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—ONE of the best qualifications for a preacher of the gospel is optimism, and especially that hopeful quality of faith which magnifies and heartily believes in humanity as "lovable and improvable;" and nowhere have we seen the matter better stated than in Bishop Potter's address to Phillips Brooks, of which we quote a portion:

He who has endowed you with many exceptional gifts has given you one, I think, which is best among them all. It is not learning, nor eloquence, nor generosity, nor insight, nor the tidal rush of an impassioned feeling which will most effectually turn the dark places in men's hearts to light, but that enkindling and transforming temper which forever sees in humanity, not that which is bad and hateful, but that which is lovable and improvable, which can both discern and effectually speak to that nobler longing of the soul which is the indestructible image of its Maker. It is this—this enduring belief in the redeemable qualities of the vilest manhood—which is the most potent spell in the ministry of Christ, and which, as it seems to me, you have never for an instant lost out of yours?

—THE question of letting women into the General Conference of the Methodist Episcopal Church seems to be fairly decided in the negative, because the rules require a majority of three-fourths of the conferences in favor. Some who support the measure claim that they can carry it through if the rule is so changed as to make only a majority necessary. It would seem as if the voice of the late Ecumenical Conference was in favor of the women. The argument against them would seem to be well summed up by the editor of the *Interior* in his remarks about women preachers, which amounts to this: Those who will be wanted will not want to preach, and those that want to will not be wanted. There is a good deal of gush and sentiment in the talk on the affirmative side, but after all it seems to be gaining ground, and justly.

—THE deaconess movement in the Presbyterian Church in this country seems to be taking a little quiet vacation. There are evident and good reasons for this. But meanwhile, it is worth noting that in Scotland,—orthodox, Presbyterian Scotland,—a *deaconess* has been publicly set apart in the city of Glasgow, in a Presbyterian Church, by a Presbyterian minister, Dr. Marshall Lang. This does not mean that an excellent Christian woman has been *authorized* to do a little Christian work, but that she is set apart as a part of the church's working ministry.

—TWO or three times in the past three years we have had personal reasons for knowing how subtle and strong is the temptation to try for one of the prizes offered by the Louisiana Lottery. We have known people just on the verge of sending in money for one-twentieth of a ticket, and they were led to do so by reading in the papers what appeared there simply as items of news, that Mr. — of — No. — had drawn such and such a part of the grand prize. And now it appears that *some*, at least, of these announcements of success are fraudulent. A Brooklyn, N. Y., man had an agent of this company ask him to accept \$5,000 on condition of

allowing his name to go into the papers as having drawn \$15,000 in prizes. The agent told the gentleman the name of a Chicago man who had accepted the bribe on the same conditions. This incident ought to get a good publishing throughout the country.

—A GOOD deal of a stir has been made by the following incident: Rev. A. C. A. Hall, pastor of the Church of St. John the Evangelist, in Boston, has been summoned to London by the Superior of the order called the Cowley Fathers. Mr. Hall is greatly loved by his congregation, has been one of the most untiring and active philanthropists of Boston, and wishes to remain with his church, a very ritualistic church calling its pastor *Father*. His offense is favoring the confirmation of Bishop Brooks. Why does he go to London and do penance for this? He regarded himself a settled pastor and is a citizen of this country. He went because in his youth he had taken a vow of obedience to the Superior of the order to which he belongs. Should he go? He says *yes*, and goes, and we think him right; not because we have any sympathy with the making of such vows, but because he should keep his vow till released from it. But we append the words of Dr. Huntington, of Grace Church, New York, upon the matter:

The clergyman in question has made known the fact that personally he has no wish to return to England, but that he leaves the land in which he has acquired civil citizenship solely in compliance with the terms of his youthful promise. Still he goes. What verdict shall we pass upon his decision? Opinions differ, but that is no reason why an opinion should not be expressed. It is the forming of judgments in just such questions as this that goes to make spiritual fibre. As a man thinketh so is he, and we must not refuse to grapple hard problems merely because they are hard. I counsel you, then, that this man's decision is right, and that unless he sees clearly that the promise he made was not merely inexpedient and unwise, but actually sinful, he ought to abide by it until released by the person or persons to whom his word was, in the sight of God, originally pledged. It is my personal belief that except in connection with Holy Baptism, Holy Matrimony, and Holy Orders, life-long vows ought, under no circumstances, to be either given or taken. There are special reasons upon which we cannot now dwell why these three vows which I have mentioned should be regarded as of perpetual binding force. They are not to be taken *pro tempore*, or to be renounced at pleasure. But beware of any other life-long vows whatsoever. It is a melancholy blunder for any young man or woman so to mortgage the future of his or her opening life. That this mission priest of St. John the Evangelist made a profound mistake when he so mortgaged his, I cannot question. But mistakes are not sins, and blunders simply as blunders involve no guilt; and I see not how, without doing violence not only to the principle of the vow as a religious act, but to that law of contract which is one of the bands that knit society together, this man could honorably have decided other than he has done. As to the *animus* of a society which accounts the capital of Massachusetts a proper field for missionary effort in the interests of a party in the Church of England, one must have his own opinions. That is not a question which could be here discussed to edification. The point upon which we are trying to clear our minds is whether this particular "ambassador in bonds" is in duty bound to respect the summons he has received, or whether he may rightly treat it as an infringement of his liberty. Again I affirm the conviction that he has rightly judged.

It is no sufficient apology for disobedience to orders that a soldier has become convinced that his enlistment was a mistake. If he is commanded to do a wrong thing he may refuse and ought to refuse to do it, but he must take, not shirk, the consequences of the refusal.

Among the heroes of classical antiquity none shines with a more splendid lustre than the stout-hearted Roman, who, it is said, having promised to return to his captivity in case he could not procure from his countrymen certain desired terms of peace, promptly, upon the failure of his negotiation, went back and suffered.

Yes, there are ills which, failing to be cured, must be endured; and there are forms of spiritual bondage in which it is not only not dishonorable but honorable to abide.

W. C. T.

THE SITUATION IN LOUISIANA POLITICS.

W. R. POTTER.

While it may be known through casual mention in northern newspapers that the lottery subject is being somewhat agitated in Louisiana as a matter of State interest, it is quite probable that the general reader has little idea of the extent of that interest which is now convulsing this commonwealth. At no time in her history since 1868, has she been so profoundly stirred on any subject as now. To the northern man, who is colder blooded, who warms up slowly in comparison, who, as a rule, thinks several times before he is quite ready to act,—the impetuous, alert, sensitive and irresistible southerner is many times quite a surprise. In short, the phlegmatic northerner is a pronounced contrast to his southern brother, as a rule, who is warm-hearted, impulsive, and a true friend, but quick to resent an insult. This much as explanatory, and which also will serve to show how it is possible for a people to become intensely wrought up on public questions within a short period.

During the years including '65 to '68, which were the dark days of reconstruction, Louisiana went into bankruptcy at the hands of a merciless carpet-bag State government, which was simply a horde of thieves, if representations are true, and there is good reason to believe they are. The State was millions of dollars worse off than nothing. The devastation of civil war had decimated her resources, but federal vampires reduced her to absolute pauperism. Just at this vulnerable point in her history in '68, with a black-and-tan legislature, application was made to that body to legalize a lottery for 25 years, for a consideration. The petition was granted, and what is since known as the Louisiana Lottery was organized by one Howard, of New Orleans. This man held most of the stock for years. He grew wealthy, and at his death was a very rich man. Later, the stock went into the hands of a few men,—six, it is stated—who, with John A. Morris, of Westchester, N. Y., now own most of the stock, the latter owning a controlling interest. It is called by the newspapers, in their reference to it, "Morris's Lottery."

A few years ago the stock sold for \$100 per share, now it cannot be had for \$1,400 per share. In these twenty-five years of its life a

few men have become millionaires, while thousands have lived in poverty and want as a result of its existence. In 1893 their charter expires, and it is on account of this fact that the people of this State are in trouble.

Last winter a bill was introduced in the Legislature at Baton Rouge providing for the submission to a popular vote for the renewal of this charter for 25 years, beginning in 1893. It met with strong opposition but was finally carried by one vote, and vetoed by Gov. Francis Nichols.

In the meantime, a pro member died, which left the Legislature a tie,—but \$40,000 has immense weight as a purchasing power and is a small price to pay when so much is at stake, and so the lacking vote was forthcoming—and the lottery was victorious. During this time there was the most intense feeling and excitement at the capital, and it was with the greatest difficulty that summary measures were prevented by the populace. The election provided for by this measure takes place in April, 1892. To many of the leading anti-lottery men of the State it was evident that the iniquitous concern had subsidized the three leading daily papers of New Orleans. So they set about procuring a similar ally to serve the interest of the Antis, as they are called, and the "New Delta" was the result—a daily paper of eight pages, in point of ability the equal of any. Through these agencies, and the thorough organization of every parish by both sides, the whole State is a seething caldron.

Barbecues are held almost every day somewhere. A barbecue is a distinctively southern institution, and answers to a northern mass meeting, with the very appreciable accessory of roast beef, etc., sandwiched between the two speeches delivered nearest noon, all of which is free to the hungry listener. On these occasions from four to six oxen are usually roasted. On a recent occasion the lottery chartered a whole passenger train to go out 67 miles from New Orleans, and advertised in all intervening towns to carry everybody to a pro barbecue free of charge and return. It was done, and a big crowd was the result. This is one of the ways to push their cause which they employ.

Some idea of the great profit of the lottery to its owners may be had from the fact that from the daily drawings, tickets for which are sold only to New Orleans people, they realize \$515,000 annually, and this is hardly a tithe of their aggregate receipts for all tickets sold. Their monthly drawings are their greatest harvest, because tickets for them are sold all over the civilized world. Only seven per cent of their receipts come from Louisiana. It was said by one speaker that there are only two places in New Orleans where lottery tickets are not to be had, and that is at the churches and the *New Delta* office—a little overdrawn, perhaps, but it is true that a few months ago there were 103 offices where they made it a business to sell lottery tickets. In addition to this, on every business day in the year boys and men are everywhere hawking tickets on the streets. This may seem strange, but not so much so when it is known that there exists a perfect mania for buying lottery tickets in that city. Very many will spend the last cent they have in this way. It is true that even the servant girls who are sent to market, and provided with money with which to purchase family supplies, are often detected buying lottery tickets with the money that does not belong to them—not more than one ticket at a time—the balance being used as intended, and

this is often carried on a long time before being detected, and that sort of stealing is common.

Mr. Morris proposes, as a consideration for the privilege of running his lottery for another generation, to pay over to the State, *annually*, one and a quarter million dollars for schools, levees, and general fund. A very respectable portion of the voters will say by their votes that they do not propose to allow the State to be turned over soul and body into the hands of any corporation to be manipulated by its gold through the suborning of legislators or the ownership of judges, or be subjected to any methods, political or otherwise, that are at all suggestive of slavery to a lottery king. In all probability, money will flow like water in every voting precinct of this State, for that is their ammunition in this lottery fight. The colored contingent will be on deck on that occasion, for they have the reputation of being quite susceptible when confronted with a consideration such as money or drinks. The white people are in dead earnest on both sides, and, I may say, honestly so. So many people think it absurd to refuse the immense amount of money offered the State for this franchise, looking at it from a money stand-point, refusing to see any other. Families are divided on this question, and to such an extent, in many cases, as to have become enemies—even in the same household. In some public speeches active revolution has been threatened in case intrigue and bribery shall succeed in foisting upon the commonwealth another quarter century of unspeakable disgrace, for such it is felt to be by the majority of the white people.

At the late meeting of the Democratic State Central Committee in New Orleans, the anti-lottery side submitted a proposition to the other side that the question of the Constitutional Amendment be submitted to the white vote of the State, alone. After two whole days of wrangling and stirring up of much bad blood, the proposition was rejected, thus showing conclusively that the colored element will be worked for all there is in it, and in this case that will be a good deal.

Just what will come of it all it is difficult to foresee. There are shrewd, long-headed leaders on both sides. One side represents money and the other sentiment. The lottery side is unscrupulous, while the Antis represent the conscience of the State, and they are determined. Thus the two combatants are crossing swords. The combat deepens every day. Public sentiment is continually growing and changing in proportion to the excess of demonstration of one side or the other. It is hardly probable that there will be anything more serious than the party contest that is already waging, but it is in politics and will, in all probability, split the Democratic party in Louisiana.

HAMMOND, La., Oct. 25, 1891.

EARTHLY OR HEAVENLY LAURELS.*

S. E. R. BABCOCK.

History tells us that in the days of Roman greatness the laurel was considered an emblem of victory, crowning the victor. The custom of crowning successful poets with leaves of this shrub, gives origin to the expression, poet-laureate. It was also formerly placed upon the heads of students who took their degrees, and was hence known as baccalaureate. Since that time whenever a person has in any way acquired

*Read at the Woman's Hour of the Annual Meeting of the Kansas and Nebraska churches, at Nortonville, Kan., Oct. 16, 1891.

honor, it is figuratively said of him, that he has won laurels.

Doubtless there has never lived a person of average intellect who has not some time longed to be a hero in life's great battle, to do some brave deed that would bring him renown. We can trace this from time immemorial. Even Solomon, to whom God said, "Lo, I have given thee a wise and understanding heart, riches and honor, so that there was none like thee before thee, neither after thee shall any arise like unto thee," and of whose splendor the queen of Sheba said, "The half had never been told," soon coveted the provinces about him, and bethought himself, that taking to himself wives from the idolatrous nations would make him more powerful. We can trace the same worldly ambition in Alexander the Great. The acquisition of universal dominion was the master passion of his soul. His ambition for conquests so predominated, that it is not strange it was said of him that he sighed for other worlds to conquer. Napoleon also furnishes an illustration of this. His intense love for earthly laurels so swayed his whole being, that his unsurpassed military ability, self-reliance, great energy, and commanding intellect, he zealously used for the acquisition of the crowns of Europe. Nothing was too dear to stand in his way. He even cast from his heart one of the dearest wives man ever had for earthly laurels. All along down the vista of years men have bent all their energies in gaining wealth, with the hope that a fortune would crown them with the ever coveted laurels. Many have endured years of toil and privation, hoping to win the admiration of the world with their productions of sculpture, painting, poetry or music. Politicians have sacrificed their honor for earthly laurels. Still lower in the scale many have devoted years of time in acquiring the art of boxing, rowing, rope-walking, etc., simply to gain the applause of an excited crowd.

These, it may be said, are extreme cases. Yet let us for a moment examine our own hearts and see how many of us, all unconsciously perhaps, are living for *self*, and *not for Christ*. Bankers, merchants, mechanics or farmers, who are devoting their best talents and energies for the accumulation of property, only giving for Christ the few moments of their time, the few dimes or dollars that they can spare without inconveniencing themselves, are as truly living for earthly laurels, as those I have mentioned. The young man or young woman, just starting in life, with the idea that they have nothing but words to give for Christ, till they can be fashionably dressed, have a fine "turn out," or complete a collegiate course of study, are coveting earthly laurels. And you, my sisters, and I, if we are using our time and strength in decorating our persons, and cooking fancy courses for our tables, where more simple dress and plainer diet would be better for brain, body, and soul, are we not using our God-given talents for earthly laurels? Let us wisely consider this and if true, let us, as a sister once wrote, "Right about face," and dare to *dress* and *eat* acceptably unto the Lord, thereby giving us more time, more strength, and more means to aid Christ's cause upon the earth. If the poor woman who gave her two mites had stopped to consider how much she needed a spring suit, a fashionable hat, or even the bare necessities of life, reasoning that charity begins at home, think you she would have won heavenly laurels, or that her heroic sacrifice would to-day be familiar in every Christian household in this nineteenth century? I would not be understood

that we are not to make ourselves attractive, or that men should not be energetic in business. If we, from a human stand-point, have greater esteem for a tidy housekeeper than for a slatternly one, have more respect for a thorough-going farmer or business man, will not the Supreme Ruler of the universe love his children more who are not only pure in thought and deed, but in personal habits? If not, why did he so gloriously spangle the vault of heaven with stars gleaming like diamonds? Why did he so exquisitely blend the rainbow tints? or why did he make earth so beautiful with its gorgeous flowers and picturesque scenery if it were not to teach us lessons of order and beauty, and to inspire us with longings for the fadeless glories of heaven. Heavenly laurels unlike earthly laurels, however, cannot be obtained through selfish motives. Paul, one of the grandest heroes of New Testament times, who for Christ's sake braved perils of land and sea, faced enemies and false friends, said "God forbid that I should glory save in the cross of our Lord Jesus Christ." Yet as he was nearing the portals of death he triumphantly exclaimed, "The time of my departure is at hand: but there is laid up for me a crown." What a contrast to the death scenes of worldly heroes; doubtless all of them, when too late, fully realized the truth that Byron was candid enough to express:

My days are in the yellow leaf,
The flower, the fruit of love are gone;
The worm, the canker, and the grief
Are mine alone.

What if the millions of earth's brave heroes, had, like Christ's heroes, Abraham, Elijah, Luther, Bunyan, and thousands of others, used their talents and energies for Christ's cause? The world would long since have been Christianized, and to day instead of shedding bitter tears over the lost and perishing, we could all unite in one grand anthem of praise to God for the greatest religious reformation the world has ever known.

My brother, my sister, which shall we strive for, earthly or heavenly laurels? If for those of Christ's kingdom, we must, like Bunyan, be so forgetful of self, so filled with the Holy Spirit that the salvation of souls shall be the highest aspiration of our lives. We may not preach like Paul, but we can, with God's help, cheerfully give our earnest prayers, our talents, our tithes, and our free-will offerings for *his service*. We can also give a smile, a cheery word, a hand-shake, to the weak and discouraged, to those less favored than ourselves. Not simply tip the fingers to them, as if we feared the touch might pollute us; but give them a cordial grasp, that will assure them there is a soul back of it. Such a hand-clasp and smile has often awakened all the finer sensibilities of their being, that had long lain dormant beneath the *debris* of sin, and done more to help them up to God than all the pulpit eloquence they had ever listened to.

Then let us cheerfully, bravely, yet humbly, battle for the right. Be a hero for Christ; that we may receive from the dear Saviour's loving hands, laurels that fade not with the wearing, but will grow brighter throughout the ceaseless ages of eternity; for God, whose promises are sure and steadfast, hath said, "Be ye faithful unto death, and I will give you a crown of life."

PEOPLE generally go in the direction they look. If they look upward they are moving higher. If they continually see the lower and baser things of life they are traveling in that direction.

CHICAGO'S HIGH-BUILDING CONSTRUCTION METHOD.

From *Harper's Weekly*.

"If this building were on an open plain, it would completely resist an earthquake or a cyclone," said Mr. W. L. B. Jenney to me in his office, on the eleventh story of the Home Insurance building. You will appreciate the force of his remark when you learn the details of what is now known as the "Chicago Construction Method."

It has been within the past few years that architects began to apply the methods of bridge construction to habitable houses. And now almost every new structure designed for the purposes of city business (at least in Chicago) is designed after this fashion. Twenty years ago there was not in the world a large and imposing structure built of nothing but steel and terra-cotta or brick. The fire-proof building was a rarity, and the loftiness that is now considered a matter-of-fact affair was biblically bold. The material used in the fire-proof house was either brick arches or solid cement concrete, and this stuff was of such excessive weight as to render it necessary to confine the structure to a hundred feet or so above the foundation. It is true that there were a few high buildings, but their walls were very thick, the light in them very poor, and the cost of construction out of all proportion to the income from the investment.

The first improvement came with the invention of the hollow fire-clay floor arch tile. This invention gave to the builders a material that made their structure perfectly fire-proof, that enabled them to build at a much reduced cost, and that permitted of almost indefinite height, because of its lightness when compared with the old brick arch and concrete method. The first of the tall buildings to be erected in Chicago after this invention was the Home Insurance building that was designed by Mr. Jenney. This was in 1884, and the structure was then only ten stories high. It has recently been elevated to twelve stories, and the upper floors are better, if anything, than the older ones.

Soon after the invention of the hollow tile came the idea of applying the steel bridge construction to houses, and thereafter all new buildings were made on this plan. The method is simple and comparatively cheap, and involves an entire revolution in the manner of building, in the preparations of plans, in the nature of the specification, in the trades and manufactures called upon for the work, in the superintendency of the construction, in the laying of the foundations, in the expense to the owner, and in the advantages to be had when the work is finished. With all this, the external appearance of the building may be made to counterfeit any of its more solid, less stable, less safe, and more expensive and massive neighbors. The only difference will be in its great loftiness, and it is in this particular that the beauties of the new school are seen.

Beginning with the beginning, the ground is cleared, and then the foundations are laid. These are in no respect similar to those of the regular style. In the first place, very little rock is used. The foundations are not laid in walls, but in piers. Each pier is separate from and independent of all the other piers, and only bears its own portion of the stress. The material used in the piers are always the same as the method of construction. They are formed invariably of layers of steel rails and beams reposing on thick beds of concrete. The object attained in making each foundation pier independent of all others is that the inequalities in settlement are met and anticipated. From the piers rise simply columns of steel, on whose ends, forming main joists, rest "I" beams of the same strong material. Then the horizontal spaces that will form the floors are filled in with the fire-proof tiles, as are also the spaces that are designed for the partition walls. At their tangential points the columns and the beams

are practically made one with union by hot rivets. The steel structure, or the skeleton of the building, from the foundation piers to the very top, may be entirely finished before a single brick or tile is laid. And it is possible under this system to first complete the skeleton, and then begin to lay the outer walls in brick, beginning at the sixteenth story and finishing at the basement—the very reverse of all preconceived ideas. The inference that every builder will draw (and properly) from this statement is that the walls on every story are purely independent of the walls on all other stories. Every tier of columns and beams supports its own walls.

It has been asked, Is it not possible for these high buildings to fall down; for the lateral pressure of the walls to induce a bulge, and for the entire structure to tumble into its own cellar? An examination of the actual method of construction will answer the question. The Manhattan building would not stand five minutes were it dependent on its thin walls for support. Indeed such a structure as that could not well be erected with walls less than five or six feet thick; whereas the Manhattan's walls are not much thicker than those of a two-story flat building. Could sufficient leverage be brought to bear on any of the high buildings of Chicago it could be toppled over into the street no doubt, but no occupant of any of its rooms would be injured further than the hurt involved in the dipping of a ship at sea.

PECULIAR PRAYERS.

A writer in the *Atlantic* tells of some peculiar prayers which were offered by good old Puritan pastors in the olden time:

In a Maine town, near the sea coast, was one of many communities where the men were, so to speak, a cross between farmers and sailors, and where, as a natural consequence, the cultivation of the soil was somewhat neglected.

The minister of a neighboring town exchanged with the minister of this community, and as a drought was upon them, the people sent him a request that he would pray for rain. This he did, as follows:

"O Lord, thy servant is asked by this people to pray for rain, and he does so. But thou knowest, O Lord, that what this soil needs is dressin'."

A member of a certain Massachusetts parish, prominent for his thrift and personal consequence, was also notorious for his overbearing assumptions and pompous airs. Under the distress and fright of a dangerous illness he "put up notes" on several successive Sundays, and after his recovery, according to usage, he offered a note, to be read by the minister, expressive of his thanks.

The minister was somewhat "large" in this part of his prayer; recalling the danger and the previous petitions of the "squire," and returning his grateful acknowledgments with the prayer that the experience might be blessed to the spiritual welfare of the restored man. He closed with these words:

"And we pray, O Lord, that thy servant may be cured of that ungodly strut, so offensive in the sanctuary."

Doctor Barnes, of Scituate, had for a parishioner a rich but hard, grasping, penurious and quarrelsome man. In course of time he died, and at his funeral the minister dealt with him in no gentle phrase.

The next Sunday the bereaved widow came herself to the parsonage, bringing the usual "note," and at the same time preferring an earnest request that, as the minister had already given her husband such a raking at the funeral, he would quietly pass him over in his prayer. She added that her husband had always been kind and good to her and to his family.

"Well, well, we'll see," said the aged and venerated pastor. His curt relief of himself in his prayer was this:

"Thou knowest, O Lord, that thy departed servant was a good provider for his family; but beyond that, his friends think, and we think, the less said the better."

MISSIONS.

It is said that the Emperor of China has recently published a decree that Christian missionaries and Chinese converts must be protected; and he declares that "the doctrine of Christianity has for its purpose the teaching of men to be good."

THE *American Israelite* says: "The millions spent annually for foreign missions are worse than wasted. They bring positive injury to those whom it was intended to benefit." The falsity of this statement has been shown again and again by most reliable and abundant testimony; but we publish it as one illustration of the bitterness of spirit with which earnest and successful Christian effort is frequently viewed.

THE October number of the *Peculiar People* seems to us to be of special interest. The value of this publication in its relation to our work for the Jews, and to the future acceptance of the gospel by many of Israel, receives, we fear, small appreciation from many of our people. Its usefulness will, we believe, more and more appear. But we wish that when it spoke of Canon Taylor writing of the "great missionary failure," it had also mentioned the witnesses that proved him to have been unjust; and that it had substituted a different form of words for these: "Missionaries convert a few heathen." The converts are few compared with the millions yet in darkness; but they are absolutely many, if many thousands are many; and they deserve to be called many, when compared with the results of like expenditures of money and effort in Christian lands. As to the necessity and power of consecrated Christian living as a witness for Christ, among Jew and Gentile, believers cannot but be agreed.

GREENBRIAR, MIDDLE ISLAND, AND WEST UNION, W. VA.

I have nothing of special interest to report at present. There seems to be a growing interest, and harmony prevails with but little exception. By request and special arrangements made by the three churches that I am pastor of, and others, I was enabled to enter Salem College at the commencing of this term. I have been keeping up my regular appointments, doing the best I can in my work as pastor and student.

Yours fraternally,

M. E. MARTIN.

SALEM, W. Va.

HORNELLSVILLE, N. Y.

As to the work on the field I hardly dare say that there is any increase in interest, and yet I think we have some things to encourage us. We expect baptism next Sabbath of a sister who came to the Sabbath some time ago. There are others who I hope will soon come forward from among our young people. Some acknowledge an impression of duty in that direction but appear to lack the courage of their convictions. Pray that I may have wisdom and guidance.

J. T. DAVIS.

ALFRED CENTRE, N. Y.

FROM MADISON HARRY.

This quarter's work has been one of some interest, at least, in the way of appreciation of the ministration of the missionary at the various appointments. The visit to General Con-

ference caused a loss of time, and, of course, of continued labor at some points. I do not know that I can report any special interest at places I visit, except at Elmdale, where I preached last Sunday night on the Sabbath question, and by request will preach again. I hope to be able to hold a series of meetings this quarter. Am feeling some stronger than while at Conference. Pray that divine blessings may be upon this quarter's labor.

MARION, Kan.

FROM S. R. WHEELER.

It has been especially upon my mind for the past year that we should labor more for seasons of refreshing in the churches. It sounds well as a theory that a church should keep alive all the while so that no especial revival work would be needed. But this is not the fact in practice. True, there should be a constant effort to keep up the spiritual life. But my conviction is, after all the best and most modern appliances through the young people, the women, etc., that without special refreshing times no church will make the progress that it ought to make; while in many cases there will be constant weakness, decline and death. Our success in advancing Sabbath truth will be much in proportion to the spiritual life of our churches. We are very well organized, but we need deeper piety and a greater ingathering of those that are under our influence. There will be a gain in these as the showers of refreshing are more abundant. I am impressed that both missionaries and pastors should bear this in mind, and work to this end more in the future than in the past. One plan for carrying on revival work has been in mind very much since last winter. At that time three young men came here during their college vacation. They came under the direction of the Y. M. C. A. The leader was about twenty-five years old. The other two were younger, one of them, a lad of about eighteen. Their services seemed to me quite light. But much good was accomplished. The young people of the town were aroused and became interested. As the result there was quite a number of additions to both the Congregational and Methodist churches. Eld. S. H. Babcock was here at the same time and we were having interesting meetings. But their meetings were more attractive to some of our young people than ours were. Turning this to ourselves I believe that two young men under the direction of the pastor, or the regular missionary, could do excellent services in almost all of our churches. I should be very glad indeed to have two here, almost any time after the month of November. We certainly have young men in our schools who would cheerfully engage in such work. The Y. M. C. A., of Minnesota, took measures and ascertained about the young men in the colleges of the State and engaged them to go out if there should be a demand for them. Then they issued circular letters to the pastors of the churches in the towns of the State. These pastors consulted together and reported to the Association what was wanted.

My thought is that the Missionary Board could ascertain about the young men and women in our schools, or out of them, and then notify the churches about them and the conditions on which their services could be secured. I think it would be a great encouragement to all our young people to see that they were thus recognized. Dear brethren, I feel that we need to keep up with the times in our methods of work.

EXTRACTS FROM THE ANNUAL REPORT.

REV. D. H. DAVIS AND FAMILY.

After over eleven years of missionary labor in China, Mr. and Mrs. Davis, with their children, returned to this country for needed rest and change of climate, and for fellowship and conference with the people here. With prayers that their return might be a great blessing to the cause, they sailed from Shanghai in the steamship "Sarpedon," of the Holt's Line, February 15, 1891. They landed at Weymouth, England, April 5th, reaching London the following day, where they remained three weeks. Mr. Davis spoke several times to our people there, and believes that London could be made an important center of missionary and Sabbath Reform work. They left Liverpool on the steamship "Bothnia," Cunard Line, April 28th, and landed in New York on the morning of May 9th. May 13th, Mr. and Mrs. Davis were welcome visitors at a meeting of the Board, when arrangements were made, in accordance with their own expressed choice, for them to attend Associations and to visit churches until the first of October, attendance at Conference included. They were present at the South-Eastern, Eastern, Central, Western, and North-Western Associations, where they rendered most efficient service to our cause. Besides these, they visited ten churches, preaching or speaking to the people upon the great subject of sending the gospel to the heathen; and Mr. Davis writes that it is information the people need to enlist their sympathies more fully in the work of missions.

This valuable labor was interrupted in a most sad and unexpected way, as Mr. and Mrs. Davis were called from the West by the sudden departure to the other life of their daughter Susie. She was born in Verona, N. Y., July 4, 1875, and, with the peace of abiding faith in God, passed on to the heavenly land, at Nile, N. Y., July 4, 1891, on her sixteenth birthday. She was to have entered school in this country next autumn; and, in her own heart, she was already dedicated to the noble work of helping to evangelize China. Her departure, therefore, seems to us to be a great loss to the cause she loved; while to the parents it brings overwhelming grief. At the Board meeting, July 15th, the following was adopted:

Resolved, (1) That we assure them [Mr. and Mrs. Davis] of our warmest sympathy, and pray that they may find needed consolation in the great truths of our holy religion.

(2) That we do not wish them to do any more work between now and Conference than is consistent with their health and strength and need of rest; but suggest that what work they shall do be done in the Western or Central Association.

(3) That we greatly desire that both attend Conference and take part in the exercises of Missionary Day.

Following is a brief report of the work of Mr. Davis before leaving China for America:

At the last semi-annual meeting of the Missionary Association Mr. Davis resigned the position of Corresponding Secretary, and Mr. Randolph was chosen for that office. Mr. Davis passed over to Mr. Randolph incidental financial accounts, and those relating to the Girls' School to Miss Burdick. Mr. Davis completed his Chinese book, entitled "Origin and Significance of the Communion," the publication of which was undertaken by the Chinese Religious Tract Society. They printed an edition of 5,000, and gave to the author 100 copies. In the early part of the year some time was given to soliciting funds for the proposed dispensary enlargement, and several hundred dollars were obtained. Then came the illness and death of

his very dear missionary friend, Mr. James Dalziel, agent of the American Foreign Bible Society at Shanghai, and doing business with many inland missionaries. Our missionary ministered to him, who had been a true and sympathizing friend for many years, during his sickness of two weeks, and assisted him in the management of his business. August 1st, by the advice of an attending physician, Mr. Davis went to Kobe, Japan, where his family had gone before, to aid in the care of their seriously ill boy, Alfred. After one month they were able to go back to Shanghai, where Mr. Davis resumed his work of preaching, teaching also in the Girls' Boarding School. About two months before he left China he baptized four persons into the fellowship of the church, one of whom, his daughter Susie, has since gone to the fellowship of the church above. Much time of his last month in China was devoted to the preparation of a report of the great Shanghai Missionary Conference for publication in the RECORDER. He left the mission in grief over the death of Elder Le Erlow, and the departure of himself and family; and almost the last labor of Mr. Davis there was to conduct the funeral services of this native preacher, one of the oldest and most efficient members of our little church in Shanghai.

(To be continued.)

FROM DR. WALLFISCH.

My Dear Christian Friends:—After having returned from America to Germany I found out pretty soon that the doors of the M. E. Church are closed for me. I found myself forsaken also by other Christians of other denominations, who have been my friends before I joined the M. E. Church. So I saw no hindrance for me to embrace the Seventh-day Sabbath, according to the views I had in this respect already for some years. I waited till the circumstances would turn out so, by the providence of God, that I would be pressed, so to say, to the practice of the Sabbath. Even so I am perfectly convinced that immersion is the only way of baptism. I hope to be baptized in a short time, perhaps by the Rev. Dr. Jones, in London. Since the discipline of the M. E. Church permits immersion and says not one word about the Sabbath, what day of the week it is, I can safely remain a Methodist, as long as justice rules.

Two weeks and a half I held evangelization meetings by invitation of First-day Baptists. A number of souls found salvation in the blood of Christ.

On invitation of the Mildmay Mission to the Jews I have been now for about eleven days in London. I addressed twice a congregation of about 160 Jewish-Polish women; preached twice before twenty or thirty Jews, young and older men, etc., and gave a Bible-reading. I am engaged by the above mentioned Mission to preach the gospel to the Jews in London, in the new hall of the new building, which will be dedicated January or February. To-morrow I leave London for Germany, where I shall work among the Jews of Posen and other places about, for two months. Then I shall remove, with my family, to London.

When I, last Friday, visited Eld. Dr. Jones here, he showed me Bro. Socwell's article about me in the SABBATH RECORDER, "A Worker in Germany." Well, I shall be a worker in London. I confessed already to my fellow-missionaries the Sabbath and baptism truth. I expect great things; as much more, as the organizing of a Hebrew Christian Congregation is taken in view, and I shall have a hand in it, I hope. I

have found out already that the Hebrew Christians are more in favor of immersion than of sprinkling or pouring, and also in respect to the Seventh-day Sabbath, they are by no means in want of sympathy. So I would request the prayers of all who love the Lord and his work especially among the Jews; who would be glad to see the out-breaking of a glorious awakening among God's ancient people. For only then we are permitted to expect a great success in this work, if we do nothing that denationalizes the Jew. I hope to give from time to time a report of my work.

GOERLITZ YSCHL, Gobbin St., 3, Germany.

WOMAN'S WORK.

"I COUNT this thing to be grandly true,
That a noble deed is a step towards God,
Lifting the soul from the common sod
To a purer air, and a broader view."

IN one year India received from China for opium, thirty-two millions of dollars.

THOUGH true self-denial is harsh at the beginning, it is easy in the middle, and becomes most sweet in the end.—*Malinas.*

It is said that the Siamese Christians pray that when their "heart goes off in the wrong direction, the Holy Spirit may collide with it."

SOME delegates from an Indian Christian Endeavor Society are said by a missionary of one of the Dakotas to have gone some of them four and a half miles to teach a white Sunday-school, while others went nine miles in another direction to teach another school.

GOD'S question, as put by Jeremiah, "Do not I fill heaven and earth?" was well answered by a little boy. Possibly he did not know about the passage, but it is said of the child that when asked, "How many God's are there?" he replied, "One," and when asked, "How do you know?" he said, "Because there is no room for any other."

WANTED.

More denial of self; less denial of Christ. More worked-out prayers; fewer prayed-out workers. More of Christ in the world; less of the world in Christians.—*Ex.*

BOX OPENINGS.

It is greatly desired that our local societies will hold semi-annual box-opening services, and that the first for the Conference year shall be upon or very near to Thanksgiving day. The fact that such meetings are being held at the one time by so many, or at so nearly the same time, is of itself helpful by way of an influence which will unite the women more closely together.

There is one very good reason for holding two instead of one during the year. The principle involved is the same as in mercantile business, the profit of frequent turnings of money invested, even though there may be but small capital. More interest will be aroused, more real love of giving, and more sensitiveness to the spirit of gratitude if boxes are open twice a year than only once. It is not to collect large sums that the boxes are used, but to collect them whatever they may be. These will be large or small according to the spirit of the giver. The spirit with which one holds the box has quite as much to do in a great number of

cases with the amounts in them, as the actual financial ability of the holders of them. For God so loved that he gave. It was the loving that incited the giving. The loving to give may make an inroad upon penurious selfish ways of spending; but it will the better please the Master. Such giving will make the semi-annual box-openings more enjoyable, than but one, if there is less love involved.

Again there is good reason for the two box-openings instead of but one a year, in the fact that the Missionary and the Tract Boards, to whom the money will eventually go for disbursing, are in need of money for more frequent dues than for annual payments, to say nothing of the specials all the way along.

Again, as practice is a good drill-master, the wide world over, for other things, so is practice in the matter of sacrifice giving, or of any form of right-minded giving. Let the box speak out often, if it does not speak so loud. It is not volume that is required, but quality.

A PRAYER ANSWERED.

An interesting instance of a direct answer to a prayer as direct, is given in the *Missionary Link*. The story is this:

A zenana woman, whom some one of the missionaries had taught years ago, became very much interested in Jesus. She wanted to be a Christian, and had very serious thoughts of coming out on the Lord's side, at which her husband was very, very angry, and not only with her, but with the missionary who had been teaching her. He blamed her for turning the heart of his wife away from her idols, and forbade her the house. To prevent her coming, he let loose ferocious dogs, and then, to make assurance doubly sure, he had a man-servant take charge of the house while he was away, to refuse admittance to any one who sought an opportunity of seeing or speaking with his wife.

Under many trials, and with no Christian sympathy, the woman's interest and ardor probably somewhat abated, but lately a great longing took possession of her heart to again see the missionary who long ago used to teach her of Jesus. She took out some of her old books and tracts that had been carefully laid aside, and read them over, praying that God would send the missionary to see her again. On this very day the missionary, without any previous knowledge that this zenana woman wanted to see her, or was praying for her to come, finding herself in the vicinity of the house, called to see the woman and found her watching for her, sure that she would come, because she had asked God to send her. She received a very warm welcome from the woman.

WOMAN'S BOARD.

Receipts in October.

Ladies' Society, Nortonville, Kan.:	
Miss Purdick's Salary.....	\$ 80 00
Tract Society.....	20 00—\$ 50 00
Ladies' Benevolent Society, Milton, Wis.:	
Missionary Society.....	10 00
Tract Society.....	10 00
Dispensary Fund.....	5 00— 25 00
Ladies' Society for Christian Work, of the S. D. B. Church, Plainfield, N. J., Board Expense Fund.....	10 00
Ladies' Evangelical Society, Alfred Centre, N. Y., Missionary Society.....	10 00
	\$ 95 00

E. & O. E.

NELLIE G. INGHAM, Treasurer.

MILTON, Wis., Nov. 1, 1891.

"SABBATH-observance can and must be secured through education and persuasion only, and not by coercion. The gospel persuades men to reverence sacred things from motives of love, and not to compel them by force; therefore to do by law what ought to be done by the gospel, is anti-Christian."

BOY WANTED.

People laughed when they saw the sign again. It seemed to be always in Mr. Peters' window. For a day or two, sometimes for only an hour or two, it would be missing, and passers-by would wonder whether Mr. Peters had at last found a boy to suit him; but sooner or later, it was sure to appear again.

"What sort of a boy does he want, anyway?" one and another would ask, and then they would say to each other that they supposed he was looking for a perfect boy, and in their opinion he would look a good while before he found one. Not that there were not plenty of boys—as many as a dozen used sometimes to appear in the course of a morning, trying for the situation. Mr. Peters was said to be rich and queer, and for one or both of the reasons, boys were very anxious to try to suit him. "All he wants is a fellow to run of errands; it must be easy and sure pay." This was the way they talked to each other. But Mr. Peters wanted something more than a boy to run of errands. John Simmons found it out, and this is the way he did it. He had been engaged that very morning and had been kept busy all the forenoon at pleasant enough work; and, although he was a lazy fellow, he rather enjoyed the place. It was toward the middle of the afternoon that he was sent up to the attic, a dark, dingy place, inhabited by mice and cobwebs.

"You will find a long, deep box there," said Mr. Peters, "that I want to have put in order. It stands right in the middle of the room; you can't miss it."

John looked doleful. "A long, deep box, I should think it was!" he said to himself, as the attic door closed after him. "It would weigh most a ton, I guess: and what is there in it? Nothing in the world but old nails and screws and pieces of iron and broken keys and things—rubbish, the whole of it. Nothing worth touching; and it is as dark as a pocket up here, and cold besides. How the wind blows in through those knot holes! There's a mouse! If there is anything I hate, it's mice! I'll tell you what it is, if old Peters thinks I am going to stay up here and tumble over his rusty nails, he's much mistaken. I wasn't hired for that kind of work."

Whereupon John bounced down the attic stairs, three at a time, and was found lounging in the show window an hour afterward, when Mr. Peters appeared.

"Have you put the box in order already?" was the gentleman's question.

"I didn't find anything to put in order; there was nothing in it but nails and things."

"Exactly. It was the 'nails and things' that I wanted put in order. Did you do it?"

"No, sir. It was dark up there, and cold; and I didn't see any thing worth doing. Besides, I thought I was hired to run errands."

"Oh," said Mr. Peters, "I thought you were hired to do as you were told." But he smiled pleasantly enough, and at once gave John an errand to do down town; and the boy went off chuckling, declaring to himself that he knew how to manage the old fellow; all it needed was a little standing up for your rights.

Precisely at six o'clock John was called, and paid the sum promised him for a day's work; and then, to his dismay, he was told that his services would not be needed any more. He asked no questions. Indeed, he had time for none, as Mr. Peters immediately closed the door.

The next morning the old sign, "Boy Wanted," appeared in its usual place.

Before noon it was taken down; and Charlie Jones was the fortunate boy. Errands—plenty of them. He was kept busy until within an hour of closing. Then, behold! he was sent up to the attic to put the long box in order. He was not afraid of a mouse nor of the cold, but he grumbled much over that box. Nothing in it worth his attention. However, he tumbled over the things, growling all the time, picked out a few straight nails, a key or two, and finally appeared with this message: "Here's all there is worth keeping in that box. The rest of the nails are rusty and the hooks are bent or something."

"Very well," said Mr. Peters, and sent him to the post office. What do you think? By the close of the next day Charlie had been paid and discharged, and the old sign hung in the window.

"I've no kind of a notion why I was dis-

charged," grumbled Charlie to his mother. "He said he had no fault to find only he saw that I wouldn't suit. It's my opinion that he doesn't want a boy at all and takes that way to cheat. Mean old fellow!"

It was Crawford Mills who was hired next. He knew neither of the other boys, and so did his errands in blissful ignorance of the "long box" until the second morning of his stay, when in a leisure hour he was sent to put it in order. The morning passed, dinner time came, and still Crawford had not appeared from the attic. At last Mr. Peters called him. "Got through?"

"No, sir; there is ever so much more to do."

"All right. It is dinner time now; you may go back to it after dinner." After dinner back he went. All the short afternoon he was not heard from; but, just as Mr. Peters was deciding to call him again, he appeared.

"I've done my best, sir," he said, "and down at the very bottom of the box I found this."

"This" was a five dollar gold piece. "That's a queer place for gold," said Mr. Peters. "It's good you found it out. Well, sir, I suppose you will be on hand to-morrow morning?" This he said as he was putting the gold piece in his pocket book. After Crawford had said good night and gone, Mr. Peters took the lantern and went slowly up the attic stairs. There was the long, deep box in which the rubbish of twenty-five years had gathered. Crawford had evidently been to the bottom of it. He had fitted pieces of shingles to make compartments, and in these different rooms he had placed the articles, with bits of shingle laid on top, and labeled thus: "Good screws." "Picture nails." "Small keys, somewhat bent." "Picture hooks." "Pieces of iron whose use I don't know." So on through the long box. In perfect order it was at last, and very little that could really be called useful could be found within it. But Mr. Peters, as he bent over and read the labels, laughed gleefully, and murmured to the mice: "If we are not both mistaken, I have found a boy; and he has found a fortune."

Sure enough. The sign disappeared from the window, and was seen no more. Crawford became the well-known errand boy of the firm of Peters & Company. He had a little room neatly fitted up, next to the attic, where he spent his evenings, and at the foot of the bed hung a motto which Mr. Peters gave him. "It tells your fortune for you, don't forget it," he said, when he handed it to Crawford; and the boy laughed, and read it curiously: "He that is faithful in that which is least, is faithful in much." "I'll try to be, sir," he said; and he never once thought of the long box over which he had been faithful.

All this happened years ago. Crawford Mills is errand boy no more, but the firm is Peters, Mills & Company. A young man and a rich man. "He found his fortune in a long box full of rubbish," Mr. Peters said once, laughing. "Never was a five dollar gold piece so successful in business as that one of his has been; it is good he found it."

Then, after a moment of silence, he said, gravely: "No, he didn't; he found it in his mother's Bible—'He that is faithful in that which is least is faithful also in much.' It is true. Mills the boy was faithful, and Mills the man we trust."—*Pansy*.

LED BY THE SPIRIT.

Every Christian is supposed to believe in the Holy Spirit as a personality; but do we act as though we believed it, and realized his power? Perhaps we may not understand his workings. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth. So is every one that is born of the Spirit." We believe many things in nature which we do not fully understand. So in the leadings of the Spirit we must exercise faith, and be willing to be led by him, must learn to ask for his guidance and direction, and go forward, doing our duties in the light which he shall shed around our pathway.

In the prophecies, we have the promise of the Spirit. Isaiah comforted the people of God

with this promise. "I will pour my Spirit upon thy seed, and my blessing upon thy offspring." Christ gives, in his last discourse to his disciples, a promise of the Spirit. In this promise he speaks of him as another Comforter. As he had been a Comforter to them, he would not, when he should take away his bodily presence from them, leave them comfortless, but would pray the Father to send them another Comforter, even the Spirit of Truth, which should abide with them forever. No more need to walk alone, for this guide which he would send, would be with them forever. If we will receive him, then he will lead us, and be our guide, even unto death. We may sometimes go, not knowing whither we go, and the way may seem dark, and neither sun nor stars may appear for many days, and no small tempest may lie on us, and all earthly hope may be taken away, yet this Spirit of Truth will still lead us, and guide us, and we may, though perhaps but faintly, discern his form with our spiritual eyes, and know that he is leading us in paths which will end in perfect light, where we may with increased vision look back and see that we have been led in the way which was for our best good. The more we depend on his leading and guidance the brighter our way will look to us. Darkness will not be darkness to us, for his presence so fully felt in our hearts, will dispel all the shadows of night, and thus equipped we may go aright, doing every duty, knowing that we shall be taught as well as led; for we read that the Spirit helpeth our infirmities; for we know not even what we should pray for as we ought, unless the spirit itself maketh intercession for us, and he, which searcheth the heart, knoweth what is the mind of the Spirit, and causeth all things to work for our good. May we all be willing to be led by this Spirit, may he be our guide, our life, our light, our truth, our way. Then when done with earth, he will lead us safely to the throne of God. Then we shall see, and know all the reasons of the way he has led us, for what we know not now we shall know hereafter.—*M., in Christian Secretary.*

LONGEVITY.

The body may be looked on as a living machine, delicate and complicated in structure, made to run a hundred years or so, but liable, by bad management, to be disarranged and brought to untimely destruction. That drunkards, debauches, gluttons, and the devotees of sensual pleasures, generally, do not live out half their days, is plain to every one.

But all continuous physical transgression, however innocent it may seem, is followed by a like retribution. Such is the punishment which overtakes multitudes who overwork their brains and underwork their muscles; of not a few who waste vital energy with anxiety, fret and un-stinted care; of many who overlook the great law of their physical being that makes daily recuperation depend on the interchange of work and rest. Even ministers of the gospel not unfrequently allow well-meant faithfulness to end in a fatal mental strain.

One of the signal facts connected with many forms of physical transgression is its tendency to weaken the vital stamina of the transgressor's offspring. The least a child can ask of its progenitor is a fair chance of life. To squander the vital inheritance of one's offspring is vastly worse than to squander its large ancestral estate. We can have no more valuable possession than a good heredity—an inheritance of longevity; and if this is not descended to us it is generally because ancestors, more or less remote, have squandered it.

Such an inheritance gives constitutional vigor, keeps its possessor safe amid almost every form of microbic disease, secures the needed recuperative energy in case of attack, makes life worth living up to the normal end, renders old age green and sunny, and keeps up intellectual activity to the last. Mr. Gladstone, in his last decade, is more than a match for most men of fifty at their best. No one would guess from the latest products of Dr. Holmes' pen, or from his genial spirits, that he had been for two years an octogenarian.

SABBATH REFORM.

A BALTIMORE special of October 11th to the *New York Tribune* says: This was a blue Sunday for the proprietors of cigar-stores, ice-cream dealers, druggists and candy-shop-keepers. The old Sunday laws, resurrected the week previous by Gen. John S. Berry, foreman of the new grand jury, were by order of that body, rigidly enforced by the police, to the great inconvenience of the public. Ice-cream dealers and butchers were not even permitted to serve orders given to them and paid for on Saturday, and the only food supplies allowed to be sold were milk and ice. The police commissioners declined to enforce the law in the sale of newspapers. To test the law, however, a firm of newsdealers who largely handle Baltimore, New York, and Philadelphia newspapers, were informed that they would be summoned to appear before the grand jury. The decision in this case will settle the matter in regard to the newspapers. It is not likely that the enforcement of the law forbidding druggists to sell anything without a prescription will continue. The next Legislature will be asked to modify the law, made over 100 years ago. Evidently this reviving of old Sunday laws to the great annoyance of the public, is designed to create a sentiment against them with a view to defeating all Sunday laws. However intended, the whole thing goes to show the folly of trying to regulate purely religious matters by civil laws.

IS IT WORTH THE MONEY?

Some weeks ago a writer on that fruitful theme for newspaper correspondents, the closing of the Columbian Exposition on Sunday, gravely suggested that if other means should fail to secure the closing, there was one means which would have a powerful influence in that direction, and which it would be well to use as a final resort. "Let Congress," said this far-seeing statesman, "refuse to make any appropriation toward the expense of the Exposition, except on condition that the Commissioners will promise, unconditionally, to keep all exhibits closed on Sunday, during the entire Exposition." Viewed from the stand-point of dollars and cents, and that seems to be all the proposition involves, whether that would be of any avail would depend, of course, upon whether the appropriation asked for was worth more than the Sunday gate-money for the season or not. We could hardly think, however, that the proposition was seriously made until it was announced that a representative religious body had actually passed a resolution petitioning Congress to adopt the method above described.

Let us see how this plan, if employed, would affect the religious character of the Sunday closing. It is strongly urged that, as a Christian nation, we owe it to the civilized world to make an exhibition of our Christian institutions as well as of our manufactured, agricultural, and other products. In other words, we are to show the world how to keep Sunday as the Christian Sabbath; and this is to illustrate the power of the Christian religion over the lives and conduct of men. But suppose this exhibition should so impress the non-sabbatizing foreigner as to lead him to devote his Sunday leisure to an investigation of the history of this Sunday closing. He would not proceed far, however, one Sunday would suffice for that, before he would come upon the record that the Commissioners did agree to close the Exposi-

tion unconditionally on Sunday for the sum of, say \$3,000,000. In other words, this foreign student of our American Christianity would find that that institution which claims to be the most conspicuous and the most distinctive of all, our American Sunday, is in the public market, and has been bought for the paltry sum of \$3,000,000, more or less! Is that a spectacle to be proud of? Do the men who are proposing this method of buying up the Commissioners in favor of the Sunday closing scheme realize the ridiculous figure which would thus be cut? If the real object of the Sunday closing were to impress our foreign visitors with the sacredness of the American Sunday, we say unhesitatingly that it would be better far to have every gate wide open on every Sunday of the entire Exposition than that the Sunday closing should be bought with money. A more striking exhibition of the stupendous failure of Sunday to hold the conscience of the American people than that could hardly be made. We have long been aware of the fact that Sunday was losing its grip on the consciences of men, but we cannot yet believe that its friends will care to go before the civilized world with a plan to buy up its observance, for six months, with money.

THE SECULAR PRESS.

The *Christian Secretary* makes the following remarks about the attitude of the secular press toward religious matters, which we quote here on account of its bearing on the question of Sunday work. The *Secretary* says:

The remark of Sam Small, that "the secular press is open wide for infidel utterances while religious teachings are almost denied admittance to the papers, or receive but little attention," is not just toward the secular press, as a rule. The cases in which it is true are the exceptions. Some years ago it was proposed to a leading daily secular paper the introduction of a religious column into its Saturday edition. The editor welcomed the idea. Since that time the Saturday number has had a column of religious items of marked interest and ability. Many other secular papers have introduced the same thing. This has been followed by an increased number of religious articles in the paper during the week, especially in the Monday edition, so that it is a frequent remark of ministers that they purchase the Monday issue of the *New York Herald* because they say it contains the best summary they can obtain of the utterances of the New York pulpit, and is in fact for them the best religious paper of the week. Many other leading secular journals in their Monday edition give a large space to utterances from the pulpit on Sunday. We have found in our observation and experience that all respectable secular journals are ever ready to welcome any important missionary or religious intelligence. We are confident that a comparison of the papers of to-day with those of fifteen or twenty years ago will show a marked improvement in favor of the interests of Christianity.

All that speaks well for the secular press, but did it never occur to the *Secretary*, and to the ministers who enjoy seeing their best sermons and other news of their Sunday services in the Monday morning papers, that all this means some lively Sunday work for reporters, editors, typesetters, and press-men? So far as actual work on the papers is concerned, there is a good deal more Sunday work done on the Monday morning paper, which the ministers so much enjoy, than upon the Sunday paper, which they do so much deprecate. To be consistent with their theories, these preachers should demand the suppression of the Monday papers, so that the entire office force could rest and go to church on Sunday. But then, how could they ever wait until Tuesday morning for news of Sunday's doings? "Circumstances alter cases."

A SECRET is what everybody whispers to everybody else.

BOYS WILL BE BOYS.

Can any one explain why it is that every boy seems to have an inborn instinct that he belongs to the stronger sex, and indignantly resents being mistaken for a girl long before his mamma thinks he is old enough for short hair and his first pantaloons?

When Roy was about three years old, his uncle took him out for a walk, and the shrewd youngster chose a route toward a favorite candy shop, a short distance from home, in which his uncle soon found himself awaiting Roy's selection from the sweets so temptingly displayed on the counter.

A little girl was also waiting to be served, and, as Roy seemed slow in making his choice, the proprietor turned to the little miss and asked what she wanted. With a politeness that some of her elders might well imitate when shopping, the young lady replied:

"I'll wait until the other little girl is waited upon."

Roy's face flushed, and, climbing down from the stool on which he was perched, he started on the run towards the house; he ran to his mother, and in tones of mingled joy and indignation demanded—

"Mamma, be I a boy or a girl?"

"Why, Roy, you are a boy, of course."

"Well, then"—with a supreme expression of disgust—"what has I dot on petticoats for?"

Roy was shortly after promoted to jacket and trousers; and the trial of being mistaken for a girl no longer troubled him.—*Household*.

LITTLE BOB STOOD THE TEST.

The "Blue Line" street car stopped at the corner, says a writer in the *Youth's Companion*, and an anxious-looking young woman put a small boy inside.

"Now, Bob," she said, as she hurried out to the platform again, "don't lose that note I gave you; don't take it out of your pocket at all."

"No'm," said the little man, looking wistfully after his mother as the conductor pulled the strap, the driver unscrewed his brake, and the horses, shaking their bells, trotted off with the car.

"What's your name, Bub?" asked a mischievous looking young man sitting beside him. "Robert Cullen Deems," he answered politely.

"Where are you going?"

"To my grandma's."

"Let me see that note in your pocket."

The look of innocent surprise in the round face ought to have shamed the baby's tormentor, but he only said again, "Let me see it."

"I tan't," said Robert Cullen Deems.

"See here, if you don't I'll scare the horses and make them run away." The little boy cast an apprehensive look at the belled horses, but shook his head.

"Here, Bub, I'll give you this peach if you pull that note half way out of your pocket."

The boy did not reply, but some of the older people looked angry.

"I say, chum, I'll give you this whole bag of peaches if you will just show me the corner of your note," said the tempter. The child turned away as if he did not wish to hear any more, but the young man opened the bag and held it out just where he could see and smell the luscious fruit.

A look of distress came into the sweet little face; I believe Bob was afraid to trust himself, and when a man left his seat on the other side to get off the car, the little boy slid quickly down, left the temptation behind, and climbed into a vacant place.

A pair of pretty gloved hands began almost unconsciously to clap, and then everybody clapped and applauded until it might have alarmed Bob, if a young lady sitting by had not slipped her arm around him and said, with a sweet glow on her face—

"Tell your mamma that we all congratulate her upon having a little man strong enough to resist temptation and wise enough to run away from it."

I doubt if that long, hard message ever reached Bob's mother, but no matter, the note got to his grandmother without ever coming out of his pocket.—*Presbyterian*.

THE SABBATH RECORDER.

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"WHAT might be done if men were wise,
 What glorious deeds, my suffering brother,
 Would they unite
 In love and right,
 And cease their scorn for one another?
 The meanest wretch that ever trod,
 The deepest sunk in guilt and sorrow,
 Might stand erect
 In self-respect,
 And share the teeming world to-morrow."

THE Secretary of the Ministerial Conference of the Western Association says that the place for the next meeting of that body is Nile, N. Y., and not Little Genesee as announced last week.

It is mentioned as once of the curiously perverse things of the late Methodist Ecumenical Conference that the question over the discussion of which there was the most warmth and threatened disharmony was that of Methodist union. The old war saw, "We will have peace if we have to fight for it," seems to have a kind of subtle philosophy about it somewhere.

INQUIRIES concerning the non-appearance of the minutes of our late anniversaries are being made. We can only say they will be mailed without delay as soon as certain matter necessary to complete the job arrives. Our work, except the binding, has been done for a number of weeks; but some matter printed elsewhere, necessary to complete the pamphlets, has not yet reached us. We cannot go forward with the binding until this is received.

SOME months ago we noticed in these columns that the Legislature of Manitoba, Canada, had passed an act abolishing "separate schools," that is, separate schools at public expense for Catholics in distinction from the general public schools. It is now reported that the Supreme Court of Canada has declared the act unconstitutional. Of course, this decision throws the separate school back upon the people of the Province. This practical illustration of what the Church will do wherever it has the power to do is instructive.

STATISTICS of the Presbyterian Church North for the last three years show a decided falling off in the number of infant "baptisms." It would be interesting to know whether this decadence is confined to the families of adherents or non-communicants, or whether it indicates a departure of the church from this traditional practice. Again, a larger and more important question is whether it indicates a lack of general religious interest among Presbyterian churches, or whether the practice of "infant baptism" alone is losing its grip on the intelligent and sturdy Presbyterianism of this country. We believe the latter is the true answer to this question.

WE have had some of the various phases of the temperance question discussed in the RECORDER during the past three months; also comments and criticisms upon the action of the

General Conference upon the subject have been indulged, with some criticisms and strictures upon the critics. We decided that with the publication, Oct. 29th, of Brother Titworth's answer to questions by O. U. W., this should cease, and on that ground we have declined two articles from esteemed correspondents. That answer seemed to call for an explanation from O. U. W., for which we make room in this issue. "Here endeth the first lesson."

A FEW weeks since a colored man, a newspaper editor, by the name of Fortune, was refused entertainment at a hotel in New York on account of his color. At least, that is the ground on which Mr. Fortune claimed damages to the extent of \$10,000 in the courts. The jury in the case has just awarded him the sum of \$825. This indicates quite a difference in the estimate of the damage suffered, but no difference as to the justice of his case, which was, after all, the principal point. It seems to take a good while for some people to learn that "A man's a man for a' that."

WHEN the present editor of the SABBATH RECORDER first saw the light of this beautiful world there was not a Seventh-day Baptist Church west of New York State, unless we except two or three churches in Virginia, now West Virginia. During that, to him, memorable year, the church at Milton, Wis., was organized, and at the present day there are about fifty churches, west of the line above indicated, some of them strong and some feeble, but all live churches, to say nothing of some which have been organized, done their work and gone out. Considering the number of churches and of members at the beginning of this period of a little more than fifty years and the odds against which we, as a people, have always worked, the growth of the period has been little less than phenomenal. It should be to us an occasion of gratitude to God for his blessing on our work and an encouragement to renewed zeal in his blessed service.

"IT never rains but it pours," is an old and significant adage. It would seem that the new University of Chicago is in a fair way to be deluged with good fortune, good will, and whatever else is good for an institution of that character. On Thursday evening last, Nov. 5th, President Harper of that institution was the guest of honor at a reception by the Chicago Baptist Social Union at the Auditorium. After the reception there was a business meeting, which was followed by a banquet. Prominent educators connected with the various colleges and schools of the city were present. Dr. Henry Wade Rogers delivered a cordial address of welcome to President Harper and the trustees of the University of Chicago. Dr. W. C. Roberts, president of Lake Forest University, spoke in behalf of the Presbyterians. He declared that Chicago was large enough to accommodate three great schools, and that this city was destined to become the centre of the liberal arts on the continent before many years had passed. President G. W. Northrup, of the Baptist Theological Union, spoke words of encouragement. President Harper was enthusiastically received when he rose to respond. He expressed his thanks and told how proud he felt of his connection with the new university.

THE trial of Dr. Briggs for heresy before the New York Presbytery, which was to have been begun last Wednesday, 4th inst., has come to a

sudden close. Prof. Briggs was on hand at the appointed time and place, prepared with his answer to the charges preferred against him. After hearing his answer, the case was dismissed. A writer in the *New York Tribune* says that the dismissal of the case is variously understood. His friends take it to mean that the Presbytery is satisfied that his teachings are not heretical; that there was nothing in the inaugural address to warrant the charges of heresy, and that the case is practically dropped. "Why should we persecute a man who made such a frank disavowal as Dr. Briggs?" said a prominent elder. There is no doubt that the first part of Dr. Briggs's paper won many friends from the conservative side. Those who thought that the charges of the committee were sustained by the specifications, both by the citations from the address, the standards and the Bible, are not satisfied with having the committee turned out of court without a hearing, and insist that the matter must go to the higher judicatories. A singular feature of the case is now presented, for by its vote the Presbytery has arrayed itself against the committee, and the issue is not between Dr. Briggs and the Presbytery, but between the Presbytery and the committee, and in this form it will be argued before the Synod. Of course Dr. Briggs and those who agree with him will defend the attitude of the Presbytery in the higher courts.

THE Theological class in Alfred University is the largest the present term of any class organized since the first, some fifteen or twenty years ago. That class, it will be remembered, was made up of a number of students, some of whom had been several years in the pastorate and who had been awaiting the opportunity afforded by the opening of the department. The present class numbers eight students who are regularly enrolled, and several others who attend the lectures more or less regularly. Seven of the number have had at least a full year in Hebrew, but are doing nothing with it this term. The whole class are taking Dr. Williams' lectures on Systematic Theology daily, also New Testament Greek with Prof. Tomlinson, the lectures on Pastoral Theology, by Dr. Maxson, Empirical Psychology, under President Allen, whose instruction is given on the seminary method, and are having introduction to Ecclesiastical History by Dr. Lewis, by correspondence and the seminary plan. Though these students are at different stages of advancement, the lectures, for the most part, are so arranged that all may recite in the same classes. Two of the number will graduate this year, the others remaining one year or more longer. The great need of the department is larger endowments, that those who devote their time to the work of instruction in it may be more amply supported, and in turn bring larger results as the fruit of their labor.

A MAGNIFICENT LIBRARY.

The value of the library in college and university study in this country is being more and more appreciated, so that the possession and wise management of a good library is becoming a necessity of every such institution. In his recent trip in Europe, Dr. Harper, President of the new Chicago University, came upon a very choice collection of books, pamphlets and manuscripts which had just been put upon the market. After satisfying himself, by personal examination and by the assistance of several expert librarians, he began negotiations for its purchase. He soon secured an option on it

from Sept. 14th, the date of the contract, to Nov. 1st. Previous to the meeting of the Trustees of the University in Chicago, October 27th, about one-half of the money necessary for its purchase had been pledged; the Trustees approved the plan of the purchase, and within thirty minutes after the adjournment, the balance of the necessary funds was pledged. The contract with the owner was completed by cable, and thus was secured not only to the Chicago University, but to the Western World, this rare collection of books. It is guaranteed that the library shall contain, without duplicates, 280,000 volumes and 120,000 pamphlets. The price paid is not mentioned in any accounts which have come to our notice, but the collection is catalogued at over \$600,000, and cost its owner, who was a book publisher, \$125,000.

The following partial summary of the works contained in it will give our readers some idea of the peculiar value of this collection:

1. Two hundred manuscripts belonging to the period from the eighth to the nineteenth centuries, among which are three original letters of Raphael, the first dated August 17, 1515; the second, April 30, 1516; and the third, October 23, 1516.

2. Sixteen hundred volumes in palaeography, in which, among others, are the standard works of Mabillon, Montfaucon, Bastard (*Histoire de l'Ornementation des Manuscrits*), of which originally there were but sixty-five copies, and of these the French government took forty-five copies.

3. Twenty-five thousand volumes of periodicals, being a collection of the learned societies of Berlin, Vienna, Paris, Brussels, Turin, Rome, London and other cities, with a set of the Greek archaeological journal of the society at Athens, which is more complete than that now possessed by the society. Also many philosophical, philological and scientific journals of Europe and America.

4. Sixty-five thousand volumes of Greek and Roman archaeological works, of which it is impossible to enumerate even the most important.

5. Sixty-five thousand volumes of Greek and Latin classics, perhaps one of the richest collections in existence, embracing all the best editions of every classic, from the beginning of printing to the present time.

6. Four thousand volumes of Greek and Latin authors of modern times, a collection which represents the learning, culture and scholarship from the fifteenth to the eighteenth century.

7. Two thousand volumes of Greek and Roman philology and grammar.

8. Four thousand volumes of general linguistic writings, among them the valuable works of Lepsius.

9. Thirty-five hundred volumes of modern linguistics.

10. Twenty-five hundred volumes of history, with a complete set of the acts of Parliament, House of Commons and House of Lords, in 100 volumes, folio, from the beginning, with a (Hansard's) continuation in 120 volumes.

11. One thousand volumes of illustrated works on art, with maps, engravings, etc.

12. Five thousand volumes on mathematics, philosophy and astronomy.

13. Five thousand volumes in natural history.

14. One hundred and twenty-five thousand volumes of dissertations and scientific papers, which is doubtless the richest collection of its kind in existence. The British Museum has a complete list of dissertations published since 1863, and the royal library of Berlin has those printed since 1878, but of the dissertations published from 1824 up to 1863, this is the only complete collection.

THE ANDOVER CASE.

The Andover case, as it is called, appears to be settled in favor of Dr. Smyth. It will be remembered that, some five or six years ago, Dr. Egbert C. Smyth and several other professors in the Andover Theological Seminary were suspected of being too "liberal" in their views and teachings concerning the possibility of a future probation for all such as have not had an opportunity to hear the gospel message in this life. The "Board of Visitors," a body of men chosen by the Trustees of the Seminary in accordance with the provisions of its organic

law to guard the purity of its doctrinal teachings, took the subject up, instituted a course of inquiry into the alleged teaching of Prof. Smyth and found him guilty of holding and teaching contrary to the accepted doctrines, for the maintenance and propagation of which the Seminary was founded; and to the maintenance and propagation of which each Professor is pledged when he becomes a teacher in the Seminary. Prof. Smyth stood, in this trial, as the representative of the liberal view, the other suspected Professors not appearing conspicuously in the trial. We quote below the summing up of the case as made by a contemporary:

The decree of the Board of Visitors has been set aside in the famous Andover case. This decision of the Supreme Court is on the ground that the Trustees are not made parties to the original proceedings. The merits of the case are not passed upon. The decision means a victory for Prof. Egbert C. Smyth and doubtless ends a struggle that has been before the public for over five years. The decision covers only one of the many grounds of appeal set out by Prof. Smyth's lawyers, namely, that the Board of Visitors acted unjustly and illegally in refusing to allow the Board of Trustees to have a share in the trial. Technically, the effect of the decision is to send the case back to the Board of Visitors for a new trial.

The "Andover case" began several years ago with a discussion of "Professors' Orthodoxy," and resulted in the dismissal of Prof. Egbert C. Smyth by the Board of Visitors. The matter was carried to the Supreme Court, where it has been pending for four or five years. In that time several clergymen, lawyers and judges who have been prominent in the trial have died. When the final hearing in the court was held a year ago there were eleven lawyers present for the respective parties in interest—Prof. Smyth, the Trustees and the Visitors. One of the points made by C. T. Russell, one of Dr. Smyth's counsel, was that it was unjust to convict Prof. Smyth and acquit the other four persons when the charges and evidence were identical against all. Prof. Dwight, of the Columbia College Law School, also represented the accused professors. Prof. J. C. Gray, of the Harvard University Law School, argued for the Trustees that they were the original Board of Visitors and had simply delegated to the present board certain of their own powers, and that the Visitors had acted prematurely in trying the accused professors. Geo. O. Shaftuck, also representing the Trustees, declared that the Visitors were usurpers.

The venerable American Board has perhaps felt the effect of the discussion more than any other organization except Andover Seminary itself. Several annual meetings of the Board have been more exciting than inspiring as the result of this controversy. This is not unnatural, as it is a foreign missionary society and the possibility of a future probation for the heathens who have not heard the gospel in this world was the hypothesis designated as "the Andover theory." Two schools soon rose in the Board, but the corporate members were for the most part conservative, and as the corporation is self-perpetuating, the liberals stood little chance of representation. Dr. Storrs, of Brooklyn, was elected president four years ago and has succeeded in uniting the parties to such an extent that, besides a unanimous reelection each year, he succeeded last month at Pittsfield in securing the election of seven liberals and eight conservatives as corporate members.

WASHINGTON LETTER.

(From our Regular Correspondent.)

WASHINGTON, D. C., Nov. 4, 1891.

Missionary work, home and foreign, has been the theme upon which many eloquent men and women have given their views to large and interested audiences in Washington during the week just ended. It is at all times an interesting subject, but it has been made doubly so by the personal relation of the actual experiences of those who have willingly made it the work of their lives—nobler work it would be difficult, if not impossible, to find.

The tenth annual session of the lady managers of the Woman's Home Missionary Society of the M. E. Church closed its week's sitting to-day. It is gratifying to note that all of the reports submitted showed progress in the good

work over which the Society has jurisdiction, and the enthusiasm displayed by the delegates makes it reasonable to predict that greater progress will be made during the coming year. One of the most interesting events of the meeting was the visit of all of the delegates to the recently established Lucy Webb Hayes Memorial Home for Deaconesses. Last Sunday, the eleventh anniversary of the organization, was made memorable by the addresses delivered by the delegates, in the various M. E. churches of the city. Among the speakers were Mrs. J. K. Barney, Superintendent of the prison department of the World's W. C. T. U., Mrs. J. R. Woodcock, Mrs. Mary E. Griffith, Mrs. J. E. Gilbert, Mrs. J. H. Bayliss, Mrs. Isabella Spurlock, Mrs. Col. Springer, Mrs. G. W. P. Wells, Miss Margaret Brownless, Miss B. F. Freeman, Mrs. Mary E. Griffith, Mrs. H. C. McCabe, Miss Josephine Corbin, Mrs. E. L. Albright, Mrs. E. E. Marcy, Mrs. R. W. P. Goff, Mrs. L. C. Aldrich, Mrs. W. G. Williams and Miss Rudy.

"Speed the parting, and welcome the coming guest." The echoes of the Missionary Society will scarcely have died away in Foundry Church, where its sessions were held, when four squares away, on the same street, in the First Congregational church, the Sixth Annual Convention of the International Christian Workers' Association, which meets to-morrow, will be called to order. The object of this Convention which embraces nearly all denominations and organizations engaged in Christian work, and which would probably gladly embrace the workers of all denominations and Christian organizations, is to bring Christian workers nearer together, make them acquainted with each other and give them an opportunity to profit by each others experiences, in future work. The first session will be devoted to addresses of welcome by Postmaster General Wanamaker, Rev. Dr. S. H. Greene, of Calvary Baptist Church; Rev. S. M. Newman, of First Congregational Church, and Mr. B. H. Warner, one of Washington's most prominent business men and Christian workers. The reply will be made by the chairman, Rev. Dr. Torry, of Chicago. Last year this Convention met at Hartford, Conn.

The writers of the secular press who have, in their eagerness to create a sensation, been engaged in predicting a war between the United States and Chili, as the result of the existing diplomatic complications between the two countries, appear thier to have forgotten or to have wilfully overlooked what presents an almost insurmountable barrier to the horrors of war, between the United States and Chili, or any other country; and that is the one magic word—"Arbitration." President Harrison is on record, in a message to Congress, in favor of the settlement of international disputes by arbitration, instead of war, when the usual diplomatic methods have failed, and Secretary Blaine, more than ten years ago, when a member of President Garfield's cabinet, committed himself to the policy of arbitration, and while a member of the present cabinet, when presiding over the deliberations of the well-remembered All-American Congress, he again stated his sentiments on the subject. At the time it was stated here that the adoption of the resolution favoring arbitration by that Congress was very largely the result of Secretary Blaine's influence. In view of these facts am I not justifiable in saying that arbitration presents "an almost insurmountable barrier" to war?

Mrs. Booth-Clibborn, one of the Salvation Army, addressed several meetings here this week, telling of her missionary experience in France and Switzerland during the last ten years, and appealing for funds to enlarge the work. She said that when she went to France, ten years ago, she had to begin work in the slums and under all sorts of discouragements, but so great has been the progress that where she began laboring alone there are now 453 missionaries at work. She announced her intention to continue the work the rest of her life.

YOUNG PEOPLE'S WORK.

THE GIRLS OF NINETY-ONE.

BY MARGARET E. SANGSTER.

They tell me 't was the fashion,
Oh, long and long ago,
For girls to look like lillies white,
And sit at home and sew.
Forth strode their sturdy brothers
On many a gallant quest;
But the maids behind the lattice
Their weary souls possessed.

To-day the times have altered,
And pretty Kate and Nell
Are playing merry tennis—
In sooth, they do it well.
They ride across the country,
They climb the mountain-side,
And with oars that feather lightly,
Along the rivers glide.

If they've not yet been to college,
They are going by and by,
To shake the tree of knowledge,
Though its branches touch the sky.
For all their Greek and Latin,
And poring over books,
With faces smooth as satin,
They'll keep their dainty looks.

Do you want a happy comrade
In study or in fun?
Be sure you'll find her quickly
Mid the girls of Ninety-one.
She'll keep that bright head steady,
Unharm'd in any whirl,
And not a lad will love her less
Because she is a girl.

—Harper's Young People.

BUT if these girls are to succeed in any of the avocations in life which have been supposed hitherto to be open only to their brothers, they must put away the notion that they may succeed on any less capital than their brothers, just because they are girls.

AT first when a girl appears in a new role she attracts a good deal of attention, and perhaps gains patronage because of the unique position she occupies; but when the novelty of the thing has worn off she will find that in competition with her male rivals she will have to come in on the same conditions exactly.

WHEN the world wants work done it wants it done and well done. If a girl can do it, well and good. But the world isn't going to condone superficiality any quicker in a girl than in a boy. It isn't going to make allowances for girlish petulance or give a girl her own way simply because she thinks it her right. The world isn't going to allow her the lofty indifference to minor matters of detail she so often imagines to be her feminine privilege; and if her girlish surprise that so many unheard of things are required of her when she enters upon masculine ground meets with what seems to her a harsh reception, she must learn to choke back her tears and not let on that she is surprised. Go ahead, girls, but don't be astonished if you do not revolutionize the world all in a minute.

THE NEW YORK STATE CONVENTION.

The Convention of the New York State Y. P. S. C. E., held at Utica, Oct. 20, 21, was a success in every way.

The large number of delegates present,—about 1,200 foreign, and 700 locals—and the talented speakers upon the program insured a delightful time to all; and notwithstanding the unpleasant weather, the enthusiasm was unbounded and good work was accomplished by the convention.

Dr. Farrar, the presiding officer, said he was thankful for the rain because it demonstrated the fact "that Christian Endeavorers were not afraid of getting wet;" or in other words, that

they did not hesitate at personal inconvenience, for the sake of the work in which they are engaged. And, indeed, it did seem as though no obstacle, trivial or otherwise, could hinder the good work of the large company of earnest young Christians gathered there.

It would be impossible to give an idea of all that was presented at the convention. The addresses of Dr. Dixon, of Brooklyn; Mr. MacEwen, of New York, and of the president, Dr. Farrar, of Albany, were especially fine, and their burning words could not fail to inspire and deeply impress all who listened to them. The central thought of Dr. Farrar's talk was "Awake; put on thy strength, O Zion!" words especially appropriate to those to whom they were addressed, and fitted to remain in the hearts of all as the watchword for the coming year.

Perhaps the most stirring address of the Convention was that of Miss Margaret Leitch, a former missionary at Ceylon, India. Miss Leitch is comparatively a young person and her great earnestness and love for her work, coupled with a very pleasing manner and easy command of language, made her vivid description of her own and her sister's work in India, and her appeal for missions, especially foreign missions, very forcible and one long to be remembered.

A pleasant feature of the Convention was the music. The Christian Endeavor hymns were used with spirit throughout the Convention and the singing of the Colgate University quartet and of the soloists was enjoyed. Among the soloists was Mr. Alfred Williams, of Alfred University.

The hospitality of the Utica C. E.'s, and the faithfulness of the officers and committees in charge of the Convention, added not a little to the pleasure of the delegates, and the reports of the State officers for the year, showing increased membership, growing interest and enlargement on nearly every side, helped to make one glad of being a Christian Endeavorer in New York.

The climax of the Convention was reached at its close, in the Consecration meeting led by General Secretary Baer, of Boston, when the deepest spirit of devotion was manifested. And as the Convention closed, the benediction and parting hymn made one feel that though we are separated by differences of belief and hold to different creeds, nevertheless we are all "workers together in Christ Jesus." A. B.

NOTES OF THE WISCONSIN Y. P. S. C. E. CONVENTION.

It was the writer's privilege to attend the Fifth Annual Convention of the Wisconsin C. E. Union, held at Eau Claire, Oct. 23-25.

Eau Claire is a large lumbering city in the north-western part of the State, where the Chippewa River, coming down from the north, makes an elbow and then flows westward to join the great Mississippi. The city is about six miles long and three miles wide. It numbers a population varying from 20,000 to 25,000, many of its inhabitants spending the winter months in the pineries farther to the north. It is a city of "homes," as the visiting delegates at the Convention can most heartily testify.

The Convention was like all C. E. meetings, full of inspiration, hope, labor, methods, devotion to Christ and his Church. It was held in the First Congregational church, which was most beautifully decorated with flowers, plants, and mottoes made of shavings from the mills.

Sickness and calls to labor in other places prevented some of the expected "great lights" from being present; and so the work was large-

ly done by men and women of our own State. Exceptions were: Convention Sermon, by the Rev. H. H. French, of Minneapolis. This was one of the best things on the entire programme. Junior Work, by Mrs. E. H. Slocum, of Toledo, Iowa. Mrs. Slocum is a very talented woman and meets great success in this line of work. The Use of the Bible, an address by W. B. Jacobs, of Chicago; and one other address by a brilliant young Welsh clergyman from Geneva, Ill., on the topic "The Bible as a Text-book." He was evidently a man of high scholarly attainments, but he was guilty a number of times of sacrificing scholarship on the altar of the "demon of fun," at whose shrine so many public speakers bow.

Our denomination was represented by only two delegates, a young, enthusiastic sophomore from Milton College, and the writer of these notes. The latter was honored with a place on the Committee on Resolutions, consisting of three members. This brought him into the acquaintance of the best workers in the State, and gave him some new ideas and a better insight into some of the questions arising before us. The World's Fair and Sunday question was deemed worthy of a special committee, for which the writer felt both sorry and glad.

The music was not as good as it might have been. Part of the time a quartet of trained voices led; but the rest of us had to work so hard to keep up, or keep back, as the case might be, that many gave it up and listened.

To us the Free Parliament on the "Sunday Question" was most entertaining. There seemed to be about as many different opinions as there were speakers. One man said that seven of Christ's miracles of mercy were performed on Sunday. Another, that he found no place in the Bible where God rested on, or blessed Saturday, but a seventh day after six days of labor. Although such statements were quite amusing to us, there were many suggestions in reference to the manner of observing Sunday which we might with profit apply to our Sabbath. Visiting post-office, pleasure riding, railroad travel, meat markets, barber shops, etc. One man said he tried to ask no one to do for him on Sunday what he would not wish to do for another. A good rule for us to follow.

STRAY THOUGHTS.

Self-sacrifice is the genius of our religion.

The guest chamber of each home should have a Bible.

We read to be wise; we believe to be saved; we practice to be holy.

As the area of a man's life is widened, so conquering power is increased.

How to use the Bible: admit, submit, commit, transmit.

We have not come here to see your city or to be entertained, but because we are terribly in earnest in trying to be about our Father's business. EDWIN S.

DYSPEPSIA.

BY THE REV. HAMMOND L. MARSH.

Dyspepsia, to say the least, is not a pleasant disease. There is a continual weariness, lassitude, low spirits; the afflicted one is always out of sorts. Food does not taste good; the digestion is poor. The patient is inclined to be very hard to please, cross, and crotchety, criticises the food and the cooking, tastes of various dishes, eats but little of any. He does not relish good, hearty food, and cannot enjoy food unless prepared just to the taste. Then the appetite is capricious and irregular; often the thought of food is displeasing.

Do you know, there is a spiritual dyspepsia also? The symptoms are similar: low vitality,

great antipathy to exertion at times. The patient is very loth to undertake specially religious work; the Bible does not taste good; there is but little relish for the pure milk. The food must be very carefully prepared to suit the taste, often the appetite must be stimulated by many condiments. Plain gospel preaching is distasteful. As in the case of physical dyspepsia, there is a tendency to nausea. The disordered condition of the system is such that good, wholesome food is often nauseating. Even if eaten, it is not properly digested and assimilated. It does not produce strong nerves and muscles. There is consequently a strong disinclination to use the moral muscle. From its use comes no delight such as a healthy lad experiences from exercise.

Strange to say, there is a great similarity also in the way in which these two kinds of dyspepsia are induced. Highly seasoned food is one cause of a disordered condition of the stomach. Especially effective as a cause is irregularity in eating. Late meals and long intervals between periods of eating are specially prolific causes of dyspepsia. Some people—even professing Christians are sometimes among them—seem to think that spiritually they are camels. Once a month, or perhaps not oftener than once in three or four months, they go to a place of worship and get a good meal. They try to eat enough to last for some time, to drink copious draughts from the wells of salvation; but, unfortunately, they have not the stomach of a camel; they cannot retain or assimilate after the manner of a camel. They need, day by day, their daily bread. The result is that they soon have a sadly disordered stomach. From lack of proper material to work upon, it consumes itself. The whole system is disorganized; the spiritual functions are deranged; the appetite becomes capricious, and does not serve as a good guide in regard to food. "Hunger and thirst (after righteousness)" are spasmodic; sometimes, do you know? even cease altogether. That is terrible, terrible. If food is taken, it does not produce its legitimate effect. Even "the sincere milk of the word" nauseates them. My brother, my sister, let us be very careful not to contract dyspepsia.—*The Golden Rule.*

EDUCATION.

—THE attendance at the southern Presbyterian seminaries is unusually large.

—THE Edison Car Company, of New York, has given the electrical department of the Johns Hopkins University two street car motors of fifteen horse power each, at the instance of Thomas A. Edison.

—THE Executive Committee of the National Educational Association has decided to hold the next annual convention at Saratoga Springs, July 12 to 15, 1892. The Association has a membership of from 15,000 to 20,000, representing every State and Territory in the United States, and every Province in Canada.

—THE Hartford Theological Seminary has adopted a new rule as to the preaching of students. Juniors and Middlers are forbidden from preaching while in attendance, and the reason given is that it has been found that "in these earlier classes preaching materially diminishes the efficiency of students in the pursuit of the curriculum."

—THE Leland Stanford University, of California, at its opening, October 8th, accepted 473 pupils out of 1,100 applicants; of these 95 were girls. The examinations, we are told, were highly satisfactory. The dominant idea of the University is to give help to all earnest students, regardless of previous preparation. The student chooses his work with one department and the professor in charge directs his work for four years. Religious services conducted by various instructors and by visiting clergymen, will be held every morning in the chapel, and on Sunday there will be regular church services.

—ACCORDING to the report of the Commissioner of Education, Prof. W. I. Harris, which has just been filed with the Secretary of the Interior, our public schools are progressing in spite of some powerful opposition. The enrollment for 1889-90, in the public schools of the United States, was 12,686,974, as against 9,867,515 ten years before. The average daily attendance was 8,144,938. There were 238,333 female and 125,602 male teach-

ers. The total amount expended for public schools in 1870 was \$63,306,646; in 1880, \$78,094,687; in 1890, \$140,277,484. The total value of grounds, buildings and equipments, is \$72,894,729, and of productive funds \$74,070,410. Will the progress during the last decade of the century, in the face of the newly developed opposition of the Catholic Church, be as satisfactory? We are afraid not, yet hope has room.

TEMPERANCE.

—DRUNKENNESS A DISEASE.—In a little town in Illinois called Dwight, on the Chicago and Alton Railroad, there has lived and practiced his profession for twenty-five years past a certain Dr. Keeley. The world at large has heard little of him until recently, but during all his professional career he has enjoyed the respect and confidence of his neighbors, and has been a member in good standing of the county and State societies which determine those ethical questions which appear to be of more significance to medical men than to those in other learned professions. He has long been engaged upon investigations as to the cure of drunkenness, and, it is said, these studies have been but a continuation of those made by his father and grandfather in the same direction. For several years past the newspapers in the neighborhood of Dr. Keeley's home have contained more or less full accounts of his having cured, by the use of double chloride of gold, men who had long been regarded as hopeless drunkards. Something like a year ago, Mr. Joseph Medill, the venerable editor of the *Chicago Tribune*, had his attention attracted to this new method of treatment, and he had an examination made of it. What he learned influenced him to make a practical test of the alleged cures. He therefore selected several men in Chicago who were looked upon as hopelessly addicted to the habit of drinking liquor excessively, and who also appeared to be wrecked by this long-continued intemperance. These he sent to Dwight, and engaged to pay their expenses while undergoing treatment. The result was so satisfactory to him that he endorsed the methods employed by Dr. Keeley in an editorial article in his paper. Naturally enough, this endorsement, a most unusual thing from a paper of the class of the *Chicago Tribune*, attracted very general attention, and soon afterwards there was a tide of patients turned towards the little village of Dwight, whither hopeless men travelled in search of something which before had seemed beyond their reach. Arrived at Dwight, these pilgrims found a straggling village, with muddy or dusty streets, according to the prevalence of rain or sunshine, and there was only one thing to make it seem different from any other Western village in which twelve hundred persons had their homes. This difference was noted almost at once. There were well-dressed and well-appearing men on the streets in considerable numbers who evidently had never taken any active part in village life, and who were not now of it. These were the pilgrims, these the patients, who had gone to see whether the bichloride of gold treatment could quench their fiery thirst. The impulse which each new patient brings with him, it is said, is to conceal his identity; but as there are men from all parts of the country there—and this is but a very small world, after all, as every man who has traveled away from home has found out—this concealment is all but impossible, and the great majority are soon content to settle down, and, acknowledging to themselves that their inebriety is a disease which they as sensible men are trying their best to cure, each in his own personality, and with whatever weight that may add to his words, tries to encourage the new-comer, and to contribute his best to the fellowship and comradeship of the community. And, singularly enough, these patients, once dismissed as cured, never, it is claimed, make any effort to conceal the fact that they have been treated at Dwight for inebriety. The idea among them seems to be that this form of disease may come as typhoid fever comes, and its cure is a matter for congratulations without any concealment whatever. The increasing number of patients has necessitated the building of a hotel; but previous to that they boarded around at the various houses and cottages in the village. A new patient, after registering at the Keeley Institute, is given instructions as to the routine of treatment. He is given a bottle of the bichloride of gold mixture. This he must take once every two hours, and four times every day at stated hours he must fall in line with the other patients with bared arm, and receive a hypodermic injection of a medicine the nature of which Dr. Keeley has not announced to the world, but which he explains to his patients is intended as a "bracer," and also to regulate the effects of the bichloride of gold. His method of preparing his gold mixture he also retains as a secret.—*Jno. Gimer Speed, in Harper's Weekly*

POPULAR SCIENCE.

THE official report of the physicians in charge of the executions of murderers by electricity in New York, shows that the criminal is unconscious from the instant the current is turned on, and that death ensues in from fifty to sixty seconds.

ANTS have very powerful jaws considering the size of their bodies, and their only method of fighting is by biting. They will bite one another and hold on with a powerful grip of their jaws, even after their legs have been bitten off by other ants. Sometimes six or eight ants will be clinging with a death grip to one another, making a peculiar spectacle, and some with half of the body gone. One singular fact is that the grip of an ant's jaw is retained even after the body has been bitten off, and nothing but the head remains.

By the exercise of a little care and the adoption of a few simple rules, a great deal of rheumatism could be prevented. Abstemious living, free exercise, frequent bathing to keep the skin active, a liberal use of fruits, and the drinking of water in large quantities are sure preventives. Water dissolves and washes waste matter out of the system, and its use is essential where there is any impairment in the action of the kidneys, bowels or skin. By the application of this simple treatment and ordinary care, immunity from rheumatism can be obtained.

A PATENTED process for obtaining cellulose and oxalic acid from the vegetable fibers contained in wood, which is the invention of M. Liefchutz, consists in reacting on wood with dilute nitric acid, in the presence of sulphuric acid, separating the intermediate product from the acid liquor, which contains in solution the oxalic acid formed and subjecting the intermediate product to a further treatment to remove the remaining incrusting matters from the cellulose. As to the acid liquor, it is set aside and subsequently treated in a process for recovering the oxalic acid. The oxalic acid dissolved in the weak nitric acid can be obtained direct in the crystalline form by repeatedly using the separated acid liquors for the treatment of fresh wood.—*Bull. Fab. Papier.*

ARTIFICIAL GOLD.—There are a great many metallic substances known for producing metal closely resembling gold. The *Aluminum Age* gives the following formula for producing one of the artificial gold substances: Take 100 parts (by weight) of pure copper, 14 parts zinc or tin, 6 parts magnesia, 56 parts sal ammoniac, 18 parts quicklime, 9 parts cream of tartar, 5 parts aluminum alloy composite. Melt the copper, and add gradually the magnesia, sal ammoniac, quicklime and cream of tartar, each by itself in the form of a powder. Stir the whole for half an hour, add the zinc or tin in small pieces, and stir again till the whole is melted. Cover the crucible, and keep the mixture in a molten condition for thirty-five minutes. Remove the dross and pour the metal into molds. It has a fine grain, is malleable, and does not tarnish. It is the nearest to gold yet produced.

THE INTRODUCTION OF REINDEER INTO ALASKA.—A very interesting experiment in the introduction of reindeer into this country has been commenced. Dr. Sheldon Jackson, the government agent of education in Alaska, has begun the work. During the past season he imported sixteen reindeer from Siberia, which cost about \$160. Next year he proposes to establish a herd of reindeer in the neighborhood of Fort Clarence, and expects to begin with 100 animals. Siberia has vast numbers of these animals, and in its climate and vegetation resembles greatly Alaska, so that there is no reason to doubt that they will thrive on the eastern side of Behring Straits. The reindeer is useful as a draft animal for sleds, as well as for its milk, its meat, its skin. From the economical point of view the experiment is of the highest degree of interest, and it is gratifying to see that the Federal Government recognizes the importance of the work. Capt. M. A. Healy, of the revenue cutter Bear, has reported to the Treasury Department, emphasizing the proposition as the most important question now before the Territory of Alaska. The recent destruction of seals and sea lions has certainly had its effect upon the food supply question of the country and islands in the neighborhood of Behring Straits, and any distress brought about by the destruction of seals may be alleviated by the introduction of the reindeer. In Iceland, where the reindeer was first introduced in 1870, it has increased greatly in number, but is said to have relapsed into wildness and is now of little use to the inhabitants. It is to be hoped that better fortune will attend their introduction into Alaska, and that they will be treated as domestic animals, and not share the fate of the buffalo.—*Scientific American.*

SABBATH SCHOOL.

INTERNATIONAL LESSONS, 1891.

FOURTH QUARTER.

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

LESSON VIII.—CHRIST BETRAYED.

For Sabbath-day, Nov. 21, 1891.

SCRIPTURE LESSON.—John 18: 1-13.

CONNECTING LINK.—In the last lesson we studied Christ's wonderful prayer, first for himself, second for his disciples. In the closing portion of the chapter which forms the connecting link of the lesson, Christ prays, third, for all believers, and for the unity and perpetuity of universal brotherhood, and finally that all his children might be gathered to himself in that home which he was going to prepare for all those who love and serve him. The discourse and concluding prayer which we have been studying for several weeks past, are now ended, and we are to learn now regarding the fulfillment of his words and the answer to his prayer.

EXPLANATORY NOTES.—v. 1. "When Jesus had spoken these words." Had finished the prayer recorded in the previous chapter. "He went forth." From the upper chamber, some suppose, others from the place whither they went after the supper, as intimated in chapter 14, v. 31. See Place, Lesson 5. "Over the brook Kedron." Situated between the city and the mount of Olives on the east. Most of the year it was dry, carrying off the water of the rainy season. "Where was a garden." The garden of Gethsemane, situated on the western slope of the mountain, near its base. Probably an orchard or park for summer resort. A quiet retreat. v. 2. "And Judas . . . knew the place." Jesus often resorted thither with his disciples (Luke 22: 39), and as this was the time of the Passover, and great crowds being in the city, doubtless Christ and his disciples went there for a night of rest and retirement. v. 3. "Judas then having received a band of men." A company of Roman soldiers granted by the priests. Matt. 26: 47. It is supposed that they were a part of the temple guard and that the officers were a part of the Sanhedrim. It is not known how large the company was, but Matthew says "a great multitude." The Roman cohort, then quartered in the tower of Antonia, consisted of about 600 men. "Cometh thither with lanterns, and torches, and weapons." As it was the time of the Paschal full moon, the lanterns and torches might have been needed in case they should look for Jesus in some place of concealment, and the weapons would be needed in case of resistance on the part of Christ's followers. v. 4. "Jesus, therefore, knowing all things that should come upon him." This was the culminating event of his earth mission, and he had frequently alluded to it in his teachings. Another proof of Christ's divinity, and the fulfillment of his prophecies. "Went forth." To meet the Roman band to deliver himself to them. v. 5. "And Judas . . . stood with them." After having betrayed his Master with a kiss, he fell back with the mob (Matt. 26: 48), and took his stand with them. v. 6. "They went backward and fell to the ground." In obedience to a superhuman agency, thus proving to his captors that it was only by the consent of the Saviour that they could take him. v. 7. "Then asked he them again." Showing that he not only allows them to take him, but that he desires them to proceed with their work. v. 8. "I have told you that I am he." Making emphatic his former reply, and "if therefore, ye seek me," take me, "and let these (my disciples) go their way." This last more by authority than by entreaty. No earthly power could hinder the disciples in the prosecution of the work to which they had so recently been ordained any more than they could have taken Christ without his consent. v. 9. "That the saying might be fulfilled which he spake," etc. Quoted from Christ's prayer, chap. 17: 12. "None of them is lost but the son of perdition." And that another prophetic statement of our Saviour should be fulfilled these disciples *must* "go their way" unharmed, carrying out the idea that the above was a command

rather than a request to permit the disciples to go away. v. 10. "Then Simon Peter . . . smote the high priest's servant, and cut off his right ear." Anxious to prove to his Master how willing he was to carry out his assertion recorded in chap. 13: 37. And yet how foolhardy! Had he fully known Christ he might have known that he could have released himself without the use of carnal weapons of warfare. He intended, no doubt, to cleave the head of the servant, but Providence ordered otherwise, and as if adding proof to proof of his own divinity, Christ healed the wounded man. "The servant's name was Malchus." John is the only one among the evangelists who mentions the name of the servant. He being known to the high priest (v. 15), probably knew the servant. v. 11. "Then said Jesus unto Peter, Put up thy sword into the sheath." A keen rebuke, and at the same time a lesson. In the first place, he was able to defend himself by more powerful weapons, and secondly, he means to teach the ardent disciple that his kingdom is not to be established on earth by means of carnal weapons. The Son of man came not to destroy life, but to save life. "The cup which my Father hath given me." The suffering of Christ upon the cross was indeed a bitter portion, but he drank it uncomplainingly, even to the last drop. v. 12. "Then the band and the captain and the officers of the Jews took Jesus and bound him." Not until he had plainly proven to them that no power on earth could take his life (Matt. 26: 53), but that the Scriptures might be fulfilled (Matt. 26: 54, 56), and that he might complete the work of redemption, he laid down his own life at their hands. v. 13. "And led him away to Annas first." No doubt because he was a man of very great influence, having formerly been high priest, and according to the law of Moses (Num. 20: 28; 35: 25), although deposed, was still a rightful high priest. They desired, first of all, his sanction to put Jesus to death.

LEADING THOUGHT.—Christ, the world's Redeemer.

DOCTRINES.—Jesus, our prophet, priest, and king. Christ was divine. Jesus will protect his disciples. Christ came to save life, and not to destroy. He has power to heal the body, and he can heal every sin-sick soul.

DUTIES AND PRIVILEGES.—To guard well the cause of Christ. To expect glorious results in consequence of a faithful life. To take Christ for our example. To never refuse the cup of duty because it is bitter.

WHEREIN IS SIN.

Dear Brother Editor;—I am very grateful to Bro. W. C. T. for the enlightenment he has so kindly given me on the term, "liquor." It is, however, "love's labor lost." It does not touch the difficulty in his declaration which was and is now in my mind. His declaration in regard to the substitute temperance resolution was: "Put the resolution before any candid person and he will say that the Seventh-day Baptists put themselves on record as declaring that the drinking of liquor of any kind, and in any amount, and in any circumstances, is a sin." If he had noticed the italicized *beverage* in the words which I substituted in the place of his in his declaration, he would probably have seen my difficulty. It is the, "in any circumstances," in his declaration I do not accept.

If a man is bitten by a rattlesnake and drinks a pint of whisky to counteract the poison and thereby saves his life, I do not think the Seventh-day Baptists, by adopting that substitute temperance resolution at the late Conference, declare that that man sins in drinking the whisky. If a man swallows "liquor" in the crisis of typhoid fever, the Seventh-day Baptists do not declare by that adopted substitute temperance resolution, that that man has committed a sin. If Brother W. C. T. had put in after, "in any circumstances," the words, *as a beverage*, in his declaration, he would not have had a word from me. His declaration is too sweeping. I do not think any candid person will say that the Seventh-day Baptists put themselves on such a record by the adoption of that resolution. By such a sweeping declaration I thought I saw in W. C. T. a strong spirit of antagonism against said adopted resolution,

and therefore I asked him to answer two questions which I asked to draw him out, and thereby find out how he does stand on the questions. I knew that if he did answer them it would be a square answer, for I know W. C. T. to be a candid and a square man. He does not deem it best for him to answer the questions, or to enter into discussion of the temperance question in the RECORDER, which I accept as all right. The drinking of intoxicating liquors *as a beverage* is either right or wrong. If right, I want to know *wherein* it is right. If wrong, I want to know *wherein* it is wrong. If it is a sin, I want to know *wherein* it is a sin; if not, *wherein* it is not. In view of the terrible results of liquor-drinking and liquor-selling in our country, their terrible effects on the home, the State; and the church of Christ, I want to know what is my duty as a Christian, and as an accountable being before my God, and my brother man of whom I am a keeper, in regard to the drinking and selling of intoxicating liquors *as a beverage*. I wish to strip from my eyes all partisan and political glasses and see to the bottom of the question on ethical principles, and Christian duty and responsibility. It is a question above parties or politics, it is a question of the salvation of my brother, and the safety and protection of the home, the State, and the church. O. U. W.

NEW AUBURN, Minn., Nov. 1, 1891.

TRACT SOCIETY.

Receipts in October, 1891.

Church, Ashaway, R. I.....	\$ 4 41
" Albion, Wis.....	5 00
" Plainfield, N. J.....	53 61
" Milton, Wis.....	22 62
" Walworth, Wis.....	12 00
" Ritchie, W. Va.....	3 20
Sabbath-school, New Market, N. J.....	5 00
J. A. Baldwin, Beach Pond, Pa.....	12 50
A Tither, Alfred Centre, N. Y.....	2 50
Rev. and Mrs. J. B. Clarke, Alfred Centre, N. Y.....	5 00
Mrs. S. E. Brinkerhoff, Alfred Centre, N. Y.....	2 00
A. S. Babcock, Rockville, R. I.....	10 00
Woman's Executive Board.....	10 50
Ladies' Society for Christian Work, Plainfield, N. J.....	75 00
Mrs. H. Alice Fisher, Northboro, Mass., (Holland).....	13 00
Dr. Sherman E. Ayers, Philadelphia, Pa.....	25 00
Ladies' Evangelical Society, Alfred, N. Y.....	3 75
Mrs. M. Armstrong, Marion, Iowa.....	2 00
	\$ 248 09

E. & O. E.

PLAINFIELD, N. J., Nov. 1, 1891.

J. F. HUBBARD, Treasurer.

COMMUNICATION.

Dear Bro. Editor;—Please allow me to say that I will reply to Corliss F. Randolph as soon as I can find myself able to do so, at an early date, I think. W. C. TITSWORTH.

HOME NEWS.

Pennsylvania.

HEBRON.—The interest in the meetings here at Hebron is good. We are to have baptism next Sabbath, November 7th. Another man has embraced the Sabbath and joined the church at Hebron Centre. I preached upon the Sabbath question there night before last to a large and attentive congregation. It was the first sermon that has ever been preached in that place upon the subject of the Sabbath, and all were anxious to hear. May the Lord bless the work in which we, as a people, are engaged.

J. L. H.

Nov. 2, 1891.

Rhode Island.

FIRST AND SECOND WESTERLY.—On Sabbath, Oct. 24th, we were again called with the Second Westerly Church to the river side, this time for the baptism of a young man about twenty years of age. He was a young man with whom we had talked many times, for whom we had been anxious and had offered many prayers during the years of our labor on this field, now he came

uninvited and offered himself. It was indeed a pleasure to help him on in this good way.—On Sabbath, Oct. 31st, we closed our labors with the First and Second Westerly churches. The day was beautiful and a larger number than usual were present. There is much for which these churches should be thankful, and which should give to them courage and strength; the mere fact that six have recently been added to their number by baptism, all earnest, warm-hearted, young people, should be an incentive to earnest labor on the part of these churches, and constant effort to feed, care for, encourage and build up these growing interests. Although our labors with, and for, this people have closed we still have an interest in them and are anxious for them. We truly hope that they will soon settle with them a wise and true leader, one in whom they may trust and whom they may follow to a glorious life. Will not the brethren pray for these branches that they may be so refreshed by the waters of divine grace as that they shall bear much fruit.

E. A. W.

Minnesota.

NEW AUBURN.—Pastor Crofoot baptized to-day seven willing candidates in the High Island Lake near the village. They are to be received into the church this evening by consecrating prayer and the hand of fellowship and welcome. Baptism was to have been yesterday (Sabbath), but the weather was unsuitable, so it was postponed till to-day, which was very pleasant. Nine have been gathered into the church, and the church members have been very much revived.—I expect to attend the Scandinavian meeting to be held Nov. 6-8, with the Isanti Church, Isanti Co., Minn.

O. U. W.

Nov. 1, 1891.

West Virginia.

SALEM.—It may be of interest to the many friends of Salem College to hear that the fall term, just closing, has been better than any corresponding term in the history of the institution. The enrollment has been larger, consequently the income has been greater, and the work has been enthusiastic and vigorous. It is noteworthy that the college is furnishing many excellent teachers for the common schools of the State. Their excellence appears in the higher grades they make in the county teacher's examinations, and it is believed will be felt in the management of their schools as a practical advertisement of the young college.—Several families have already moved to Salem to obtain the benefits of the college for their children, and several others are arranging to come in the near future.—Preparations are made to publish a college paper as soon as the printing press, which has been kindly donated to the institution, shall arrive.—Elder Gardiner is doing heroic work in the church. He is now very pleasantly situated in the new parsonage, although he is laboring hard with his own hands to add such improvements as are necessary for comfort in his new home. Just now he is building a barn, the lumber for which the friends at Buckeye and Flint Run have contributed. Some of the brethren are contributing labor.—Salem is an excellent place for manufactories of wood and iron, and for tanneries also. Shipping facilities are excellent; coal and iron are near at hand, lumber and tanbark of fine quality can be bought in this market at producer's prices, thus saving heavy freights. More oak bark was shipped from this point last summer than from any other in the State. It is probable that the citizens would furnish a site on the railroad free of charge, for any such manufactory. Inquiries will be gladly answered by Hon. J. F. Randolph, Mr. G. W. F. Rondolph or S. L. Maxson.

S. L. M.

MISCELLANY.

A STORY OF A LETTER.

BY SYDNEY DAYRE.

"Off work so early?"

James stopped in passing a boy who, like himself, was one of the workers on a large ranch. Caleb's stumpy figure was bending over a table in the rough back porch and his face was drawn into a pucker which told that his task was no easy one.

"Yes, it's early I know, but it's mail day tomorrow, and I thought I'd send a letter."

"Folks back East?" asked James.

"Well, I haven't got many folks. Ain't so well off as you are. It's my step-mother, but she's a good woman and she likes to hear from me and I think I ought to."

No one ever thought of taking Caleb as an example in anything. He was slow and clumsy in his movements and never dreamed of presuming to make a suggestion of duty to anyone. But it had come to be observed that Caleb was to be relied on.

"If you look for him where he belongs he is sure to be there," his employer had been heard to say. And some of the boys had noticed that Caleb's "I think I ought to," always referred to something he was sure to do.

James had intended calling upon Caleb for assistance in the turning of water into the irrigating ditch upon which the crops so largely depended, but he now turned away and went by himself with a weight at his heart and a shadow upon his brow. If asked the reason for it he might have been slow to admit to anyone else that it was called there by a consciousness of neglect of duty, but the fact was very plain to himself.

"Just a step-mother. If Caleb thinks it's a matter of 'ought to' write to her about every mail day I wonder what he'd do if he had a mother and a father and a sister. Heigho! I didn't expect to be gone three years when I got mad and quit."

In the early spring-time James had been seized with a spasm of remorse at his long, cruel neglect of those who loved him, to whom he was so much and to whom he realized he owed it to be such comfort.

"I'll write, and some day I'll go back and do my best by 'em."

He did write, his letter carrying all the joy which may be imagined into the old farm-house. Father and mother had answered, the sight of their poor cramped hand-writing bringing tears to the eyes of the wandering son. And Susan had written:

"Father says he'll never miss driving in to the post-office on the days that a letter could get here after your mail day. And mother stands at the gate watching for him to come back."

It had reached his heart and spurred him up to writing quite regularly for a while. Then the intervals between his letters had grown longer and now for weeks he had not written.

Passing later again near Caleb's rough library he paused with half a smile. The sun-tanned, freckled face was now, in the throes of an effort to accomplish a fine-looking address to his letter, drawn into a series of knots and wrinkles astonishing to behold. All of a sudden they relaxed into a smile of pride and delight as he held up and contemplated the scraggy result of his efforts.

"I'd rather plow all day," he said, meeting James's gaze with a beaming eye. "Yes I would. I always feel as though I'd tackled a big job and got the better of it when I've wrote a letter. I feel as light as a feather. When I used to let it slip sometimes I felt as though I had a stone to carry. I feel that way now when writin' time's comin'. But I've found the best way to get rid of that feelin's just to get right at it and do it. I think that's the way with most things when you think you ought to, don't you?"

"Yes, I do," said James, as he went on toward the stables. "And when you know you ought to, as I do," he added to himself.

Caleb followed him with a shout betokening his unburdened condition of mind, and leading out one of the shaggy ponies used in herding the cattle, was soon galloping the four miles to the point at which the weekly mail was gathered. Scant and irregular it was and who can tell how many anxious hearts watched for its news of

loved ones or waited in the weariness of hope deferred for tidings which did not come.

The full moon arose over the wide expanse of rolling mountainous scenery as the rider's form was lost in the distance. James leaned against a rough cart and gazed half mechanically about him.

"I wish I had written too. I didn't mean to get into loose ways about it again—as sure as you live I didn't. Mother watching at the gate, Susy said. I'spose it's the same old gate—the one I used to swing on when I was little and get scolded for it. Next Tuesday'll be the day mother'll be watching."

In the hush of the glorious light his thoughts wandered over years gone by. Far back, almost to infancy did his memory stray, bringing up scenes vague and misty, incidents only dimly recalled; yet in all his mother's face, gentle and tender, seemed to stand out distinctly. Sometimes it bent over him in sickness, sometimes he saw it as in church with the grave expression put on for the day. Sometimes it bore a smile of sympathy with some of his small delights, again, perhaps, a frown or a grieved look over his shortcomings.

"Yes, and I remember exactly how she looked when she whipped me and how she would come to me ten minutes afterward, crying and begging me never to make her do it again. Poor mother, with a remorseful smile, she didn't give it to me half hard enough."

"I wonder how she looks now." The thought came with a sharp pang. It had never before occurred to him to wonder whether his mother had changed in these years in which he had not seen her. The line of thought once struck seemed to lead on without his own volition. It must be that the anguish of his abrupt leaving, the anxiety for his welfare and the longing for a sight of him during this weary time had written deep lines upon the patient face.

"There's Caleb back." James sprang up as if in glad escape from the heavy thoughts as the distant beat of hoofs smote upon his ear. "She is only his stepmother and yet he walks right up to the business like a soldier, hating it as he does. Caleb has the making of a soldier in him I believe."

James was many years older before he fully recognized the fact that there is nothing more heroic than the persistent standing by the duties, small or great, of every-day life.

"Hello, Caleb," he cried, "you've made a quick trip."

"Yes," said Caleb, still with the beaming face belonging with the finished letter, "Shag hasn't been at work to-day and he's as full of jump as if—as if—he'd got a letter off himself."

James could not help joining in the boy's gleeful laugh.

"I wish I felt as good as you do, Caleb," he said.

"I'll tell you what," said Caleb, with the air of one telling a great secret, "I don't believe there's anything makes you feel half so good as doing something you think you ought to do."

"Not going to turn in?" he asked, returning from the stable after giving his little nag faithful care.

"No, I'm going to write a letter."

"I'm glad 'tisn't me," with an expressive shake of his head. "I'm tired enough to sleep a week."

* * * * *

Mother was not watching at the gate on Tuesday on which a letter might be expected from James. Indeed, there sometimes crept over father and Susan a cold chill of fear that she might never stand there or anywhere else again.

The feet which had taken so many steps in loving ministering, which had so patiently held to the round of small duties laid out by Him who orders all our ways, were at last taking a rest. She had been suffering with a low fever and the doctor shook his head with a discouraged face as day followed day, and still the pulse grew weaker and the faded eyes dimmer.

"If there was anything to rouse her," the old doctor had said, sorely perplexed at the utter lack of result to all his applied remedies. "There isn't so much the matter with her—only a lack of vitality. Nothing seems to touch it."

He sat with a helpless, baffled look. During

the latter weeks Susan had stolen out on Tuesday for a little season of wistful watching for the longed-for letter which had never come. But to-day she sat still, weighed down by the burden of dread of what might be, scarcely hearing the low rumble of the wagon as father drove along the lane. A few moments later he appeared at the door and held up a letter before Susan's eyes. She forgot her caution in a glad spring toward him.

"A letter! A letter from James!"

She controlled her voice to a whisper but mother had been stirred from her half-stupor and had opened her eyes. The doctor was watching her.

"Read it," he said, motioning Susan to the seat at her mother's side.

"DEAR MOTHER: I've been thinking to-night how long it is since I left home. I never thought it would be so long, really I didn't, when I got into a pet and came off. And if I've wondered once why I did it, I've wondered a thousand times, for I haven't in all these three years seen any place that was quite up to home. And if I was to stay three times three I'd never find anybody like you and father and Susy.

"There's another thing I've been wondering and that's whether you want to see such a good-for-nothing as me there again."

A little sob came from mother, and Susan paused in alarm.

"Go on," motioned the doctor.

"But I'm most sure you do and I'm coming home, mother. It won't be so very long before you see me. I've learned a lot of lessons since I left, and the one I've learned the best is that any boy who goes around the world hunting for a better place than home is a simpleton. So I'm coming to be your boy again. And if you don't find that I can be a comfort to you and father and Susy, why all you can do is to send me away again."

"Her fever'll be up again," said Susy, bending over her mother in a flutter of joy and anxiety.

But there was a smile on mother's face and a light of hope and peace in her eyes which had long been wanting there.

"Thank God," she whispered. "My boy's coming home."

And when James very soon followed his letter he held his breath at learning how very near he had come to finding a desolate home, and thankfully rejoiced in the blessed privilege of winning his mother back to health and happiness.

There are many boys who put off the home-letters and the home-coming until too late.—*The Observer.*

Books and Magazines.

Babyland for November is out. "How the Baby Named Herself" is a charming surprise. The little love-song, "To My Kitty," is a sweet awakening from an unhappy dream; while the tots lost in the snow, and the darling sighing for a watch in exchange for her doll are delightfully drawn. The touching stories, the funny jingles, and the lovely pictures of *Babyland* fascinate us more and more. No better investment of 50 cents for the entire year. D. Lothrop Company, Boston.

Our Little Men and Women for November reaches us with as warm a welcome as usual. "The Busy B's in the B-hive," "How a Good Penny Returned," "How Did They Know?" about Katy's jam exploit, "Such a Story!" "The Little Freighter," and "Thanksgiving Dinner," are all delightful; while "We Three," "We Four," and other beautiful illustrations are charmingly drawn. For our boys and girls who have just learned to read, it is the best magazine that could be provided. \$1 00 a year. D. Lothrop Company, Boston.

PERFECTLY charming is the November number of *The Pansy*. The hastiest glance convinces us that this is the magazine to put into the hands of our young people. Its "Pansy S. C. E.," "All Along the Line," and "The Little Card" continue elevating and inspiring as ever, and "Way Stations," a further account of our dear little friends who were twenty minutes late, is begun, as well as Margaret Sidney's "Little Paul; and The Frisbie School." Most fascinating in baby simplicity and tenderness is "What Made Baby Laugh," in Baby's Corner. *The Pansy* is still unsurpassed. \$1 per year. 10 cents a number. D. Lothrop Company, Boston, are the publishers.

THE November number of *Babyhood* closes the seventh volume of that standard nursery guide for parents. It contains an article on "The Family Medicine Chest," by the medical editor, which gives precise instructions as to what ought to be kept on hand in every household for use in an emergency. At the same time the writer points out the dangers of indiscriminate domestic doctoring. Other medical articles of interest to mothers are: "The Care of Delicate Infants" and "Bathing for Sick Children." The "Nursery Table" tells how to prepare palatable nursery dishes, and the "Nursery Helps and Novelties" and "Nursery Problems" furnish useful hints and advice concerning the many perplexing questions which parents of young children have to solve. In the "Parliament" the mothers discuss the habit of eating "between meals," the homesickness of children, the baby's photograph, the influence of Punch and Judy on children, etc., etc. 20 cents a number, \$2 00 per year. *Babyhood* Publishing Co., 5 Beekman Street, New York.

SPECIAL NOTICES.

THE Yearly Meeting of the New Jersey and New York City Seventh-day Baptist churches will convene with the church of Marlboro, commencing on Sixth-day afternoon, Nov. 13, 1891, at 2.30 o'clock P. M. Opening sermon by J. G. Burdick.

EVENING.

- 7.30. Praise service, conducted by J. G. Burdick.
- 8. Conference meeting, led by L. E. Livermore.

SABBATH MORNING.

- 10.30. Sermon by A. H. Lewis.

AFTERNOON.

- 2.30. Sabbath-school, led by Superintendent.

EVENING.

- 7.30. Sermon by J. G. Burdick.

FIRST-DAY MORNING.

- 10.30. Sermon by L. E. Livermore.

EVENING.

- 7.30. Sermon by A. H. Lewis.

But as we have since learned that Rev. David H. Davis and wife will be present, doubtless the above programme will be somewhat changed. We pray for a good spiritual time.

H. L. DAVIS, *Church Clerk.*

THE Quarterly Meeting of the Seventh-day Baptist churches in Southern Wisconsin will convene with the church at Milton, on Sixth-day evening, Nov. 27th at 7 o'clock.

So far as the programme is completed, it is as follows:

SIXTH-DAY EVENING.

Preaching.

SABBATH DAY.

- 10 A. M. Sabbath-school.
- 11 A. M. Sermon by Eld. S. H. Babcock.
- 3 P. M. Sermon by Eld. N. Wardner.

EVENING AFTER THE SABBATH.

- 7 P. M. Praise, prayer, and conference meeting, led by E. B. Saunders and Eld. Babcock.

FIRST-DAY.

- 10.30 A. M. Sermon by Eld. G. W. Hills.
- 2.30 P. M. Meeting of the Y. P. S. C. E. led by Prof. Edwin Shaw.
- 7 P. M. Preaching yet to be arranged for. A large gathering is desired and expected.

E. M. DUNN.

THE Ministerial Conference of the Southern Wisconsin churches will meet in connection with the Quarterly Meeting to be held at Milton, Wisconsin, Nov. 27th, commencing Friday at 10 o'clock A. M., with the following programme:

1. What is the true relation between our people and our denominational boards? W. W. Ames.
2. What is the relation between the Passover Feast of the Jews and the Lord's Supper of the Christian churches? N. Wardner.
3. How can we harmonize the words of Christ in Matt. 22: 27-40, with the teachings of the Decalogue? A. C. Burdick.
4. How can we best draw out and utilize the Christian ability of business men in church work? E. B. Saunders.
5. What is the true relation between Church and State? F. O. Burdick.
6. How can we best provide for our pastorless churches? E. M. Dunn.
7. What are the present needs of our churches in their mission growth? S. H. Babcock.

8. What would be the advantages and cost to a company of twenty-five of our Seventh-day Baptist ministers of a trip to England, the Continent, and Palestine? Is such a trip feasible and advisable? W. C. Whitford.
E. B. SAUNDERS, *Sec.*

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, Wis. S. Sayre.
 - 3.45 P. M.—Report of Committee on Resolutions.
 - 4.00 P. M.—Consecration Meeting.

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 nowhere 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.

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.

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 7th 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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MARRIED.

ALLEN—HULL.—In Alfred, N. Y., Nov. 4, 1891, at the residence of Mr. G. F. Allen, by Rev. J. Allen, Mr. Wm. Henry Allen, of Alfred, and Mrs. Amy W. Hull, of Utica, Wis.

BASSETT—BLOSS.—In Independence, N. Y., Nov. 4, 1891, at the home of the bride's parents, Mr. and Mrs. Hiram T. Bloss, by Eld. J. Kenyon, Louis S. Bassett and Miss Elnora Bloss, all of Independence.

JONES—DARIUS.—At Marlboro, N. J., Nov. 5, 1891, by Rev. J. C. Bowen, John H. Jones and Mrs. Sodonnia Darius, of Quinton, Salem Co.

HARRISON—BROWN.—By Eld. S. R. Wheeler, at the home of the bride's mother, Mrs. Joel G. Brown, near Dodge Centre, Minn., Nov. 1, 1891, Mr. Frank J. Harrison and Miss Belle Brown.

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.

SLOCUM.—In Andover, N. Y., Nov. 3, 1891, Willis Slocum, in the 58th year of his age.

He is spoken of as an honest and upright man, had held the office of town collector nearly nine years. He has left a wife, two sons, and a large circle of other relatives. The large congregation at his funeral indicated the esteem in which he was held by the people of Andover. His funeral was held in the Baptist church of Andover, the pastor of the church kindly assisting. J. K.

BRAND.—In Utica, N. Y., Oct. 25, 1891, Wm. H. Brand, in the 68th year of his age.

Mr. Brand was born in the town of Brookfield, N. Y., where a godly portion of his life was spent. For several years he and a brother owned a leading store in Leonardville. Being a man of good education, shrewd in business, faithful and persistent in whatever he undertook, his friends, after proving his efficiency in several town offices, seated him in the Lower House of the Legislature, and so worthily did he acquit himself there that he was soon called upon to represent his district in the State Senate. In religious, as well as business and political life, Mr. Brand ranked high among his fellows, being endeared to those with whom he labored for his substantiality in spiritual life, and his liberality in the spiritual affairs of the church. He first became a member of the Free-will Baptist Church, of Unadilla Forks, but in September, 1878, joined the First Brookfield Seventh-day Baptist Church, of which he remained a member until his death. Funeral services were held in the latter church, Oct. 25th, conducted by the pastor. J. A. P.

BABCOCK.—Infant son of Benj. and Maria Babcock, Oct. 22, 1891, just four weeks old. Funeral services Sabbath-day, 31st. U. M. B.

DOUGLAS.—Peregrine T. Douglas was born Oct. 10, 1821, and died at his home in Albion, Oswego Co., N. Y., Oct. 28, 1891.

He was a man of intelligence and of a devout Christian spirit. Many years ago he, with his wife, who was a daughter of Eld. Elias Burdick, accepted the Bible Sabbath, and leaving the Baptist Church, united with the Seventh-day Baptist Church organized in his vicinity. After that church became extinct he united with the Adams Church, of which he remained a worthy member till death. For several years he has been a patient sufferer from rheumatism and dropsy. But his faith faltered not as he neared the future world. He died in the full assurance of hope. His wife remains to mourn, but with the sure hope of a blessed reunion in heaven. A. B. P.

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

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THE Rev. E. A. Witter, being about to settle in Albion, Wisconsin, desires his correspondents to address him at that place after Nov. 20, 1891.

THE Seventh-day Baptist Church of Hornellsville, N. Y., holds regular services in the lecture room of the Baptist church, corner of Church and Genesee streets, at 2.30 P. M. Sabbath-school following preaching service. A general invitation is extended to all, and especially to Sabbath-keepers remaining in the city over the Sabbath. J. T. DAVIS, Pastor. ALFRED CENTRE, N. Y.

A Great Magazine.

The Century's Programme in 1892—A New "Life of Columbus"—Articles for Farmers, etc.

That great American periodical, *The Century*, is going to outdo its own unrivaled record in its programme for 1892, and as many of its new features begin with the November number, new readers should commence with that issue.

In this number are the opening chapters of

"THE NAULAHKA,"

a novel by Rudyard Kipling, the famous author of "Plain Tales from the Hills," written in collaboration with an American writer, Wolcott Balestier. It is the story of a young man and a young woman from a "booming" Colorado town, who go to India, he in search of a wonderful jeweled necklace, called "the Naulahka" (from which the story takes its name), and she as a physician to women. The novel describes their remarkable adventures at the court of an Indian maharajah. Besides this, *The Century* will print three other novels during the year, and a great number of short stories by the best American story writers.

The well-known humorist Edgar W. Nye ("Bill Nye") is to write a series of amusing sketches which he calls his "autobiographies," the first one of which, "Autobiography of a Justice of the Peace," is in November. This number also contains a valuable and suggestive article on "The Food Supply of the Future," which every farmer should read, to be followed by a number of others

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treating especially of the relations of the government to the farmer, what it is doing and what it should do. This series will include contributions from officers of the Department of Agriculture, and other well-known men will discuss "The Farmer's Discontent," "Co-operation," etc., etc.

A celebrated Spanish writer is to furnish a "Life of Columbus," which will be brilliantly illustrated, and the publishers of *The Century* have arranged with the managers of the World's Fair to print articles on the buildings, etc.

One of the novels to appear in 1892 is

A STORY OF NEW YORK LIFE,

by the author of "The Anglomaniacs," and the magazine will contain a great deal about the metropolis during the year,—among other things a series of illustrated articles on "The Jews in New York." In November is an illustrated description of "The Players' Club," founded by Edwin

Booth, and one of the features of the splendidly illustrated Christmas (December) number is an article on "The Bowery."

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IN 1892

there are to be serial stories by Brander Matthews, Lieutenant Robert H. Fletcher (the author of that charming book, "Marjorie and Her Papa"), Laura E. Richards, William O. Stoddard, Charles E. Carryl (the author of "Davy and the Goblin"), and Frances Courtenay Baylor. There will be short stories by Thomas Nelson Page, Mary E. Wilkins, Mary Hallock Foote, Richard Malcolm Johnston, Octave Thanet, General O. O. Howard, and many others, with papers of travel and adventure by J. T. Trowbridge and Lieutenant Schwatka, and useful articles on "How Columbus Reckoned," "William the Conqueror," "Volcanoes and Earthquakes," "Straight Lines and Circles," etc. In "Strange Corners of Our Country," the Great American Desert, the Cliff-Dwellings of Arizona, and other interesting places, will be described, and in "Honors to the Flag" and "Boys and the National Guard" the patriotism of the young readers will be aroused and stimulated. Julian Ralph is to describe "The Making of a Great Newspaper," and the arc and incandescent electric lights are to be clearly explained.

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PLAINFIELD, N. J., June 10, 1890.