists within the bounds of this Annual Meeting.

4. *Resolved*, That we are on principle opposed to organized secrecy for moral, social or political purposes, and therefore we condemn all organizations whose members are either sworn or pledged to keep their principles or doings secret, however worthy the objects may be; and we earnestly entreat our brethren and sisters to refrain from joining such organizations, and, if they are already connected with them, to come out from them, and have no further connection with "the unfruitful works of darkness."

The second and third resolutions were adopted without remark.

After some discussion of the fourth resolution the time for the sermon having arrived, further discussion was postponed until 2.30 P. M., and a sermon was preached by M. Harry.

At 2.30 P. M., the fourth resolution was taken up, and after discussion was carried by a vote of 29 for, to 21 against.

A sermon was preached by U. M. Babcock.

At 7.30 P. M., a praise service was held and at 8 P. M. a sermon was preached by Eld. J. W. Morton, Text, 2 Tim. 3: 16, 17. Subject, "Inspiration of the Scriptures." After a conference led by E. B. Saunders, the Annual Meeting closed.

IRA L. MAXSON, Sec.

A REMINISCENCE.

The sudden death of Mrs. Lucy Maria Babcock Cottrell, in Westerly, at the time of our General Conference, was a shock not easily forgotten.

A few days since I was visiting a friend who, when a child, went to school to Miss Lucy Maria Babcock. "She was quite skillful with her pen," said my friend. "She used to write things herself for the use of her pupils."

"I should like to hear some of them."

"Every Friday night just before school closed she used to have us repeat the following lines:

In concert now we all unite
Our evening lesson to recite.
And as the week is almost ended
To-morrow our lessons will be suspended.

To-morrow is the day of rest,
It is the day that God hath blessed;
And we must never work or play
Upon his holy Sabbath day.

And when the Sabbath hours are o'er
We'll search our several books once more,
And from their lessons we shall gain
A treasure which we shall retain,

Until our darkest, latest day,
While life and reason hold their sway,
Which will reward us for our pain
If we this treasure do obtain.

"She taught us also the commandments versified."

"Please repeat them if you remember them."

"I shall never forget them, I assure you.

They were worded as follows:

Have thou no other gods but Me,
Before no idol bow the knee,
Take not the name of God in vain,
Nor dare the Sabbath day profane.
Give both thy parents honor due,
Take heed that thou no murder do.
Abstain from words and deeds unclean;
Nor steal though thou art poor and mean,
Nor make a wilful lie, nor love it,
What is thy neighbor's dare not covet.

My friend thinks that Miss Babcock herself composed this versification of the commandments. Does any one know aught to the contrary?

HARRIET WARE STILLMAN.

IN MEMORIAM.

The following resolutions were written and adopted by the Nortonville, Kansas, Sabbath-school, because of the death of our dear friend, Mrs. Clara Clarke Evans:

WHEREAS, God in his infinite mercy has seen fit to remove by death our dearly loved friend, Mrs. Clara Clarke Evans,

Resolved, That while we reverently acknowledge his supreme right to do as seemeth to him best, we deeply mourn her early death.

Resolved, That we have lost one who was loving and sympathizing and who by her kindness won the hearts of all. Our loss is her gain.

Resolved, That while we deeply sympathize with those to whom she was dearest, we share with them in the hope of a reunion in that better world where partings are no more.

Resolved, That this heartfelt testimonial of our sympathy and sorrow be forwarded to the family and to the SABBATH RECORDER and Nortonville News for publication.

MISS HENRIETTA TOMLINSON,
" FLORENCE BABCOCK,
" MAY STILLMAN,
" ALICE MARIS,
" JULIET TITSWORTH,
MRS. IDA STILLMAN.

HOME NEWS.

New York.

CUYLER.—Since the revival services by Eld. Huffman, this little church has been active and even aggressive. A Sabbath-school was immediately organized which embraces not only the resident membership but in fact all, both old and young. A Society of Christian Endeavor was also organized and holds regular meetings every Sabbath night, and is training the old and young in doctrine and practice. Every other Sabbath afternoon the DeRuyter pastor preaches to them, and so they are growing in activity and also in numbers.

L. R. S.

OTSELIC.—This church is small but most of its members are active and very devoted to the cause of Christ. They meet together every week for the study of the Bible, and then spend a season in prayer, taking turns in leading. It would do the members of the larger churches good to see them carry on their meetings from week to week themselves, and the common remark is "we always have good meetings." This summer there has been regular preaching once in four weeks, and sometimes oftener, and more pastoral work has been done, and the cause seems to be gaining. To-morrow the Quarterly Meeting is there and as Eld. Main is to preach we expect very precious and profitable meetings.

L. R. S.

Rhode Island.

FIRST AND SECOND WESTERLY.—Sabbath-day, Oct. 10th, was a day of rejoicing by these churches. It was the time of the last covenant and communion service of these churches with their pastor before he leaves for a new field. Many seemed anxious that it should be a blessed time. Three young people having offered themselves for baptism at the regular church meeting of the First Church the day before, it was decided to have the baptismal service at 9.30, Sabbath morning, that the young friends might be received to the communion. Accordingly, we gathered by the water at the appointed time, while two girls and one young man followed the Lord in this most beautiful and appropriate service of baptism. The large number of people gathered on the bank bore testimony to the interest felt in this occasion. The covenant meeting was precious indeed, a large number for this little church, twenty-one, taking part. Words of welcome were spoken by many to the new members, all of which were eminently fitting and must have been encouraging to the young friends.

At 2 P. M. we gathered at the water with the Second Church, while two young ladies put on Christ. Here, too, we returned to the church to attend the communion, and the two young ladies were received among us and took with us, for the first time, the Lord's Supper. As in the First Church, so here, we had a precious season, nineteen bearing testimony. It seemed as though all hearts must be quickened and strengthened. To the pastor it was indeed a grand day, five young people having been buried with Christ in baptism. These were the largest and seemingly the most earnest and warm-hearted meetings of the kind held during my stay on this field. The churches must have been encouraged in these additions, and certainly the pastor was. It is a day of brightness to be looked back to in the history of our relation with these churches, and one bearing, as we believe, bright prophecy of their future life and prosperity. We rejoice that these have yielded to the Master, and trust that ere long the churches will be again rejoiced with the coming of others who now stand on the borders, halting between two opinions. Beloved children, hesitate not. Go forward, launch out on God's eternal mercy. Experience his saving power, remembering that the Omnipotent God is your helper, and he has promised to strengthen you in every hour of need.

E. A. W.

MISCELLANY.

A STUDY IN EVOLUTION.

JESSIE C. GLASIER.

She always was bright as a new pin and sharp as my best shears. I've watched her since she was a slip of a girl not so high as that yardstick. I've had the best of chances to watch a good many things, sitting here sewing week in and week out. Being lame and kind of shut-in, I s'pose I've taken keener notice. Anyway, that girl's tussel with life, year after year, I've read it like a book. Or, I might say, seen it going on like a play before my window.

I used to wonder what she'd make of herself, long ago before her father, Nick Lively, died. My! the nights I've seen her slip by here, quick's a flash, bareheaded—and barefooted like's not—an old tin pail in her hand, going for beer for her father and his mates. There was something in the way she held her head then, made me take a notion to the girl. Nothing shamefaced about her, if she was going to Grogan's.

It nearly killed her mother, poor thing, to have Sarah sent on such errands; and then to hear those half-drunk fellows making free with the child's name. "Lively Sal," they called her, she was so spry and handy. Mrs. Lively, she was slow enough to make up. Some said t' was her being shiftless urged him to drink. I don't know. Where there's button-holes there's a most always buttons, I've noticed. Likely there was blame on both sides; but there was something quiet and lady-like about the woman, I always fancied. When she died—just hand me that spool of silk, please—I tell you I felt sorry for Sarah.

She'd got half through grammar school by that time. With credit, too. Mrs. Lively had a knack at bonnets—not quite up to the imported, but it suited her neighbors—and that kept their heads above water. Sarah always looked respectable and had her full set of books and pencils and all that, and a decent bit of lunch to carry; knew her lessons, too, every time.

The girl always had what the phrenologists call "approbativeness." She did like to please and be thought well of. When she was only a mite of a girl and her father'd call out, "Hurry now" or "Be lively, Sal," how she'd run to please him, good-for-nothing as he was. 'Twas the same way at school about liking to please her teachers and get a good word from them. Talking about "bumps," I knew a woman who had a Professor Somebody examine her's and make a chart. He told her she wouldn't be satisfied even in heaven. And don't you know that was her to a T! Always hankering after something more and different. Well, now, Sarah had something of that same longing and reaching-out kind of nature. I've watched it from one year to another. Always bound to better herself fast as she could see her way to it.

Where was I? O yes! Her mother died—why yes! you might be taking out those bastes if you want—well, what the girl would do then I didn't see. Barely thirteen she was. But first I knew Granny had come from somewhere—her father's mother.

She wasn't your ideal grandmother, that's a fact; and Sarah never had been used to old folks. Granny must have been good-looking once. Most likely gay like her son Nick. He used to sing out, "Lively's my name and lively's my nature,"—which was true enough, more's the pity! Granny, you could see, was more his stamp than his wife's. Not over and above neat even of a Sunday, and around home—my! It was enough to make your eyes ache! Sarah, girl as she was, was dreadfully fretted by the way things went. The two never did pull together from the first—like a tight outside over a loose lining. Sarah was just getting hold of the idea that you weren't anybody if you weren't neat and tidy. She was real particular about herself and she tried to be about the house. And some of Granny's ways were hard to put up with.

She had something laid by though, Granny had, and she was kind-hearted. Sarah got in another year at school. Then she went out as

nurse-maid; and everywhere she went she'd pick up some pleasant way of speaking, or a pretty new fashion of doing her hair or tying her neck ribbon. And when she was sixteen she came to me. You see by that time she'd concluded clothes had a deal to do with making a lady. Then it was handy, her living so near. And she did learn fast.

That was how she came to know Genevieve Armstrong. I've sewed for the Armstrongs fifteen years, and I've watched Genevieve grow just as I have Sarah. She's had every chance in the world, and she's done what they don't all do, made the most of 'em. Natural enough that Sarah should fall in love with her, school-girl style, and take her for her model. By this time folks had forgotten to call the girl Lively Sal, or Old Nick's daughter, but she remembered. I could see there was a sore spot there still. And I didn't wonder once when Genevieve had been in to be fitted, looking like a young princess, and Sarah's needle snapped in two in the midst of putting together a stiff lining and she burst out all of a sudden, "O! if I could have had her chances!"

You see at first, poor child, she felt as though it was her pretty face or her pretty dress, or being away at school, that made the difference. But after awhile she came to see deeper, and it was a little thing set her to thinking.

Genevieve has a grandmother, a trim, little old lady, neat and dainty as a bunch of white candy tuft. It's pretty to see the two together, Genevieve, tall and fair, in her gray camel's hair—the handsomest suit I ever made her, I think!—and the old lady, in her black silk and cashmere shawl and simple little bonnet, hardly up to the girl's shoulder, and leaning so confidently on her arm. Genevieve alone walks off very brisk, after the way of young people; but when she's out with grandmother she suits her step to her's, no matter how slow and faltering, and every bit of uneven pavement they come to she watches her over like a baby. Sarah sat here one morning, and looked after the two. I knew what she was thinking—"If Granny was like that, we could take some comfort together."

It wasn't a week after, that Genevieve came 'round the back street one afternoon to try on her tea-gown. Started to come, that is. Just as she had passed Sarah's—and 'twas queer how she happened to take that way 'round!—she met Granny in her old, torn, spotted dress and a bit of ragged shawl over her frouzzly gray head. "There's Miss Armstrong, now," says Sarah, and then she let her work fall and jumped up with a cry; Granny had slipped or stumbled somehow, and lay in a little heap on the pavement.

Well, it wasn't but a minute before Genevieve had turned and picked up the poor old soul, dirt and rags and all, as tenderly as if it had been her own grandmother, and almost carried her back into the dingy old house. Sarah stood sort of spell-bound watching them turn in at the gate, then of course she hurried right over. Granny had a bad sprain and I had to do without Sarah for a fortnight. The first day she came back I saw something different about the girl.

She told me partly afterwards, and the rest I saw through knowing her so well by that time.

You see it had come to her for the first time that it wasn't looks, or clothes, or even pretty manners, or anything you could put on from the outside, don't you know, but something in you, working out, that settled what you were. Genevieve Armstrong treated her grandmother as she believed all old people ought to be treated, even to Granny. Sarah began to wonder how it would do for her to go on that principle. She'd been keeping the old woman back more and more—ashamed of her, you know.

Sarah did a deal of thinking those two weeks. She said to me: "I saw it wasn't who you were after all, so much as what you were. And I saw, too, that while I couldn't have Miss Armstrong's chance, or Miss Anybody-else's, I had my own."

Granny was glad of the change, now, I tell you. Sarah had been getting more and more "bossy," as the children say. When she began to treat her as though she was somebody worth considering, the old woman made up her mind it might pay to be somebody. Of course she

hasn't learned new ways all at once. But she's a deal nearer to what Sarah would have her.

It does seem as though just that little thing started the girl on the right track. She's improved more ways than one. Prettier, too, gentler and sweeter, and a kind of sharpness gone out of her voice. She'll make as good a woman as any yet, I believe, now she's got hold of the principle of things.

They always did say my tongue runs as fast as my sewing-machine. I've made a long story this time, but you seemed so interested in the girl I thought you'd like to hear about what I call her evolution. I don't believe the monkey theory myself; but I'm certain that every human soul that doesn't shrivel up like a pumpkin-seed is bound to unfold and grow.—*Christian Standard.*

SPECIAL NOTICES.

A programme for a Young People's Hour, at Milton, Wis., Sunday, Nov. 29, 1891, has been arranged:

2.30 P. M.—Praise Service.

2.40 P. M.—Reports of Officers.

2.45 P. M.—Report of Nominating Committee.

2.50 P. M.—A Free Parliament. Our Tools.—How to use Them. Conducted by President.

(a) Lookout Committee. Dora Potter.

(b) Prayer-meeting Committee. Hal M. Burdick.

(c) Social Committee. Eda L. Crandall.

(d) Bible-school Committee. Marion Rose.

(e) Missionary Committee. Lewis Babcock.

Each topic open for general discussion.

3.40 P. M.—The "Sunday Question" at Eau Claire, Chas. S. Sayre.

3.45 P. M.—Report of Committee on Resolutions.

4.00 P. M.—Consecration Meeting.

THE next Quarterly Meeting of the Seventh-day Baptist churches of Rhode Island and Connecticut will be held (D. V.) with the church at Niantic, R. I., Nov. 14, 1891, commencing at 10.30 o'clock, A. M. The Introductory Sermon by L. F. Randolph. This is to be followed by a session of the Sabbath-school, conducted by the Superintendent. Sermon in the evening at 7 o'clock, by W. C. Daland. G. J. CRANDALL.

A COVENANT and prayer-meeting of the New York Church, will be held at the house of Prof. Stephen Babcock, 344 W. 33d St., New York, on the eve of the third Sabbath in November. Communion Sabbath-day, Nov. 21st. Rev. L. E. Livermore is expected to preach, and to assist in the ordination of Dr. E. S. Maxson to the office of deacon.

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.

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CONDENSED NEWS.

Floods are still doing much damage in various parts of England.

Intelligence has been received at London that the British steamer Moselle has been lost near Colon, Columbia.

James Parton, the well-known author, died at Newburyport, Mass., Oct. 24th. He was a native of England, and was born in 1822.

Dr. Griffith Jones, a missionary at Han Kow, asserts that the Chinese riots were not fomented by secret societies, but by the Hunan literary and official classes.

The Cambridge aldermen have refused permission to Harvard College to lay electric wires for the purpose of lighting the college buildings and grounds by electricity.

In Newton county, Texas, much timber is being destroyed by forest fires. The country is so dry from long protracted drouth that grave apprehension is felt. The smoke is very dense. Similar calamities are being suffered in several counties of Wisconsin.

Typhoid fever has been epidemic at the Rhode Island State Prison for the last three weeks. The first case was discovered six weeks ago. One death has occurred. It is suspected the trouble comes from the water supply.

An article inspired by Prince Bismarck on the subject of Irish home rule appears in the Hamburg Nachrichten of Oct. 28th, strongly reproaching the Parnellites for their childish obstinacy in postponing the settlement of the question and characterizing home rule without Gladstone's help a veritable utopia.

A dispatch from Austin, Tex., says that the charter of the Pan-American Railway Company has been filed. The line is to run 240 miles from Victoria to Brownsville, on the Rio Grande. The proposed capital is \$3,000,000. The directors are J. S. Anthony and others, of Massachusetts, and J. B. Wells and others, of Texas. This road, it is supposed, is to extend eventually through Mexico into South America.

London, Oct. 31.—A private dispatch from Japan says that fully 7,000 persons lost their lives by the recent earthquake which shook the Island of Hondu and other places in that country. More than 2,000 persons were killed and 18,000 houses were destroyed in the Province of Nagoya, on the Island of Hondu, the capital of which province is Nagoya, a city of 130,000 inhabitants. Five thousand houses were destroyed, and 5,000 persons were killed by the earthquake at Gifu.

MARRIED.

DIMMICK—DIBBLE.—In Oswayo, Pa., Oct. 28, 1891, at the home of the bride's mother, Mrs. Lydia Dibble, by Eld. J. Kenyon, Calvin B. Dimmick of Duke Centre, Pa., and Miss Ida B. Dibble.

JACKSON—BALLOU.—At the home of the bride's parents, in Dunlap, Ill., Sept. 24, 1891, by Rev. S. Burdick, Mr. John C. Jackson and Miss Alice May Ballou, both of Dunlap, Peoria Co., Ill.

WHEELER—BUTTS.—In church at West Hallock, Ill., Oct. 24, 1891, by Rev. S. Burdick, Mr. Edmund Wheeler, of Houston, Texas, and Miss A. Belle Butts, of West Hallock.

TYRALL—COLLINS.—By Eld. N. Wardner, at his residence at Milton Junction, Wis., Oct. 22, 1891, Mr. Ralph E. Tyrall and Mrs. Elvira D. Collins, both of Janesville, Wis.

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.

LANE.—At the residence of her brother-in-law, Daniel Corbin, in Friendship, N. Y., Oct. 20, 1891, of heart disease, Mrs. Altana M. Lane, in the 58th year of her age.

Sister Lane was the daughter of the late Daniel B. Wells, of Little Genesee, N. Y. Most of her life was spent in Genesee, but for several years her home has been with her son, DeVillo, in Bradford, Pa. She and her husband were baptized and united with the First Genesee Church early in the pastorate of Rev. Thomas B. Brown. She has maintained a consistent though undemonstrative Christian life. Her husband was a member of the 85th New York Regiment, and died in the Andersonville Prison. She was devotedly attached to her son, an only child, and her chief regret at the prospect of death was the thought of leaving him and his family. She leaves, besides her son and his family, three sisters and many relatives to mourn their loss. G. W. B.

BURDICK.—In DeRuyter, N. Y., Oct. 20, 1891, of typhoid fever, Mary L., daughter of Lorenzo and Asenath Burdick, aged 29 years, 9 months and 11 days.

Born and reared in this town, she early became a subject of saving grace and was baptized by Eld. J. Clarke and joined the DeRuyter Church, and lived a quiet and most conscientious Christian. In usual health the fever took hold of her, and she gradually yielded and peacefully passed into rest. Her brother William came from Leonardsville, Herbert from Westerly, and Edgar had previously moved here, so that with the two sisters and mother, all the family were present at the funeral except Charles, who could not leave his home in Chicago. Truly it may be said of her, "She hath done what she could." L. R. B.

GREENMAN.—In Berlin, N. Y., Oct. 23, 1891, William Greenman, aged 85 years.

Brother Greenman had been in his usual health until a short time ago, but of late has shown evidence of having received some slight shocks of paralysis. For many years he had been a member of the Berlin Seventh-day Baptist Church, and went to his rest "like as a shock of corn cometh in his season." B. F. B.

SHEFFIELD.—At Westerly, R. I., Oct. 23, 1891, Mrs. Esther Sheffield, in the 75th year of her age.

Mrs. Sheffield was of Seventh-day Baptist lineage and in early life made a profession of religion but never united with a Seventh-day Baptist church. She died with abundant faith in her Saviour. Funeral services were held from her late residence, Oct. 26, 1891, conducted by the pastor of the Pawcatuck Church. W. C. D.

MANN.—In Glen Beulah, Wis., Oct. 14, 1891, Mrs. Mary B. Mann, widow of the late M. G. Mann, and daughter of Dr. Darius and Hannah Chapin.

She was born in South Brookfield, Madison Co., N. Y., June 30, 1824, being in her 68th year at the time of her death. She, with her mother, one brother and two sisters, came to Wisconsin in 1848, and was married in 1853 to M. G. Mann, who died four years ago. One sister survives her, Mrs. Laura Baldwin, also a son and daughter who tenderly cared for her. She had been failing for a long time, but was confined to her bed only eight days. She bore her sufferings very calmly and died in the Christian hope.

"With us her name shall ever live
Through all succeeding years,
Embalmed with all our hearts can give,
Our praises and our tears."

The funeral was conducted by the Rev. Mr. James, of the M. E. Church, at her home. L. B.

A company of Mormons has appeared in Samara.

Attention.

Many have spoken to me about procuring the tract entitled "Pro and Con." It is purposed to print an edition for the use of such churches or societies as can use them in their work. Space will be left on the last page so that each church can have their own church notice put on it. Please send your orders to 245 W. 4th street. The cost will be \$1.50 per thousand, including the church notice. J. G. B.

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

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