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For the SABBATH RECORDER.

A THANKSGIVING SERMON.

M. E. H. EVERETT.

I see to-day, as in a dream
I look across the years,—
How tall and white the preacher rose,
Moving my childish fears;
The rude, gray desk, the open book,
Are plain before me, as I look.

The text he reads rings out again,
From fearless lips, and bold;
"In all things always giving thanks;"—
He wipes the bows of gold,
And looks again, to read once more
The words that seemed so loved before.

"Who wrote these words? A child of ease?
A pampered prince? Ah, no!
One bent and scarred and broken down
By tortures and by woe.
One who had suffered pangs of hell,
Yet he poured out thanksgivings well

"Who wrote them? One who left all gains
To fill his hands with loss.
One who forsook wealth, honor, friends,
For shame and for the cross.
Homeless, cutcast, his way he trod,
'In all things giving thanks to God.'

"When we have also put aside
The praise and love of men,
Left wealth and ease for ceaseless pains,
We may read this again,
And know as perfectly as he
How sweet the heart's thanksgivings be."

That little child is lost, or dead,
The white-haired preacher gone
Where there shall never night-shade cross
The beauty of the dawn.
But still the lifelong lesson dear,
"In all things giving thanks," is here.

ALFRED CENTRE, N. Y., Nov. 26, 1891.

[Contributed Editorials.]

—THE "Andover Case" is settled without being settled. The real issue was whether Prof. Smyth is orthodox enough to hold his place as teacher. The court says he cannot be turned out till the Trustees say he must go, but it says nothing about his being fit or unfit for his place. But, probably, this is the last of the case because the Trustees favor the Professor, and, it is said, the Board of Visitors as now constituted favor him also. There are other signs that the matter is settled; the people take it for granted that it is, there is a growing confidence in the Seminary and its work; Andover men seem to have no trouble in getting settled in Congregationalist churches; the trouble of the American Board is so healing up that a majority of the new corporate members appointed at the last meeting belong to the liberal party; and the Andover probation does not seem to be disturbing any one very much.

—IT has always seemed strange that Prof. Smyth should have been singled out by the Board of Visitors for ejection from his chair and the other teachers should have been accepted. But there are two things about which the papers are having more or less to say. 1. The decision of the Court. It seems to us common sense that a Board of Trustees, in whose care an institution is left and who are responsible for its administration, for the hiring and paying of teachers, ought to have something to say about so important a matter as ejecting a professor; and if the founders of the Seminary who wrote the statutes governing the Visitors seemed to put power in their hands such as they attempted to exercise, it ought to be understood

that there can be only *one* body responsible for such an institution. In the very nature of the case two bodies cannot be, except as they are made one for joint action. 2. The question of morals. One Professor said he could not teach in Andover and subscribe to its creed, so he went away. He is praised for his honesty, and rightly. Others say they can subscribe to this creed while teaching things very plainly against it, and they are held up for the world's execration. So be it, we will not say they do not deserve it. We confess that we have never seen any reason for thinking we could do as they do. But why should all this indignation be directed toward this particular set of men? Does any one suppose that the theology of Dr. Park would have been acceptable to the people who wrote and believed the "Andover Creed"? It is said he took it "for substance of doctrine." That is what Prof. Smyth says. Dr. Park re-stated some things because the *statements* did not suit him. So would Dr. Smyth. We do not believe there is a single living man, fit to teach theology, who could subscribe to the creed the founders of Andover Theological Seminary believed and meant to have taught forever. And we think the cry against the present faculty, as being the original and only sinners in this matter, is entirely unjust. The orthodoxy of to-day would have been heterodoxy one hundred years ago. Some of the people who take to themselves the title of Defender of the Faith (not in word but in airs) would have gotten short notice to quit from the Phillipses of Andover.

—IN such a case as this there seems to be but two courses open. The first is to shut up shop and let the money go to the heirs of the founders; for there are not going to be any people on the earth long who are believers in the Calvinistic creed of the time when Andover was founded. The second is to take it for granted that these men and women of God, with the earnestness of faith and life characteristic of the New England Christians of their times, set out, in rare earnestness, conscientiousness and love for God's kingdom, to perpetuate the teaching of the Bible, and the doing of such other work as would best prepare men for living witnesses of the truth of this kingdom. If they meant their endowments should teach forever a *certain theory* of truth, then there is no question but their money should go to their heirs; but if they meant they should be the foundation of an institution of God and his ever widening truth there may be some ground upon which conscientious men should hold the fort and consider themselves justified in doing as good men have done before them—sign the creed with the understanding that it is a statement of truth for the times in which it was used, so far as the best and most spiritual thinking had been able to formulate it. A man with real love for the truth and far-reaching intention to perpetuate the search for truth would be very unwise to endow a chair for teaching a *certain geological theory*; and a man is just as unwise, if he loves truth in reality, to endow a

chair in an institution on condition that a certain system of theology be taught by the man who occupies it.

WHEN we speak of the ever-widening truth of God we do not mean that truth is growing, but that our knowledge is growing. The world is now no larger than in the time of Columbus, but we know vastly more of it, for which knowledge he deserves a large credit. The people who think they "know it all" are not increasing, but they *are* increasing who see that truth is infinite. There is a good deal said about loyalty to truth nowadays; and very often this only means that somebody is very loyal to what he believes, and thinks everybody should believe as he does. Real loyalty to truth means that one has so much love for truth that he is willing to have all his convictions proved false (if they are) by the truth, and rejoices in the victory of the truth over himself as much as he rejoices in its victories over other men. Men's pride in their own systems is very often the greatest foe of truth and being truthful.

—IF the reports about Dr. Briggs's method in his defense before the New York Presbytery and about his manners as well are true, all this fuss about him has been of some use. A man of good manners and respectful treatment of those who do not agree with him, a man of prudence and tact in the use of language, would not have been in his fix. The large vote by which the Presbytery refused to go on with the trial means more than a desire for peace; it means that Dr. Briggs is better understood; and it means that he successfully refuted and disproved some things with which he was charged. His case can hardly be considered settled when we know that the matter has been appealed to the Synod; but when we know what shape the thing is in we may safely believe it is settled just as the Andover case is settled; that is, time will be a large element in the settlement. Dr. Briggs cannot be brought before the Synod because the Presbytery has refused to try him; but the Presbytery will be brought before the Synod, and if Synod does any thing it will be to haul Presbytery over the coals before the General Assembly, and all the Assembly can do is to order Presbytery to go on with the trial, which will doubtless end as before.

—UNDER the leadership of Rev. J. L. Scudder (one of the missionary Scudder family) the Tabernacle Congregational Church of Jersey City has just begun to compete with the saloons and wicked places of amusement for the presence and patronage of young men and boys. For five years this church has been looking after the people who do not go to church and has been very successful in reaching them; and now it has just formally opened a building, or series of buildings, especially designed to furnish instruction and amusement for young men. The building is, practically, open at all hours. At a cost of two cents a day the members have the choice of amusement and instruction of large range. There is a gymnasium well fur-

nished, a swimming tank heated by steam; there are billiard tables and bowling alleys and chances to play chess, checkers, backgammon, and other games; and there is a place where temperance drinks are sold. But amusements are only means to an end. There are chances to learn the use of various tools, there is instruction in arts and industries, there are lecture courses and a reading-room well stocked with everything necessary, and above all there is constant association with Christian people and the constant influence of Christian ideas and motives. It may get many people who will go there simply because they can get some things cheaper than at the saloons, but they will find clean and wholesome surroundings, will hear clean and wholesome language and have the constant companionship, while there, of those who confess Christ and are not ashamed of him. There are many people who shake their heads at going to the devil's arsenal for weapons to fight him with, but this sort of tactics is growing in favor among practical religious workers; places of the kind we have been describing are multiplying, and time will tell what the results will be.

W. C. TITSWORTH.

Sisco, Fla.

—A FEW months ago a friend of mine, an able and exemplary young man, was spending a few days in Chicago. He was fresh from the harvest fields of Southern Illinois, the bloom of health was on his cheek, and a Farmer's Alliance fringe of bright auburn whiskers framed his resolute face. As a company of us were passing a city street corner one day a professional beggar put out his ragged cap and asked for a coin. My friend, with his unflinching courtesy, lingered and expressed a polite negative. A gleam of joy passed over the veteran's grimy face as he caught sight of the beard. With Irish readiness he said: "Lend me your whiskers then, I'll put 'em in my pipe and smoke 'em." I don't know why I should think of this incident just now unless it be to point an application. The Tract Board has asked me to assume the duties of Western Contributing Editor to the SABBATH RECORDER. It has been with much hesitancy that I have accepted the responsible position. I console myself, however, with the thought that if I cannot furnish as much of the solid coin of argument, history, exegesis, etc., as is to be found on other pages, perhaps I may, at least, in the homely phrase of the beggar, give you something to "put in your pipe and smoke." If this page is not profound, I trust it may be at least suggestive and helpful.

—It will be the aim of this department to reflect as thoroughly, interestingly, and earnestly as possible the moral and religious life of the great, vigorous West, of which Chicago is the center. The West is a young giant, just arising to the sense of its power. Mighty movements are born and cradled here, which will affect most profoundly the future destiny of the American people. Burning questions are coming up here for solution, and some of them are of particular interest to Seventh-day Baptists. I trust that my brethren in the North-west and South-west will take a deep interest in this western page, and remember to write often to the editor with news, suggestions, criticisms, and questions.

—ANOTHER thing, if the reader should find anything here which touches his risibles, let him relax the corners of his mouth and feel perfectly free to smile. The RECORDER is a religious paper; but religion is a wholesome thing,

and there is nothing irreligious in a hearty laugh—quite the contrary. A ripple of humor is one of the messengers to promote "pure and undefiled religion," when it takes the sting from envy, jealousy, or rage, and leaves the heart mellow and charitable.

—THE Baptist brethren are in a very joyful state of mind these days. They shake hands with each other, and if there is no opportunity to do that they find a feeble expression of their feelings in going into a corner and shaking hands with themselves. And, truly, I am glad to see it. They have good cause for their rejoicing. The coming Baptist University, which is to be opened in the fall, certainly has very flattering prospects. With such a man as William R. Harper at its head, with a fund of nearly \$3,000,000 already in sight for buildings and endowments, and with a magnificent library of 300,000 volumes provided almost providentially, the outlook is certainly encouraging. Of course, there is a tendency to exaggerate its present importance and future possibilities; yet the enthusiasm and enterprise of this great, growing city seem thoroughly enlisted, and with such an equipment at the beginning of the institution's life, it is difficult to over-estimate the possibilities of the future. The general enthusiasm culminated Thursday night, Nov. 5th, in a banquet given at the Auditorium Hotel, in honor of Dr. Harper, at which the flood-gates of fervor were opened. Dr. Harper, in his happy manner, gave a thrilling account of the history of the movement, and how God's providence had been over it, ending by a noble tribute to the Baptist educators of Chicago.

—THE best way to drive out the bad thoughts is to plant good thoughts. The genial superintendent of the Plainfield (N. J.) Sabbath-school visited our Mission school a few weeks ago, and told the children two little stories to explain God's love to us. He said that God stood knocking at the door of our hearts. He did not knock just once and then go away, as we do when we go to a man's house, but he stayed right there knocking, knocking. The boys were greatly impressed, and when he asked them to sing, "Bringing in the Sheaves," I overheard Felix saying to the rest of the boys, "Let's not sing it, 'Bringing in the cheese' this time, let's sing it good."

—AT church three weeks ago my left-hand neighbor touched my elbow and asked, "Who is that white-haired man with the keen bright eyes, and the square, determined face?" Perhaps the RECORDER readers would like to know also. Rev. Niles Kinne, of Barry, Ill., spent Sabbath-day, Oct. 24th, with the Chicago Church, and gave a very interesting account of his religious experiences, which reached their consummation this year when he publicly embraced the Sabbath and joined the First Alfred Church. In answer to the many questions asked him we gathered that he has been all his active life a stalwart Baptist preacher. As an evidence of his ability and earnestness, his first pastorate, at Beloit, Wis., began with twenty church-members and ended six years later with two hundred members and a commodious house of worship. At his golden wedding four years ago, he was presented with \$374 in gold, as a reminder of the love and gratitude in which he is still held by his former parishioners. His life has been clean and strong. He has kept abreast of the times,—was one of the "come-outers" on the slavery and liquor questions. The eighty-two years which have passed over him have left him hale and clear-headed.

—THE story of Brother Kinne's conversion to the Sabbath is an interesting one. Briefly his attention was called to the Sabbath question fifteen years ago. A Methodist preacher, of Quincy, Ill., being engaged in fighting the Sunday street-cars, called on his Baptist brother for the proofs of the divine origin of Sunday as the Sabbath. Brother Kinne forthwith began hunting for them. He is still hunting. The Sabbath question, having once gained a lodgment in his mind, stuck there and refused to be banished. If he even went out to chop wood on the seventh day his robust conscience would give him a reproving stab. Last January he made a public announcement that he believed the seventh day was the true and only Sabbath, and in the following March he joined the First Alfred Church, Rev. L. A. Platts, with whom he had been corresponding, receiving in his stead the right hand of fellowship. Brother Kinne has made "no small stir" in Barry by his public statements, his leaflets, and his private conversations. He firmly believes in the coming triumph of the Sabbath of Jehovah. He spoke good words for the *Outlook* and the work it is doing. Up to two weeks ago the only Seventh-day Baptist that Brother Kinne had ever seen was Mrs. Eliza Brown, wife of William Brown, Barry, Ill. Mrs. Brown is an earnest worker in the Baptist Church of Barry, but has her membership with the First Brookfield Church at Leonardsville, N. Y. A good lady once said in a moment of provocation that she "wished the converts to the Sabbath would come to us with a cent in their pocket." Along with the many noble workers among us who have come to us from other denominations no doubt there have been a few who were seeking "the loaves and fishes." However that may be, Brother Kinne is a true man and a genuine follower of Christ. He is not in need of anything except the prayers and sympathy of his brethren, and I am sure these will be given him in richest abundance.

—MRS. JANE M. AINSWORTH, of Monroe, Wis., spent Sabbath-day, Oct. 31st, with us. She is alone, as a Sabbath-keeper, and her presence with us was a great pleasure both to her and to us. It was a pleasure to her to look the Seventh-day Baptists in the face, and it did us good to hear her tender words and to realize how much more some one else is sacrificing for the sake of keeping the Sabbath than are we.

L. C. RANDOLPH.

MORGAN PARK, ILL.

THE CHILDREN.

REV. GEO. W. HILLS.

The question is often asked, "Why do so many of our young people leave our faith on coming to mature years?"

Very many considerations cluster around the answer to this query; but there is one fact I wish to mention, which to me appears to be one of the leading, if not the leading, factor in the solution of this vital question. This defection appears to me to be a natural result of indifferent home training. In my rambles about the country I am surprised and shocked at the great number of homes where dwell Christ's professed followers in which are no family altars. The fathers and mothers will have this falling away from truth and duty largely to answer for. They are "so busy" and so absorbed in mind, body and time, in the mad rush for gain that they have no time to call their boys and girls about them in the family prayer circle, where they may meet God and give their children into his keeping. The prayer circle is the Holy of Holies of the family, where they may come into the Lord's presence and hold sweet com-

munion with him. Children growing up with the understanding that their parents have no time for family prayers come to believe that it is of small consequence, and that business is of greater importance than religion; and that things of this world are of more value than those of the heavenly world. They do not have a deep, fixed understanding of the obligations that rest upon them as moral beings. If a child never hears a father's or a mother's voice in prayer, what is there to lead him to Christ's service? The Sabbath-school teacher, possibly brought up under similar conditions, has these boys and girls under his influence a few minutes once each week, if they come to Sabbath-school at all. They hear a thirty or forty minute sermon once or twice each week; but what is this compared to living with the parents nearly all the time and being under their influence?

There is something higher, grander, and more valuable to live for than business, and the children should early be taught it. They need to know God, and to have a love for him and for divine things. They need to feel the obligations of morality and piety. The farmer plants corn in the spring if he wishes a crop of corn in the harvest time. If you want a growth of beautiful Christian character in the lives of your children, plant the seeds of truth in their tender hearts. Early impressions are most lasting; shall we aim to have those impressions such as will be fruitful for good? Sow a thought and we reap an act; sow an act and we reap a habit; sow a habit and we reap a character; sow a character and we reap a destiny, and that destiny will be of the same character as the thought first sown, which was the fountain from which it sprang. Therefore prayerful care should be taken in sowing the child-mind with truth. This life is too short, eternity is too long, and the souls of the boys and girls are too valuable for fathers and mothers to hurry through life at so great a rate of speed that they have no time to lead them to the family altar and there make them acquainted with God. Parents, weighty responsibilities are yours; you will meet them at the bar of God. If you have no family altar in your home may God show you the need of immediately erecting one. Your children need your example and influence. They need to feel obligations and responsibilities in relation to God and his requirements. Many are the grand men and women of to-day who point back to their early home influences, and especially to the family prayer circle as being the means of their coming to know the Lord. Show the children the sacredness of God's complete law, and that nothing should be allowed to interfere with their observance of it in its entirety; and let them see that you believe it, demonstrating the strength of your belief by a close, prayerful walk with God. When this is done I think the question in hand will, in the main, be solved.

USURPERS,—WHO ARE THEY?

J. B. GOWEN.

Not long since the writer and a friend from the States attended a meeting of the Mormon Church in the city of Utah, at their Tabernacle, on a Sunday afternoon. The usual manner of devotional exercises was observed in opening, and then followed communion service in which the whole congregation took part, from the youngest child to the most aged person. Among the youth and young people especially there seemed to be more mirth and frivolity than reverence. At the close of this service the

leader arose and addressed his congregation substantially as follows: "Brethren and sisters, I want to be guided by the Holy Spirit in what I say, and be influenced by, and show the spirit of, true Christianity. I want to show this afternoon that we, the Mormon Church, are right; and have good authority for what we do." He then took up all of the early reformers, from Luther and Calvin down to Wesley, and still further down to our own times, showing to his congregation that these, one and all, were dissenters from the mother church, and that consequently they were shorn of all authority over their followers received from the church, and that they, not claiming any later authority by revelation from Christ, or the seat of government (the kingdom of heaven being compared to the seat of government of a nation), he cared not how great a work they had done for the evangelizing of the world, were "usurpers," were taking authority upon themselves that never was delegated to them by a revelation from God, or Christ, or by the laying on of hands of the church. "On the other hand," he said, "I am here as a living witness to prove to you, my hearers, that Jo Smith did receive authority by a revelation from Christ, and thereby was empowered and delegated to go out into the world, and rear and organize this, the Mormon Church. Therefore he was not a usurper."

It seems to us that Christ's teaching and example ought to settle this question beyond dispute. In Mark 9:38-40 we find these words: "And John answered him saying, Master, we saw one casting out devils in thy name, and he followeth not us; and we forbade him because he followeth not us. But Jesus said, Forbid him not, for there is no man which shall do a miracle in my name that can lightly speak evil of me, for he that is not against us is on our part." These words show very plainly that although we may not do in every sense just as our brethren, but try, truly and humbly, to help suffering humanity, we are not to be despised; or that if we see a good work being done which we have no hand in, we are not to put down the doers of it as usurpers, heretics, or dissenters from the true spirit of Christ, but we are to give all such due charity. There is no doubt that the disciples had something of the same spirit, but how quickly Christ stopped their anxiety about that! Again, at one time the disciples were "reasoning among themselves which of them should be greatest, and Jesus, perceiving the thought of their hearts, took a child and set him by him, and said unto them, Whosoever shall receive this child in my name receiveth me; and whosoever receiveth me receiveth him that sent me; for he that is least among you all the same shall be great." Luke 9:46-48. In all these examples shown by the disciples of Christ there was somewhat of the same feelings manifested that is shown by many of the workers of the day. The spirit of Christ, all through his ministry, ought to be evidence enough on this point. This kind of Christianity was also exemplified and preached by Paul. I am not to say to my brothers in the flesh, You are not right because you do not follow me. But if a man's work is for the good of his fellow-creatures and for the upbuilding of God's kingdom in the earth, it will be well with him, although the hands of the church have not been laid on him, and although he has had no direct revelations from heaven.

Here, then, is a lesson for us all to learn; it is a lesson especially for the Sunday-law advocates who seem to want to oblige everybody to do as they do, whether their convictions of conscience

are agreeable or not. Our Saviour did not seek civil authority or legislation to aid him in his work of teaching mankind the golden rule, but he sought every occasion to teach them humility and faith in God, by examples, by miracles, and by showing the wonderful works of God; and though one was working miracles outside of his direct followers, he did not accuse him of being a "usurper," but rebukingly said to his disciples, "Forbid him not." At another time one says, "What shall this man do?" the reply was, "What is that to thee? Follow thou me." Are we not too often concerned about what our brethren are doing, and not enough about what we are doing ourselves? May the same spirit be manifest in us toward our fellow creatures that Christ manifested toward all mankind, then we shall not be jealous of one another, and the name of "usurper" will not be applied to us in the day of accounts, but we will hear the welcome applaudit, "Well done, good and faithful servant, enter thou into the joy of thy Lord."

OGDEN, Utah, Nov. 1, 1891.

MORAL ELEMENT IN FASHIONS.

BY REV. E. DENISON, in the *Christian Secretary*.

Is there any moral element in the fashions of dress? Yes, verily; though not all persons seem to discern the fact. Indeed not a few have had quite a different opinion. It is only too common to satirize the fashions. Tirades have been launched against them by a certain class of writers, and even by some preachers. They are discarded by a whole denomination of Christians, the Quakers, who yet have a beautiful fashion of their own. The question whether fashions of dress are moral or immoral in their character and results is determined by the motives which prompt them. If they are originated or adopted from pride, or a love of singularity, or a desire to display wealth, or to maintain an appearance unjustified by realities, then they are immoral and injurious to the wearer, and corrupting in the community, and are proper subjects for ridicule and condemnation. A fop is a fool, and an ape is no better.

But if in choosing dress the person, at heart, in the inner thought, is governed by an ideal of beauty, a sentiment of fitness, a passion for excellence, then the dress becomes like a flower from a good seed, or like wholesome fruit from a good root. Old Plato said the good is the beautiful and the beautiful is the good. Who aims for beauty aims for virtue. It is in part because women are morally superior to men, that they are more in love with the beautiful. As a general fact it is because of their passion for excellence that they are so distinguished for dress, and are so inclined to tasteful fashions. True, the ideals of beauty and excellence are often crude and uncultivated, mere rough, immature germs, as among children or half civilized peoples, but yet the inner motive, the heart, the real aim may be commendable. The chief trouble in the whole matter is that we cannot read the motives, except our own, that prompt the origin or adoption of costumes, and undoubtedly we often misjudge each other. And the fact, so often emphasized and satirized, that the fashions are ever changing, is only an evidence of unrealized ideals, of unattained excellences, of growing conceptions of fitness, of an unsatisfied reaching after beauty, or, in other words, of an incomplete intellectual and moral development. The history of fashions, from the tattooed feather-bedecked savage to the brocaded and lace-bonneted belle of our time, would furnish a fitting index to the advancement of morality and a Christian civilization.

THERE are many truths it is not worth while to know. If we had a dozen centuries of life allowed us we might, perhaps, be pardoned for spending a little time upon such curious trifles; but, with the small pittance of life we have, it would be great ill-husbandry to spend a considerable part of it in what makes neither a quick nor a sure return.—*Wesley*.

MISSIONS.

BRO. Geo. W. Burdick writes that the field at Hebron, Pa., was ripe for the work of Evangelist Huffman.

A SISTER living at South Bend, Ind., in sending one dollar for the China Mission, writes: "If I were able, I would gladly add hundreds to the one; but I will cast in the widow's mite, with the prayer that God will arise and vindicate his own cause, and bless all that are laboring for the restoration of the Bible Sabbath."

NEW AUBURN, MINN.

We are still striving to do our duty as a missionary of the cross. Most of the time for the quarter has been spent with the New Auburn Church. The interest is good, but we are hoping and praying that God will pour us out a blessing. We spent a few days, staying over the Sabbath and preaching twice, with our brethren near St Peter. It is their desire and intention to be faithful to God and loyal to his Sabbath.

A. G. CROFOOT.

FROM C. W. THRELKELD.

I feel sad to have to be away from the field in southern Illinois during these fall months, but I am constantly reminded of the fact that I cannot stand everything, and that while a little strength is left to build upon I had better stop and repair. But I am sure the demand on the field for immediate work was never more pressing than now. I feel somewhat revived already for the rest since coming here. I do not know how long I shall remain. Several physicians have said, "You had better not hurry," but I presume I shall get restless before I really ought to go. My brethren say they will keep me posted as to events and surroundings on the field. Good effects and impressions were produced by the joint work of M. B. Kelly, Jr. and myself on the field. It seems almost sad that we cannot go at once on the field to stay. May God bless you in your work.

ALFRED CENTRE, N. Y.

FROM O. U. WHITFORD.

At New Auburn we followed up the Semi-annual Meeting of the Minnesota Churches with extra meetings. Bro. S. R. Wheeler remained a week, and we held meetings every night. He left a week ago yesterday. I remained until yesterday, holding meetings every night. There was some interest manifested at the Semi-annual Meeting, which we thought warranted an extra effort. God blessed the effort by a precious outpouring of his Spirit. The result is that the church is greatly revived, and nine have been converted and have joined the church by baptism. Four of these are adults, the others are two boys and three girls, say about fourteen to sixteen years old. Seven of the nine were baptized Sunday afternoon, and received into the church Sunday night before I left. They were to have been baptized on Sabbath-day, but the weather was bad,—terribly, cold, Minnesota wind at the rate of fifty miles an hour. I am on my way to the Scandinavian meeting to be held with the Isanti Church in Isanti county, Minnesota, Nov. 6-8th. This meeting takes in all of our Danish and Swedish brethren in Wisconsin and Minnesota. It will be a very important meeting. I have asked Bro. Crofoot to go with me.

I am here [St. Paul,] with two old students

of mine when teacher in Shiloh, N. J. I am calling on some Sabbath-keepers in St. Paul and Minneapolis. After that meeting I shall return to Milton, rest a week, and then go to Central Wisconsin. This missionary trip has been so far a very successful one in results, and the weather has been splendid—never experienced a finer October.

Have read over the doings and appropriations of the Board. Glad there is a saving of \$2,000, but am sorry for some of our missionary pastors. I explained to the brethren at New Auburn why the Board had to retrench. It could never have come in a better time for our Western people. The West never before had so great crops. Saw among our New Auburn brethren a bin of wheat from one thousand to two thousand bushels, and at one brother's a bin of oats of over one thousand bushels. The prices are good, too. It is true many of our people are in debt, and are paying high interest, but some will get out of debt, and many are a good way towards it.

BERLIN FIELD, WISCONSIN.

I have spent the quarter just closing in active work all along the line, except the larger part of September, when I was unable to visit the other churches on my field, because I was overdone and sick. But I have attended the meetings of the Berlin Church, and borne a part in the services, having failed to preach only once. During the quarter I have preached at Berlin, Marquette, Kingston, Dakota, Coloma Station, Coloma, Deerfield, and Adams Centre, in Adams Co. In Coloma three persons living at Fish Lake, some eight or nine miles away, being recent converts to Christ and also to the Sabbath, came to our meeting in September, and offered themselves for baptism and union with the church. It was a time of rejoicing with that people. As I was physically unable to administer the ordinance, Deacon Thomas Lowe was appointed by the church, and baptized them the next day. They are all grown up people, and I think will prove a valuable addition to the church. I visited Adams Centre, going there from Coloma; visited in several families, and on Sabbath after Sabbath-school preached to a congregation of more than twenty, the larger part of them being children and young people. The meeting was held at the residence of Dr. Coon. In the afternoon I preached in the school-house. The next day I preached twice in the school-house, large congregations being present at both services. There are four families that keep the Sabbath, and were members of or attended the services of the Adventists, and were about half of their congregation, but left them and hold separate meetings and Sabbath-school. They give strong reasons for their course. At Marquette the interest remains about the same, our people being steadfast in the faith, having a good name with other people.

Our parsonage is finished, and we are living in it. The people gave us a kindly welcome to our new home, and brought large supplies of the needful things with which to begin house-keeping. Bags of oats for "Fan," packages of butter, meat, flour, jelly, canned fruit, apples, potatoes, grapes, etc. May the kind heavenly Father abundantly bless them, not only in basket and store, but with the riches of his abounding grace. The continued ill health of Mrs. Todd is still a source of great anxiety, and will in coming months confine me at home, unless there shall be a change for the better. May our Father in heaven glorify himself by this

long continued illness. We hope for and ask the prayers of our brethren and sisters.

J. M. TODD.

BERLIN, Wis.

EXTRACTS FROM THE ANNUAL REPORT. WORK FOR JEWS.

Although there is no Jewish Mission under the auspices of this Society, \$100, contributed for that special purpose, have been sent to Rev. Ch. Th. Lucky in Austria. Mr. Lucky's influence seems to be felt and acknowledged by prominent Christian workers.

HOME MISSIONS.

The ever-whitening harvest fields have a special urgency of demand upon us Seventh-day Baptists, because the people are not only ready to hear the universal gospel message, but also to listen to the preaching of the Sabbath and believer's baptism. From California and Colorado there come earnest requests for the labors of a missionary. A large Scandinavian population in the North-west offers an interesting and promising field for home mission effort. The work in Iowa is fast outgrowing the time and strength of one laborer. Already the multiplying of open doors in Southern Missouri invites the labors of an additional missionary. Southern Illinois is in urgent need of help to establish organized forms of Christian life and work. West Virginia is a field with great needs and of peculiar promise. A few hundred dollars would send a man, now on fire with intelligent zeal, to sow the seeds of truth on the receptive soils of Kentucky and Tennessee. The Empire State is waiting for more servants of the King of kings. A similar state of things either now exists, or would soon follow faithful and wise labors, all the way from New England to the Pacific shore, and from Minnesota and the Dakotas to the sunny South lands. But it must more and more be realized that every church cannot have a pastor all to itself; that any church, with a wisely chosen religious leader, is competent to do the Lord's work; that circuits must be established, and churches unite in supporting efficient pastors; and that more of our strongest ministers must be employed as general missionaries to work large districts, strengthen the things that remain, and do the work of an evangelist. How we need men and women, sent forth by the Lord of the harvest, to go out as reapers, skillful in the use of the gathering sickle! How we need a Students' Volunteer Movement toward the occupancy of the home as well as the great foreign field; for the building up of small but long-established centers of Seventh-day Baptist influence, now threatened with impoverishment; for the rekindling of smoldering fires on altars built in the long ago, and the enkindling of sacred fires on new altars of Christian sacrifice and service!

South-Eastern Association.

Bro. S. D. Davis closed his labors in connection with the Board Dec. 31, 1890; and reports 26 weeks with the West Union, Conings, Roanoke, Copen, and Greenbriar churches, W. Va., the Salemville Church, Penn., and the Cumberland Church, Fayetteville, N. C., and at 5 other points in West Virginia and 2 in North Carolina; 73 sermons and addresses; congregations of 67; 33 prayer-meetings; 128 visits; and 4 additions, three after baptism. Mr. Davis has been connected with the work of the Society for several years; and whether in the enjoyment of his Christian home and family, in voluntary mission work, or in the care of churches, the Board will follow him with fraternal inter-

est and regard. The time of his actual missionary service reported to the Board amounts to over 4 years. He preached 1,351 sermons; made 2,056 visits; and 350 were added to the churches.

Bro. O. S. Mills reports 52 weeks with the Ritchie and Conings churches; 58 sermons and addresses; average congregations of 46; 46 prayer-meetings; 200 visits; the distribution of 1,728 pages of tracts and 120 papers; 7 additions, 3 by baptism; about 40 families; 61 members; and 2 Bible-schools. As delegate from the South-Eastern to four other Associations, he had a good opportunity to tell the people of the work on that field, the self-sacrificing labors of a faithful minister and wife, and of faithful people. If all were as devoted and loyal as many are, our small churches would not have to struggle so hard for life and growth.

The Board's appropriation to Bro. M. E. Martin, Salem, W. Va., began January 1st; and he reports 24 weeks with the Greenbriar, New Milton, and West Union churches, and at 4 school-house appointments; 140 sermons and addresses; 70 prayer-meetings; 98 visits; 8 additions at Greenbriar by baptism; 98 families; 175 resident members, and 5 Bible-schools. There are not many fields at once more needy and more promising than this.

(To be continued.)

WOMAN'S WORK.

It isn't worth while to fret, dear,
To walk as behind a hearse.
No matter how vexing things may be,
They easily might be worse.
And the time you spend complaining,
And groaning about the load,
Would better be given to going on,
And pressing along the road.

I've trodden the hill myself, dear,—
'Tis the tripping tongue can preach,
But though silence is sometimes golden, child,
As oft is there grace in speech—
And I see, from my higher level,
'Tis less the path than the pace
That wearies the back and dims the eye,
And writes the lines on the face.
—Margaret E. Sangster.

FROM MISS SUSIE BURDICK.

Since the seventeenth of September our girls have been back in the boarding-school and lessons have been resumed where they were dropped so suddenly last June.

It is pleasant to know that during the vacation the five girls whose homes are in Hangkow have met every Sabbath, with the exception of one very rainy day, to study the Bible lesson. This must have required no little courage, as at their homes both relatives and neighbors join not only in ridiculing, but also in blaming and censuring them most severely for having become believers. As one of the girls expressed it, they were "trampled upon and pressed on all sides." If any misfortune befalls the household it is at once attributed to the presence of a Christian in the family, and she is bitterly blamed.

One of the days during the summer, when I went in to Hangkow to see the children, I found a feast in progress at the home of one of the girls, Tsu Zie. The house and court were gaily decorated, tables were prepared, and many people were in attendance. It proved to be a feast of one of the gods. While there I asked Tsu Zie if she found it difficult not to take part in such a feast. She answered at once, "Yes, very hard," then added quickly, "But I do not eat of the food." When I came away quite a number had already gathered about her urging her to come and eat.

When the friends at home pray for the conversion of souls in China, I hope they will not forget to pray most earnestly that these girls may put on the whole armour of God that they "may be able to withstand in the evil day, and having done all, to stand."

The day-school in the native city has continued throughout the summer, for only half a day in August, however. The attendance has been fairly good and some advancement in various ways is noticeable.

The early closing of the boarding-school gave me some extra time for study before extreme heat came on. And later I was so fortunate as to be able to spend four weeks in Chefoo. In many ways this has been a great help to me.

As you doubtless know from other sources, the outlook in China is decidedly threatening. It looks very much as though there may be trouble both with the disaffected within the Empire, and with the foreign powers. We are not living from day to day in fear of a riot, as we did for a few days last spring, but it seems very evident that some change is to take place in China, and in her relations with other nations. We may rest assured that all is in the hands of One who never fails. If the trouble results in the further opening up of China for the spread of the gospel, we shall all rejoice.

SHANGHAI, October 8, 1891.

HOME MISSION WORK.

The Independent gives a valuable collection of Home Mission facts in its issue of November 5th. The total expenditures for the past year, reported for the denominations spoken of is \$5,818,001, or in round numbers \$6,000,000.

Several of the denominations speak of the women's work under organization. The Baptist women have several distinct societies making report to the general board for home mission work, and they render most excellent service. This report, however, speaks chiefly of an organization known as the Woman's Baptist Home Missionary Society, which carries an independent work. It is located in Chicago and spends the most of its energies upon the Training School, the running expenses and a building fund. The total receipts for the year were \$76,646, disbursements \$67,675. Of this amount \$1,795 was paid to teachers in the employ of the American Home Missionary Society, and \$2,723 by branches to the conventions of the separate States. The total number of missionaries employed is seventy-one. A large part of their work has been among the foreign population. They have missionaries also in the frontier States and Territories, in Mexico, and among the Indians in Indian Territory, the Mormons, and negroes in the South.

The Disciples of Christ have a Woman's Board of Missions, which devotes attention to both home and foreign fields.

The Lutheran report states that the moneys for home mission work are furnished principally by the district synods upon apportionment, by direct gifts and legacies, by the Woman's Missionary Society, and by the Lutheran Publication Society. Receipts from the Woman's Missionary Society for the biennium, \$7,437 50.

The colored Methodist Episcopal Church receives its funds by a small annual assessment laid on each member of the church, collected by the pastors, and by local or auxiliary societies in the respective apportionments. In connection with these they have a Woman's Missionary Society in most of the conferences that works under the direction of the General Board, and whose net funds are at its disposition.

The African Methodist Episcopal Zion Church has a Ladies' Home and Foreign Missionary Society, which appropriates about one-half of its receipts to the home field.

Concerning the Presbyterian Church (Northern) the paper states that previous to the re-union of the Old and New School branches, in 1870, a conference was held in Chicago between Dr. Kendall and others, having reference to the organization of a Woman's Board of Home Missions. The weightier question of re-union so absorbed the attention of the church that for a time positive action was deferred, though various parties kept agitating the question until it was consummated in 1878. It became evident that the Indians, the Spanish-speaking people of Colorado and New Mexico, as well as the Mormons of Utah and Idaho, must be reached, if at all, through their children. The General Assembly of 1875 recommended a central organization to be exclusively devoted to woman's work for Home Missions, and the Assembly of the succeeding year authorized the synods to appoint committees of women to co-operate with the Woman's Board in bringing this about. A convention of delegates from the various synods was held in December of 1878 in the Bible House, New York City. The meeting resulted in the appointment of the Woman's Executive Committee. Their success in raising funds for the support of schools and teachers has been almost phenomenal. It has not been realized at the expense of the Board of Home Missions. The following is only an abstract of the report as given by the Independent concerning these women. Beginning with a four months, they raised over \$3,000. In the year 1879-'80 twenty-five teachers were employed, and over \$11,000 raised. In 1890-'91 there were three hundred and forty teachers, and they raised \$338,846 76. During the year ending April 1, 1891, they maintained the following schools:

	Schools.	Teachers.	Scholars.
Among the Indians	36	153	2,664
" " Mormons	34	88	2,258
" " Mexicans	30	55	1,496
In the South	18	44	1,515
Total	118	340	7,932

The Reformed (Dutch) reports a Woman's Executive Committee of Domestic Missions, of eight years standing, working in harmony with its Board, and they claim for it that it has done admirable and most helpful work. The committee has 290 auxiliaries and mission bands working in the churches. It has aided in building or purchasing nine parsonages. It has sent out fifty-two Christmas boxes filled with clothing, books, etc. Many of the boxes were of considerable value, amounting in some cases to \$250 and \$300. Communion sets, organs and church furniture have been freely given to aid the poorer mission churches. They collected and expended during the year for strictly home mission work, the handsome sum of \$12,111 89. The work of the ladies has been the means of bringing comfort and gladness to many a missionary pastor's home.

Aggressive and efficient service for the home field is done by women organized for this special work in some of the denominations, but who are not in this compendium of home mission work spoken of separately from the labors of the church as a whole. It is not, however, because they are an unrecognized power for good, by those whom they assist, nor do they fail to receive due brotherly recognition. Their work does not happen to be spoken of separately.

CORRECTION.

The closing part of Treasurer's quarterly report as printed in the issue of Nov. 19th, should have been as follows:

Dispensary fund on hand.....	\$ 111 64
Board expense fund on hand.....	58 07
Nur-e fund on hand.....	24 80
Miss Burdick's salary on hand.....	14 51—\$206 82

SOUTHERN WOMANHOOD AS AFFECTED BY THE WAR.

Under the above title, Prof. Wilbur Fisk Tillett, of Nashville, contributes a timely paper to the *November Century*, from which we quote: "The fact that so large a proportion of the young women now attending Southern colleges are securing an education not for ornament but for use, not for social culture merely but in preparation for self-support, has had the very natural effect of making them more earnest and diligent in the prosecution of their studies. A much larger proportion of college girls comes now from the middle and poorer classes than formerly. Many of the poor girls of the South to-day are the daughters of educated parents whose property was swept away during the war, their culture surviving the loss of home and property. And what will an educated and refined mother not do, what sacrifice will she not make, in order that her daughter may have the benefits of an education? If poor she will practice the most rigid economy and submit to the severest personal self-denial if thereby her daughter is enabled to enjoy the advantages of an education; and many are the Southern mothers who since the war have done this, and more, to give their children an education. And there are many noble instances in which an elder daughter, having been thus educated through the labor and economy of the parents, has generously requited their loving self-denial in her behalf by going to work herself and helping each of her younger sisters to obtain the education which their parents were anxious but unable to give them.

"It is Victor Hugo who has called this 'the century of woman.' It is certainly an age that has witnessed great changes in the life, education, and labor of women everywhere; and these changes have all been in the direction of enlarging the sphere of woman's activities, increasing her liberties, and opening up possibilities to her life hitherto restricted to man. It is a movement limited to no land and to no race. So far as this movement may have any tendency to take woman out of her true place in the home, to give her man's work to do and to develop masculine qualities in her, it finds no sympathy in the South. The Southern woman loves the retirement of home, and shrinks from everything that would tend to bring her into the public gaze. The higher education of woman, which has been so widely discussed of late years, and to encourage and promote which such noble schools for women as Wellesley, Vassar, Smith, and Bryn Mawr have been founded, and so many great male universities in the North and in England thrown open to them, is duly recognized and felt among the young women of the South. This wide-spread aspiration of Southern young women for broader culture finds expression in the eagerness with which they are seeking admission into the best of the higher institutions provided for males, and this not because coeducation finds favor in the South, for it is, perhaps, less encouraged here than in any other part of the United States, though the prejudice against it is weakening somewhat, but only because there is no higher institution of learning for women which provides for them the extensive facilities and broad culture furnished by at least a few institutions for young men. Many feel that the greatest educational need of the South to-day is of an institution that will provide for young women as thorough an education and as broad a culture as is provided for young men at the University of Virginia, the Vanderbilt, or the Johns Hopkins, an institution that will not be in competition with any existing female college in the South, but will hold itself above them all by establishing and rigidly maintaining high conditions of entrance as well as of graduation, and whose pride will be the high quality of the work it does, not the number of pupils it enrolls, though numbers would also come in due course of time. The active, earnest, vigorous young womanhood of the South is demanding such an institution. Surely a demand so just and a need so widely and seriously felt cannot go long unmet. Where is the philanthropist who will bless his own and succeeding generations, and make himself immortal in the good he will do, by giving to the

young women of the South a Smith College, or a Wellesley, or a Vassar? Is it possible that a million dollars could be spent in any way where it would accomplish more good than in founding such an institution for the daughters of those noble women of whom we have written?"

MOUNDBUILDERS IN THE NORTHWEST.

PROF. T. H. LEWIS EXAMINING THE FORTS AND CIRCLES IN NORTH DAKOTA.

Prof. T. H. Lewis, the archaeologist, of St. Paul, has been exploring the country around Jamestown, N. D., for relics of the Mound-builders. He has surveyed over 200 mounds among the bluffs bordering the valley, and some thirty-five around Spirit-Wood Lake. The finest group of earthworks in that region is on the bluff about two miles southwest of Montpelier, on the south side of Beaver Creek, and west of the river. The work is a parallelogram in ground plan and incloses some twenty acres. At the northeast corner there is a conical mound, twelve feet high. At the southeast corner there is a truncated mound eight feet high, and at the northwest corner there is another of the same height. These three corners are connected by embankments that average two feet in height. From the north-west mound there is another embankment of about the same height, running in a southerly direction to the head of a ravine forming the third side. The north bank of the ravine is steep and defends the south side, so that a wall is unnecessary. The walls on the three sides were probably palisaded, and there is an opening or gateway on the north and another on the west side. It is evident that the mounds were built first as monuments. There are thirteen mounds in addition to the walls forming the inclosure, and the earth in all of them was carried from a distance.

Circles composed of half-buried boulders, abound over a vast area of the North-west, from Manitoba to the northern Iowa line, and from St. Paul to Great Falls, Mont. They are particularly abundant along the Missouri, Big Sioux and James River valleys, and nearly always are found near a lake or watercourse. The present Indian tribes of the Dakotas know nothing of their origin. These rings of boulders show great antiquity. The comparatively rainless region is peculiarly adapted for preserving them, and hundreds of years must elapse before large boulders are covered by the ordinary forces of nature. Yet in many of the circles, on high gravelly points, the boulders are just visible on the surface, while excavation shows that many are buried out of sight entirely. One large circle discovered near Jamestown has a thickly set stone pavement two feet wide bordering the circle, with another circle of large boulders around the outside of the pavement.

In addition to these circles, there are stone heaps and mounds undoubtedly used as large burial places. Between Jamestown and La-moure Professor Lewis estimates that there are 500 of these stone heaps. He is of the opinion that they have been left by a race succeeding the original mound builders, whose works are so common in that locality. Evidence of mound builders are found in every truncated cone. Near Montpelier there have been discovered a copper hatchet and chisel. The earthworks and embankments show an advanced knowledge in architecture, while the precision with which the walls are constructed shows great intelligence and care. In excavating, the round mounds are not as prolific in specimens of bones, etc., but wherever a truncated mound is found anywhere across its top, within a depth of three or four feet, abundant specimens may be had. Most of these mounds are filled with bones, showing the immense number of people that lived on these prairies, concerning whom history and tradition gives no clew.—*N. Y. Tribune.*

SOCIAL LIFE IN LONDON IN ELIZABETH'S TIME.

In these narrow limits it is impossible to reproduce much of the Elizabethan daily life. Here, however, are certain details:

The ordering of the household was strict. Servants and prentices were up at six in the summer and at seven in the winter. No one on

any pretence, except that of illness, was to absent himself from morning and evening prayers; there was to be no striking, no profane language. Sunday was clean-shirt day. Dinner was at eleven, supper at six. There was no public or private office which was not provided with a Bible. In the better classes there was a general enthusiasm for learning of all kinds. The ladies, imitating the example of the Queen, practiced embroidery, wrote beautifully, played curious instruments, knew how to sing in parts, dressed with as much magnificence as they could afford, danced the coranto and the lavolta as well as the simple hey, and studied languages—Latin, Greek, and Italian. The last was the favorite language. Many collected books. Dr. John Dee had as many as four thousand, of which one thousand were manuscripts. They were arranged on the shelves with the leaves turned outwards, not the backs. This was to show the gilding, the gold clasps, and the silken strings. The books were bound with great care and cost; everybody knows the beauty of the type used in the printing.

Tournaments were maintained until the end of Elizabeth's reign. But we hear little of them, and it is not likely that they retained much of their old popularity. One Sir Henry Lee entered the tilt-yard every year until age prevented him. They also kept up the sport of tilting at the quintain in the water. But their favorite amusements were the pageant and the play. The pageant came before the play; and while the latter was performed on a rough scaffold in an inn yard, the former was provided with splendid dresses, music, songs, and properties of every kind. There were pageants for the reception of the King when he made a procession into the city; there were court pageants; there were private pageants in great men's houses; there were pageants got up by companies.—From "the London of Good Queen Bess," by *Walter Besant*, in *Harper's Monthly* for November.

SABBATH REFORM.

REFORM—UP OR DOWN?*

The friends of anti-secret reforms in Wisconsin are enjoying a visit from Bro. H. H. Hinman, who is one of ourselves, though he has been absent for a good while at work in other parts.

We read with interest his letters in the *Cynosure*, reporting upon the outlook in Wisconsin. While he is our guest it is our duty, no doubt, as it is our pleasure, to look after him and attend to his general welfare, and this may include the need of looking after his correspondence in the *Cynosure*, and applying such friendly criticisms as it may need.

In his letter to the *Cynosure* of October 22d, in speaking of the Seventh-day Baptists in Milton and at Milton Junction, he notices that they have no saloons in either place, and he honors them for their steadfast adherence to their principles. I am so nearly one of them that I take all this to myself as meaning me as well as them. He adds to this pleasant commendation as follows: "In their great zeal for the rights of conscience (in which they have my earnest sympathy,) they are willing to join hands with those who hate all laws and all restraints, apparently forgetting that should this anarchistic element come into power it would utterly root out every vestige of religious liberty. Doubtless all Sabbath laws should provide for the rights of conscience of those who keep the seventh day rather than the first, but the men who plead for the open theatre and open saloon on the first day of the week are not the

*An article written by J. W. Wood, of Baraboo, Wis., to the *Christian Cynosure*, and refused publication.

men who will be the conservators of morality and religion."

The fact that Bro. Hinman found no open saloons in nor around Milton on any day of the week is a sufficient reply to the charge that the Seventh-day people are willing to join hands with those who plead for the open saloon on Sunday. The application of his criticism is not very clearly set forth, but whatever it may be it brings us promptly to God's law of the Sabbath. There is a great push being made in our country just now for a stricter Sunday law. Bro. Hinman would make provision for the rights of conscience of those who keep the seventh day. I have seen no such suggestions from those who are the special leaders in the movement. May not this justly cause alarm to those who keep God's Sabbath-day and need to labor on his appointed working day? Sunday is guarded by statute laws in Wisconsin as fully as is consistent with liberty of conscience for those who keep some other day. So it is in nearly all, if not in quite all the States of our Union. In Tennessee there is no provision in the interest of Sabbath-keepers. In that State there is a man now in jail, if not out on bail, for Sabbath-breaking, so called, who conscientiously kept the only day which God ever sanctioned as a Sabbath, and then went out about his farm work on Sunday. There has been no protest from our First-day brethren over this wrong; on the contrary, many of their religious journals exulted in it. And even the good *Cynosure* noticed it without condemning it, until it discovered that Judge Hammond's decision covered the establishment of a State religion and the coercion of all its citizens into obedience, and then it published an article beginning, "Whither, oh whither?" Sure enough, in the light of such facts it is "whither." We could not be expected to be very careful helpers in a movement which is intended to lodge us all in jail unless we obey other men's consciences instead of our own.

I remember very well when Sunday-keepers (for I was one myself), ignored the term "Sabbath" as applied to that day. It was always "Sunday-school," or "Lord's-day." It was recognized that the term "Sabbath" placed it in the ten commandments, and there it was plainly declared to be the seventh day; but now that they want to get the sanction of Sinai for Sunday-keeping they have begun to use the term "Sabbath," and it is "Sabbath, Sabbath, Sabbath," all along the line. So Bro. Hinman says, "I spent two Sabbaths in succession—the seventh and the first day of the week." Bro. Hinman ought not to confuse Scripture teaching. God never commanded two weekly Sabbath-days in succession. To speak so must be "wresting the Scriptures." It is placing the human and the divine side by side, as of equal authority. It is substituting human tradition for God's word. Now I wish to submit to all reformers that such substitutions have been the roots of all the evils in religion since the world began. God rebuked the Jews through the prophet Isaiah in these words: "Forasmuch as this people draw near me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precept of men, therefore behold, I will proceed to do a marvelous work and a wonder; for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid." Isa. 29:13, 14. In Matthew 15: 7-9, our Lord applies this reproof of Isaiah to the leaders of religious thought in his own day, saying, "Ye hypocrites, well did Esaias proph-

esy of you, saying, This people draw nigh unto me with their mouth and honoreth me with their lips, but their heart is far from me, but in vain do they worship me teaching for doctrines the commandments of men." This subject is further elaborated in Mark 7, where the Lord illustrates their position by showing their perversion of the fifth commandment, and adds, in verse 13, "Making the word of God of none effect through your tradition which ye have delivered, and many such like things ye do." Those Jewish doctors of the law could have given an abundance of very pious reasons, perfectly satisfactory to themselves, for their modifications of the commandments, but the fact still remains that God is best honored in obedience. May I not say that he is honored only by obedience? It is the very test of love. "He that hath my commandments and keepeth them, he it is that loveth me." When Isaiah uttered his words he may have felt that he was but re-proving the Jews about him for their erroneous views and practices. Our Lord applies his words as prophecy directly intended for the Jews of Christ's own time, "Well did Esaias prophesy of you saying." May we not say that in the grand scope of the prophecy it applies in full force to all, in every age, who substitute human wisdom and methods for God's commandments? Is not the word of God pledged to the fact that the wisdom of such "wise men shall perish?" and do we not see that Sunday-keeping has lost its sanctity among European nations, and this result is just at hand in our own country?

These present efforts to drag Sunday under the sauncions of Sinai must inevitably fail, for God's word is pledged to that effect. Do not the preachers of the present Sunday crusade commit an awful wickedness in gathering up in their hands all the terrors of Sinai and bringing them down upon the heads of those who do obey the fourth commandment, the same as they do upon those who do not obey their human traditions?

J. W. WOOD.

BARABOO, Wis.

THE IMPERIAL COMMANDMENT.

The following by William C. Conant, in the *Christian Secretary* of a recent date, is worthy of a careful reading. We could not help wondering, as we read it again and again, whether or not the writer would abide by his own teaching on the subject. If so, he must be a Seventh-day Baptist. The fourth commandment knows no Sabbath but the Seventh-day. "The Sabbath is the flag of the divine Sovereign, unfurled over the whole earth."

So far as I am aware, and in general certainly, those who bear the standard of Sabbath obedience themselves have not raised it to the high and crowning place which it occupies in the oracles of God. They must be somewhat puzzled to explain why this particular commandment, fourth in the series, and an outward, intrinsically non-essential observance at that, is so often placed by the divine commentaries at the top, as the cardinal condition of God's blessing or curse upon nations, and the special test of loyalty from the creature to the Creator. It is perhaps the very last of the ten commandments that one would select, from any moral issue involved in it, for this singular cardinal position, and by no means the first that one would think of in the Table of direct religious obligations.

It needs—and apparently it yet remains—to be understood by the Christian world itself, that the moral indifference and spiritual unessentiality of the Fourth Commandment are the very ground of its pre-eminence. *It is the single purely arbitrary commandment, of the Ten, that God has given to man; the only re-*

quirement that we can find no imperative reason for obeying but the naked authority of God. All the other commandments find their duties independently pre-established in reason and conscience. This is the only one that it is impossible to obey implicitly without thereby acknowledging an underived and unassisted sovereignty over us. This makes the Sabbath the touchstone of loyalty or disloyalty to God. The Sabbath is the flag of the divine Sovereign, unfurled over the whole earth, and the ensign at the peak of every loyal dwelling. "I gave them my Sabbaths to be a sign between me and them."

The hostile army understands this imperial symbol better than the loyal army does. There is nothing else in the universe that they hate as they hate the imperative Sabbath. Some of their more respectable divisions are willing to patronize a day of physical rest; or even a day of decent complaisance toward God and of wholesome moral culture; but whenever an issue is raised between human convenience or pleasure and the "categorical imperative" of a Sabbath holy to God, the black flag of rebellion is run up against it with as vicious a jerk in our high-toned daily papers and pew-renting society as in any congregation of evil-doers. There is no mistaking the peculiar bitterness with which this claim of a sanctity over-riding human convenience or pleasure is resented in worldly circles of every degree; whether the absolute monarchy of God is utterly defied or plausibly "limited," this one decisive issue, like Ithuriel's spear, raises the demon of revolt in all quarters—often even in the church—showing that he who is not with us is against us.

What is the Sabbath? The memorial of Nature's God; the day of his rest—not repose, but rest in the completed creation when the stupendous transformations and mighty processes of the six days were ended in the settled order and repose of a perfect world. It was to compare great things with small, as if a vast palace, which had lingered many tedious years in rough and imperfect stages of construction, filled with confusion and din, encumbered with chaotic materials and unsightly scaffoldings, and choked with dust and rubbish, stood at last, finished, cleansed and garnished, in all the beauty and symmetry of its design. The transition from confusion to order and beauty, from universal turmoil and change to reposing completeness, was well-pleasing to the divine Architect, and he blessed the day of rest. He sanctified the seventh of all future days, as a living monument, to be perpetually inscribed by man with the name of Him who made all these things; inscribed in the characters of universal adoration and testimony, to the memory of the great Creator. Nature, as some are fond of insisting, is God's temple, but the Sabbath is the spiritual sanctuary within that visible temple, the holy place of his presence, that forever consecrates all nature to her God. As the revolutions of the earth measure our days, each seventh carries the whole congregation of man into a sacred precinct of space and time, a temple day, which every one must enter, willing or unwilling, either for reverence or desecration.

SHE COULDN'T GET MARRIED.

A Leominster housekeeper, while looking over some old letters of her great grandmother, ran across the following:

"Dear, Good John: We shall have to put off our marriage, mother is making such an awful fuss about it. I don't want a bit, now we are published, but I have to. She says you ain't old enough and I don't know anything, and then there is so much expense about it. Now, John, just think of it. My dress will be only nine shillings (\$1 50), and my new calf-skin shoes would do. She says you shan't, marry me until you can keep two cows of your own. Father is willing, and says he will give us the sheep, but mother says he shan't and you know she always carries the day. I wish she could never have got married herself. Now, John, let us stick to each other. I shall be eighteen in about ten months more. Now, you will hold on, won't you, John? Come Sunday night with the gray horse and shay and we will ride out and talk it over. Good night, Mary."—*Boston Herald.*

THE SABBATH RECORDER.

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FOR truth is truth, and God is God,
 And truth shall surely win.
 To doubt would be disloyalty,
 To falter would be sin.

AGAIN the day for our Annual National Thanksgiving has arrived. While, so far as our rulers are concerned, the object of this observance is to recount our occasions for thanksgiving as a nation, and thereby cultivate a spirit of love and loyalty to our country, it is well that we look to the causes we have for individual gratitude to the Giver of all good. God is not benefited by any recognition we may make of his goodness, or by any praise we may offer him for it, but dependent on him as we are, such recognition and praise becomes us and puts us more and more into fellowship with him. The more we meditate upon the love of God the more we shall see to love, and the more we see of his love the more we shall love him. What wonder the Psalmist sang, "It is a good thing to give thanks, and to call upon thy name, O Most High!"

WE welcome to the editorial staff of the RECORDER this week Bro. L. C. Randolph, of Morgan Park, Illinois, who will especially represent the life and thought of the great West. We trust our readers also will welcome him.

It is reported that the English government has refused to receive a papal envoy, or to send a minister to the Vatican. If all other powers would take such a stand as this, as they should do, there would soon be made an end of the arrogant assumptions of the pope to temporal power.

AN exchange says: "Assuming the population of the world, according to the latest estimates, to be about 1,450,000,000, it is estimated that 1,050,000,000 are non-Christians, and, of course, 400,000,000 only are Christians." These figures give one Christian to about 36 non-Christians the world over. Truly, there is something yet to be done before the world becomes even nominally Christian. What part have we in that great and glorious work?

THE Sacred College of Cardinals in the Roman Catholic Church now numbers 68 members, and it is announced as the purpose of the Pope to create two more cardinalates, making the entire number 70. Of the 68 seats now constituted 33 are filled by Italian Cardinals, 29 by Cardinals from other nations, and six are vacant. There is one representative in the United States, Cardinal Gibbons of Baltimore. In the event of the death of the Pope, it is the duty of the "sacred college" to convene within ten days, in Rome, and elect his successor. Unless Cardinal Gibbons is able to anticipate the date of that event by some days he would be likely to be deprived, by the "statute of limitation," from exercising his high function in this particular, as it would not be possible for him to reach the Vatican in ten days.

A JEW in New York who has been receiving the *Peculiar People* for some time writes to the editor of that paper that its teachings have convinced him of the Messiahship of Jesus, and that he is now a true follower of His. Like one of old, having found the Messiah, he is anxious that his brother and friend shall also be brought to him. He, therefore, asks that the *Peculiar People*, which has been the true evangel to him, be sent to a friend whose address he gives. This message, which is only one of several lately received, is a source of great encouragement to those engaged or interested in this form of our work.

MENTION is made, in the notes of our Chicago Editor, of a visit to the little church in that city by our brother, the Rev. Niles Kinne, of Barry Ill. Our last word from him was that he was quite feeble. Being in his 83d year, we feared it might prove to be his last illness. A letter just received from him says that he has quite recovered from that attack, and is even stronger than he was years ago. Since his conversion to the Sabbath, less than a year ago, it has been his special desire that health might be given him and an opportunity afforded for publicly vindicating the claims of the Sabbath by a statement of his reasons for accepting the Seventh-day. This two-fold desire has been granted him. A brother of his, the Rev. Alfred B. Kinne, of Lansing, Michigan, a man 78 years of age, has also recently embraced the Sabbath. Though these brothers have come to the Sabbath truth late in life, we trust it may be granted them at least to sow seeds of truth from which other hands may reap abundant harvests.

A FEW weeks ago the "holy coat" fraud was attracting no little attention through newspaper comments. At that time we gave our readers some account of its spirit and methods. For the present its work is done, the "holy garment" is again packed away in its shrine at Treves, having attracted, while on exhibition, nearly two million pilgrims, "performed several miracles," etc. While many superstitious, ignorant people have doubtless been confirmed in their faith in the power of the church through the exhibition, many intelligent German Catholics have been made Protestants by the transparent fraud. Perhaps the worst result of such over-zealous impositions is that men, becoming disgusted with their hollow pretensions, turn away from all religious faith and become profane and blatant infidels. The antidote for both superstitious credulity and intellectual unbelief is a pure faith and holy life on the part of the true child of God. Oh for an intelligent faith in God and his work, and loyal, loving obedience to him!

"A MIDGE'S life is as long as a man's, for it has time to learn its business, and do all the harm it can, and fight, and make love, and marry, and reproduce its kind, and grow disenchanted and bored and sick and content to die—all in a summer afternoon. An average man can live to seventy years without doing much more." So wrote George du Maurier (Peter Ibbetson), in *Harper's Magazine* for November. At first thought this seems to be a fair picture; but does not the writer forget that to the man there is an eternal destiny being wrought out through the brief day of business, fighting, love-making, etc., which lifts it infinitely above all the littleness implied in the above comparison? It seems so. It is the light of the world to come,—the possibilities of

the eternal life,—that glorifies the life which we now live. Alas that any man should so set his affections on this brief life and its fading, fleeting possessions, and so forget the fadeless treasures of the world to come as to justify in any degree the comparison of du Maurier!

THE minutes of the Conference and the Anniversaries have been distributed to the churches, according to their reported membership. Some packages have been sent by mail, postage prepaid; and others are sent by express, prepaid, as far as possible. In all cases where persons receiving such packages have charges to pay on them such charges will be refunded if the party paying them will take the Company's receipt and send it to this office. Packages by mail and express packages to isolated churches have been sent to the individual churches direct. A few packages have been sent to groups of churches, as follows: First Hopkinton, Second Hopkinton, Rockville, First Westerly, Second Westerly, Pawcatuck, Woodville, and Greenmanville, to Ira B. Crandall, Westerly, R. I.; Plainfield and Piscataway, to J. D. Spicer, Plainfield, N. J.; First Brookfield, Second Brookfield, and West Edmeston, to Irving A. Crandall, Leonardsville, N. Y.; DeRuyter and Lincklaen to C. J. York, DeRuyter, N. Y.; Milton, Milton Junction, Albion, Walworth, Utica, and Rock River, to P. M. Green, Milton, Wis.; and Shiloh and Marlboro, to I. L. Cottrell, Shiloh, N. J.

LAST week the Rev. Dr. Richard S. Storrs completed the 45th year of his pastorate in the Pilgrim (Congregational) Church, in Brooklyn, N. Y. Only a few weeks ago he completed the seventieth year of his life. He is still in the full strength of manhood both physically and intellectually, and there is every reason, humanly speaking, to believe that he may fill out a half century at least in this same position. His father, if we remember correctly, held a single pastorate for a period of sixty-two years. Since the death of the venerable Mark Hopkins, Dr. Storrs has been the president of the American Board of Commissioners for Foreign Missions, in which position he has done valiant service in guiding the affairs of the Board so as to prevent divisions over the Andover case, and to keep the foreign mission work up to a high standard in the Congregational churches. He was unanimously elected to this high position at the annual meeting in Pittsfield, Massachusetts, a few weeks since. In these days of feverish excitement, of frequent changes, of sensational departures, it is strengthening and helpful to see a man holding steadily and grandly to such a work, growing stronger and firmer with every added year of faithful service.

THERE are two points which determine the scriptural significance of baptism. These are the proper subjects of the rite, and the proper mode of its administration. Read carefully the following scripture passages: "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."—"Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."—"For as many of you as have been baptized into Christ, have put on Christ."—"John also was baptizing in Ænon near to Salim, because there was much water there."—"Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness

of life."—"They were baptized of him in the river Jordan, confessing their sins."—"Jesus when he was baptized went up straightway out of the water."—"They both went down into the water, both Philip and the eunuch, and he baptized him. And when they came up out of the water, the spirit caught away Philip."—"Arise and be baptized and wash away thy sins, calling on the name of the Lord." In all these passages it is clear that the subject of baptism must be an intelligent, responsible agent; and certainly no other mode than immersion would satisfy all the beautiful and striking imagery which they contain.

TAKE your children to church. In these days of Sabbath-schools, Christian Endeavor Societies and other devices for interesting children and young people, this exhortation may seem altogether unnecessary. But in fact the multiplicity of such things is really the occasion calling for such an exhortation. There is at least a danger that the Sabbath-school or the meetings of the Endeavor Society will be made an excuse for not attending the church service. As much as we appreciate the instruction of the one and the practical Christian work of the other, we should almost deprecate the existence of both if they should be allowed to detract from, rather than attract to, the preaching service of the church. That is a service for which there can be no adequate substitute. The quiet, solemn, and yet joyful atmosphere of the preaching service, so befitting the Sabbath hours, can be found in nothing else; the instructions and the inspirations of such a service are above all comparison with anything else in all the range of religious services, while the habit of regularly giving the Sabbath hour to thoughts of God and to meditation upon his word of truth is above the price of rubies. Therefore we repeat the exhortation, take your children to church. Take them into the pew with you, encourage them to look over the scripture lesson with you while the minister reads, to sing with the congregation the hymns of the sanctuary, and to join in those portions of the service designed for the congregation. Even if the exercise of a little kind parental authority is necessary in order to secure this attendance of children at church, it should be done. A young man, who had become dissipated and dissolute in his habits, stood over the open grave of his Christian father, and through blinding tears wailed out, "Oh, if my father had made me go to church with him when I was a child, I should not be what I am now!" Father, mother, what will your child say of you when you shall no longer speak to him with the living voice? He certainly will never upbraid you for having lovingly compelled him to form the habit of going to church.

WORK FOR THE SEAMEN.

In our work among the seamen we have been surprised that the Christian churches should furnish no more places where seamen could have a quiet home-like reading-room,—a place so home-like that they would prefer to spend an evening there rather than upon the street or in one of the many rum-holes. Seamen speak of such a place as a sort of paradise. In all, there are three missions on the West Side, where but a small per cent of the seafaring men can go; and here they meet with so much prosy talk on religious subjects they get sick. They will stand a certain amount of it, but to be continually harangued upon the "one topic" they become tired; and it is not a strange thing,

either, for we must confess that we have been often vexed at the over-zealousness of some of these missionaries.

We would open a Seventh-day Baptist reading-room, to be open afternoon and evening, with religious services three evenings in each week. To do this requires the sum of \$30 a month. Our plan is to form a gigantic Sons and Daughters' Circle among our people who are interested in this grand work. Ten cents a month from three hundred persons will give us the much needed funds. Now, all the friends of this work who wish to help it on, can do so by sending their names or pledges to Dea. C. C. Chipman, No. 116 W. 63d St. Reports of the work will appear from time to time in the RECORDER.

If you could only witness the tears of gratitude, or feel the warm pressure of the seaman's hand, you would be impressed with the beneficial result of this work. Twelve barrels of reading have been distributed since February. We are in need of good magazines, *Youth's Companions*, etc., good, wholesome, healthy reading. The mission here gives out tracts until they shun them, but they grab for *Harper's Magazine*, or any of that sort of reading. Seamen are not fools; they are far from it, and when you treat them like human beings they appreciate it.

Now, the burning question is, Where are the three hundred ten cents a month? We hope that this number of interested friends will materialize right away, so that this room can be opened at Christmas time. This means *you*, my kind readers, old and young. It is a small sum we ask of you, but it will give cheer to many a homeless, seafaring man.

The badge, the silver cross, is thirty cents, the consecration card two cents, and ten cents must be paid to the Central Council. If several in the same town wish to join it would be well to send the money together, and so save Mr. Chipman work. The name of the Circle shall be, The New Mizpah, and our motto, "Cast thy bread upon the waters, and thou shalt find it after many days."

Questions will be answered through the RECORDER. We propose to meet once a year, at Conference time, when the interests of the work will be discussed. Yours, in His name,
J. G. BURDICK.

245 W. 14th St, New York.

ANNA ELENA TITSWORTH.

Anna Elena Titsworth, daughter of Rudolph M. and the late Ann Eliza Titsworth, passed to the heavenly rest, November 15, 1891, in the thirty-third year of her life. Although of late she was not strong as to physical health, the summons to "come up higher" was unexpected, and a great void is left by her going. For eight years she had filled the place in her father's home left vacant by her mother. During the same time she stood in the place of mother to the children of her sister-in-law, the late Eva Potter Titsworth. In these relations, with rare tact and tenderness, she united two broken homes in one, the light and comfort of both. She united with the Seventh-day Baptist Church of Plainfield, March 30, 1872, under the pastoral care of Rev. Dr. D. E. Maxson, and served Christ and the church with steady purpose and intelligent zeal through all succeeding years. Nowhere outside of her home will she be so much missed as among the young people in their church and social work. Their comfort is that our Father has made her a pillar in the heavenly temple from whence she shall go no more out.

Miss Titsworth's life was closely allied with the work of education. As pupil and teacher she had been connected with the Plainfield Seminary for young ladies for a quarter of a century. Graduating at eighteen years of age, she passed from the place of a pupil to that of teacher, which place she honored with great success for fifteen years. Her last illness was so brief that she practically passed from the school-room and the home circle to heaven by a single step, having attended to her usual home and school duties on Thursday, Nov. 12th. She controlled her pupils by love, and inspired them to noble lives by the unconscious influence of her own. Her literary taste and judgment were of a high order. In evidence of this it is only necessary to add that Longfellow was her favorite American poet. She was especially gifted as an elocutionist.

If it were possible to put the story of such a life into a few representative words, those words would be: Gentleness with wondrous strength to do and to suffer; unsullied purity; unselfish service, and never-failing helpfulness. As we count years, her life had not reached noon-tide; but measured by what it had attained, and what it had done for others, it was in the golden sunset of high endeavor. Earth's poverty and heaven's wealth were both increased when she went away.

The following stanza, selected by her associates at the Seminary, is a faithful photograph of her life:

Blessing she is; God made her so,
And deeds of week-day holiness
Fall from her noiseless as the snow,
Nor hath she ever chanced to know
That aught was easier than to bless.

One whose heart knows the sorrow those feel out of whose homes such an one has been called, and who could not be present at Miss Titsworth's farewell service, sent the following which was read there, and is reproduced here for the comfort it may bring to the hearts of those who will read these lines through the blinding tears of their sorrow-born sympathy. May the peace of God which passeth understanding abide with all the stricken ones.

HERE AND THERE.

We sit beside the lower feast to-day,
She at the higher.
Our voices falter as we bend to pray;
In the great choir
Of happy saints she sings and does not tire.

We break the bread of patience, and the wine
Of tears we share;
She tastes the vintage of that glorious vine,
Whose branches fair
Set for the healing of the nations are.

I wonder is she sorry for our pain,
Or if, grown wise,
She, wondering, smiles, and counts them idle, vain,
These heavy sighs,
These longings for face, and happy eyes?

Smile on then, dear one, as God's will is best,
We lose our hold,
Content to leave thee to the deeper rest,
The safer fold,
To joy's immortal youth, while we grow old.

A. H. L.

IN MEMORIAM.

WHEREAS, Our loving, heavenly Father has deemed best, in his infinite wisdom, to call from our midst our dear sister, Mrs. Effie B. Langworthy, who was a useful member of our Woman's Benevolent Society, and who by her womanly graces, gentle and quiet bearing, drew all hearts to her; therefore,

Resolved, That we, as a society, earnestly strive to acquire and hold those Christian graces that were an ornament to her.

Resolved, That we tender our deep sympathy to the bereaved husband, who is left without her loving presence and counsel.

Resolved, That we send a copy of these resolutions to the lonely family, and also to the SABBATH RECORDER for publication.

In behalf of the Woman's Benevolent Society,

MRS. M. LAVINIA LANGWORTHY, }
MRS. SARAH A. WELLS, } Com.
MRS. NORA M. SANFORD, }

DODGE CENTER, Minn., Nov. 19, 1891.

YOUNG PEOPLE'S WORK.

PERFECT THROUGH SUFFERING.

God never would send you the darkness
If he thought you could bear the light;
But you would not cling to his guiding hand
If the way were always bright;
And you would not care to walk by faith
Could you always walk by sight.

'Tis true he has many an anguish
For your sorrowful heart to bear,
And many a cruel thorn crown
For your tired head to wear;
He knows how few would reach heaven at all
If pain did not guide them there.

So he sends you the blinding darkness
And the furnace of seven-fold heat;
'Tis the only way, believe me,
To keep you close to his feet—
For 'tis always so easy to wander
When our lives are glad and sweet.

Then nestle your hand in your Father's,
And sing, if you can, as you go;
Your song may cheer some one behind you
Whose courage is sinking low;
And—well, if your lips do quiver—
God will love you better so.

—Selected.

If we suffer with Christ, we have the hope that we shall reign with him.

BUT let us be sure that we are suffering *with* him. When we are persecuted, or feel that we are persecuted, let us be sure it is "for righteousness' sake." Oftentimes our sorrows and our griefs are the result of our own sins, or our own selfishness.

BUT still there is much of sorrow and pain which under God is a true blessing in disguise. It reminds us of God as a comforter. It makes us love less the home of earth and have a greater longing for the heavenly mansions. Murmur not, friend, if thy life be marked by sorrows which seem to be your especial lot. If you receive it in that spirit which God approves, it may be for you the chastening of a loving Father.

WHAT IS THE USE OF THE CONSECRATION MEETING?

BY MISS AGNES BABCOCK.

The consecration meeting is in itself the embodiment of the most sacred part of the Christian Endeavor idea. It is there at stated intervals that the Endeavorer publicly acknowledges his loyalty to Christ and reconsecrates his life to better and more constant service in this work; and, as he is pledged to make a special effort to be present at this meeting, it assumes a unique and important place in his thoughts, and its influence is especially sacred. The Young People's Society of Christian Endeavor without the consecration meeting,—if that were possible,—would lack an essential characteristic, the influence of which could not well be spared from the lives of its members, and which, surely, in many ways is peculiarly helpful to them.

The consecration meeting is compared to milestones on the highway. And it does serve as a mark of advancement in the Christian life, progress as to time for all, advance or retreat in the soul life for each one, as only he himself can determine.

If this is a minor use of this meeting, it is a most natural and helpful one. Not that one can examine his life better at one time than another, but, as the consecration meeting comes every month, it is comparatively easy to pass in review the month just past, to call to mind the mistakes, the successes, failures, endeavors of the short time; and it is as natural to resolve to profit by the errors of the past in the month to

come. Thus, not having to think over the long past nor to plan for the distant future, a more sharply defined view of the life is possible, and we are enabled better to realize whether in our own Christian life there is progress or not.

The consecration meeting, more than the other meetings of the Society, brings to mind our duties to each other and our obligations to our Master. These duties are constant and ought always be borne in mind, but too often neglect or carelessness cause them to be dropped, and it is needful to have a reminder that we not only owe love and service to Christ but that it is a duty to encourage others by telling them of our love and pleasure in the service. This telling is not only a help to ourselves but, in a way not realized by the humble-minded person, is a great source of assistance to others. Surely the bond of a common love and sympathy is strengthened by knowing that each has had the same battles to fight, the same temptations to overcome, like failures, like desires and aspirations; and, in the perfect freedom of the consecration meeting, more than in any other place, can these be made known, and the sympathy thus established is found to be a wonderful assistance in the Christian life.

But the best use of the consecration meeting is that which its name signifies. To the really consecrated life, and to the one who from neglected duties needs to renew the broken pledge, it is alike helpful to stand up and say, "I reconsecrate my life." The more often one says this the more fully does he realize the meaning of the phrase, and as its sacredness and deep significance grows upon him, so will the power of the consecration meeting increase in his life.

If anyone questions the use of the consecration meeting, I think all doubt as to its power and influence would be removed from his mind could he have attended one held at a recent Y. P. S. C. E. Convention. Of the more than two thousand young people present at that meeting very many expressed their desire for "more love" and "a deeper consecration," and when the half hour allotted to the meeting was found to be too short for all who were anxious to speak to take part, several hundred in one section of the house arose and sang, "Just as I am without one plea;" those in another part stood while some one prayed for the spirit of consecration to rest upon *them*; all the pastors in the house arose while they prayed for greater zeal in their work. Then the leader said that he wanted to make it his aim during the coming year to gain one soul for Christ, and asked that, if each one would make it *their own* desire, they rise. And as nearly everyone in that immense audience arose and with uplifted right hand said, "This for me, this for me!" It seemed as if the power there manifested might make itself felt with wonderful effect.

And I am sure the inspiration received from that one consecration meeting alone will have a lasting influence in very many lives, which will help them better to keep the pledge and do the Master's work.

OUR YOUNG PEOPLE.

The lines in many respects have fallen in pleasant places for the young people of this generation. Fifty years ago the general policy in our churches was one of repression. There were then few young people in the churches. The conversion of a child was thought phenomenal, and if boys or girls professed conversion and all the love of play and amusement was not exercised, it was thought impossible that they should know anything of a work of grace. Then, if any

of the young did find their way into the church it was supposed that their piety was best manifested by their silence. They were expected to attend every church service, but like good children, they were to be "seen and not heard." In most cases special meetings of the young people were frowned upon, and in many cases not allowed. In a large church in Philadelphia when a young brother, who is now a pastor in New York, was the mouth-piece of the young people in asking to be allowed to hold a meeting of their own, a venerable sister cried out: "Take that young brat out and put his head under the faucet." Such were the ideas that ruled in most churches within the memory of many who are yet in earthly church fellowship. All this is gone. The young people are no longer repressed. They are encouraged to hold meetings of their own and develop their gifts. In the last ten years the Christian Endeavor movement and other organizations, patterned after it, have done much to encourage the young people to witness for Christ and helped them to realize their power. Sometimes there has been injudiciousness in the methods adopted and a lack of respect for those who were in Christ before them, but no one can doubt that the churches have been greatly helped by the religious enterprise and zeal of their younger members.

The increased enterprise and efficiency of our young people afford reason for gratulation. It may, however, be doubted whether the great majority of them are even exerting the influence for good they might, or fitting themselves as they should for the positions in the church and society they will be soon called to occupy. There is a fearful lack of mental culture among them. It is, after all, educated mind which is most influential, and while we sometimes have proof that "a little knowledge is a dangerous thing," it is certain that earnest endeavors to gather information are most desirable for one's self and for influence and usefulness with others. Many a young man would do well to devote some of his evenings to reading standard books. Some young people would be more in the path of duty if they attended fewer prayer-meetings and gave some of their evenings to the acquisition of knowledge. But in such cases there must be conscience both in the books studied and in earnest devotedness to study. There can be no doubt that the Chautauqua system has proved beneficial to vast numbers of young people with regard to many important subjects. All secular knowledge has its value, but it is most desirable that the younger members of our churches be well-grounded in the truth of God. A few thirty-minute sermons cannot accomplish this work. A religious newspaper may bring much valuable truth in the course of a year, but books which meet the cavils of this age need to be carefully read. And, above all, the Book to be of real use must be more than hastily read. The entrance of God's Word gives light and understanding to the simple, but careful meditation is essential to our obtaining these benefits. Young people who would grow in grace and usefulness must accept George Herbert's advice and dare to be sometimes alone. Instead of constantly rushing to meetings and feeling that life is not worth living if they cannot be with others, let them honor themselves by keeping their own company and holding converse with the great minds of past and present times. —*Christian Inquirer.*

THE FORCE OF EXAMPLE.

It is an acknowledged fact that it is the influence that mind exerts over mind that governs society, and it seems that this truth should be sufficient to stimulate man to cultivate and improve his noblest powers, but instead of this, how many do we meet in life who are content and, we might almost believe, anxious to remain in ignorance and by their example and influence corrupt the minds of youth, and sow the seeds of vice and folly, which, in after years produce misery, disgrace and ruin. There is no person so debased as not to exert some influence upon the minds of those with whom he is associated in the various avocations of life. I care not how low he may be in the estimation of the general mass of society, there are those who are continually watching his actions and are ever ready to

imitate his example. This can be verified by the youths in towns and villages. They hear the obscene jests and horrid oaths uttered by the frequenters of those dens of pollution with which our country is cursed, and he tries to imitate them and use the same language. These bad examples are not found among the degraded class alone; they are met with almost everywhere. Bad examples are set by men who have been elevated to offices of public trust by the people. They are found in legislative halls and too often profane the sacred desks of our ministers. Too many of them sacrifice the high calling of heralds of salvation upon the altar of popular opinion, thereby setting a ruinous example before those of whom they have the spiritual care and whose welfare it is their duty to guard.—*Selected.*

EDUCATION.

—SWITZERLAND has 3 universities, 90 professors and 2,000 students.

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

—MISS CHARLOTTE HIGGINS, who carried off the honors of entrance into the University of London over the 1,600 male students, is a Scotch girl, twenty years old, and, to judge from her picture, is a very youthful-looking person. Her brilliant education has been due to the efforts of her mother, her father having died when she was a child of eight years.

—THE Johns Hopkins University will receive about \$60,000 in stock from the 20 per cent dividend declared recently on the Baltimore and Ohio common stock. When the university disposed of \$1,200,000 of the million and a half left by the founder, in exchange for preferred stock, which now yields about \$60,000 a year, there remained about \$300,000 of the common stock. It is upon this that the trustees have now gained \$60,000 additional. It has not yet been determined what will be done with it, but the probabilities are that it will be converted into cash, thus adding a large lump to the annual income for this year.

—THE long-looked-for coming girl seems to have arrived. Instead of being alone, she has brought her sister, and instead of bringing letters of introduction she brings the highest honors Venus can bestow. Miss Phillippa Garrett Fawcett, with her 400 marks from Cambridge University, accredited above the senior wrangler, leads; after her comes Miss Margaret Alford, also of Cambridge, with the first place in the classical tripos; third in the race is Miss Helen L. Read, with the Sargent Prize at Harvard for the best metrical version of one of the odes of Horace; and to complete the quartet, Miss Agnes Lowe has been awarded the first prize in the oratorical contest of the Wisconsin University. It may not be impertinent to state that these young women are anti-masculine in taste, dress and manner.

—COLLEGE TRAINING DOESN'T DO IT ALL.—I have said that I have seen college women fail in the commercial world, using the term to cover the giving of work for which money is paid. There comes to mind now a clear, beautiful morning in the early fall, when a card of introduction was handed to me in my office, introducing a graduate of the Harvard Annex and of Girton College. Had I been asked before this experience whether it were possible for a woman to fail with such an equipment, I would have unhesitatingly answered "No." The bearer of the card shortly appeared. There was not one indication in her dress or manner of her educational advantages. A bang that began at the crown of her head, so cut that it reminded you of terraces, extended to her eyebrows, completely covering her forehead. A hat many sizes too small for a woman of her height was on her head. Her dress was too short, and the braid was worn off; two buttons were off her dress, and her handkerchief in the opening did not hide the fact of their absence. When she sat down I unconsciously moved my chair to make room for her. She told her story. She could find nothing to do. She had been teaching, but did not like it. She wanted other work. No immigrant had more vague ideas of what she wanted to do than this woman. She thought she could do newspaper work; was sure she could write editorials. She wanted to get into a newspaper office. It took all the self command I had to refrain from saying, "There

is not an office in the country that would shelter that bang." I inwardly groaned. My dream that a college education was the protection of women against just such experiences as hers was dispelled. No widow with five children and a district school education faced the world more helplessly. Her mind was a great mass of dough, unshaped and unshapable until it had passed through the fire. The girl who comes out of college with no sense of proportion, no eye for color, no sense of the fitness of things, no knowledge of the present conditions of the world of which, from her stand-point, she forms so large a part, will need another training, that of painful experience, to fit her to use the tools given by her *alma mater.*—*Harper's Bazar.*

TEMPERANCE.

—THE sale of beer has been stopped in Indian Territory.

—THREE hundred and seventy-five railroad corporations in this country forbid the use of intoxicants by their employees.

—THE saloon robs home of its pleasures, childhood of its innocence, manhood of its dignity, womanhood of its purity, the ballot-box of its freedom, industry of its reward. The highest duty of the State is to destroy that enemy.

—FROM the records of Yale College during the last eight years it is shown that the non-smokers were 20 per cent taller than smokers, 25 per cent heavier, and had 60 per cent more lung capacity. In the last graduating class at Amherst College the non-smokers have gained in weight 24 per cent over the smokers; in height, 37 per cent; in chest girth, 42 per cent, and in lung capacity 836-100 cubic inches.

—KANSAS has grown wealthy under prohibition. Property values have increased about \$18,750,000 annually, while the increase in population has been 85,307 annually up to 1890, or a total increase in population up to that time of more than half a million of people, and a total increase of values of nearly \$150,000,000. There are 1,591 more school-houses than four years ago, and 1,969 more teachers. The school population has increased during the last four years by the addition of 120,760 children.

—SOME time ago I opened a daily journal and met with a touching paragraph. I read how there was brought out one morning from the prison of one of our police stations in New York a man whose very countenance showed that he was made for a better place and higher calling. He carried an empty sleeve. Called up to the bar of the police magistrate, he was asked his name. He said, "I am Sergeant Maxwell, of the Fifth United States Cavalry;" and drawing a half-empty flask from his pocket, and holding it up, he said, "In Sheridan's raid in the Valley of Winchester, when our commander came down to rally us, I swung out that arm, and the shot of the enemy carried it off;" and then, holding up the flask, he said, "The only enemy I have ever met who has conquered me is *that.*" The police magistrate sentenced him back to his cell, and, carrying his empty sleeve, and empty purse, and his empty character, and his empty life, this young man, born for better things, went off to take his place among the victims of strong drink.—*Cuyler.*

—A YOUNG man called, in company with several other gentlemen, upon a young lady. Her father was also present to assist in entertaining the guests. He did not share his daughter's scruples against the use of spirituous drinks, for he had wine to offer. The wine was poured out, and would have been drunk, but the young lady asked:

"Did you come to call upon me or upon papa?"

"Gallantry, if nothing else, compelled them to answer, 'We called on you.'"

"Then you will please not drink wine; I have lemonade for my visitors."

The father urged the guests to drink, and they were undecided.

The young lady added, "Remember, if you called upon me, then you drink lemonade; but if upon papa, why, in that case, I have nothing to say." The wine glasses were set down with their contents untasted.

After leaving the house, one of the party exclaimed, "That is the most effectual temperance lecture I have ever heard."

The young man from whom these facts were obtained broke off at once from the use of strong drink, and holds in grateful remembrance the lady who gracefully and resolutely gave him to understand that her guests should not drink wine.

POPULAR SCIENCE.

THE USES OF PEAT.—The *Handels Museum* publishes an extract from an article by Dr. Leo Pribyl, who maintains that peat is a valuable raw material, the uses of which, except as fuel and litter, are as yet very limited. The fiber is unsurpassed as a packing material for use in the case of breakable merchandise, being much superior to straw, hay, etc., owing to its greater elasticity and dryness. In the case of consignments consisting of liquids, it possesses the advantage of being peculiarly adapted for absorbing any of the contents which may have escaped through breakage, and thus preventing damage which might result to other consignments through damp. In the shape of dust and litter it is especially adapted for preserving perishable articles. Meat when packed in it will keep fresh for weeks, and will eventually dry up, the moisture being absorbed by the peat. In this way fresh sea fish have been sent from Trieste to Copenhagen, and have reached their destination in perfect condition. Peat is also successfully used for preserving fresh fruit; even grapes may be made to retain their fresh appearance for months, and, owing to the high prices of this fruit in spring and summer, would amply repay the trifling expense incurred by the use of peat dust. Experiments have shown equally satisfactory results in the case of pears, apples, plums, etc., as also in the case of cabbage, turnips, and potatoes, peat packing having the advantage, not observable with other packing materials, of preventing the sprouting of potatoes in spring. The question as to the best method of preserving eggs for the winter months is an important one, and still remains without any satisfactory answer. Possibly the preservative qualities of peat might here again be illustrated, and a satisfactory solution of this important question be arrived at. It has been found a drawback in the use of artificial saline manure that in wet weather it forms itself into hard lumps, which cannot be scattered by the manure-spreading machines, a difficulty which may be obviated by the use of a small quantity (2.5 per cent has been found to be sufficient in the case of kainite) of peat dust with the manuring salt. As a substitute for ashes and straw in filling up the partition walls of cellars and ice houses, broken peat is most suitable, as the effect of moisture on the ashes or straw is such as to render their immediate removal a necessary condition for the continued use of such places. Ice has been preserved for eight days in a cement barrel when covered with dry peat litter. Two pieces of ice were exposed to the sun's rays in Braunschweig; one of them was covered with wood shavings and the other with a layer of equal depth of peat litter. The former had thawed in 72 hours, when it was found that the latter was still almost entire. From this it is seen that peat is a bad conductor of heat, and is consequently well adapted for isolating purposes. Peat dust has been recommended as an excellent ingredient for use in the manufacture of light porous bricks, being mixed with the clay previously to baking. Bricks of this kind are much sought after in certain branches of architecture. But still further industrial uses are found for peat. The peat bogs of Northern Germany and of Sweden are being worked by joint stock companies, with a view to obtaining the elastic fiber, which, when free from dust is used for weaving into carpets and other textile fabrics. Considerable capital is invested in these undertakings in Oldenburg and Sweden. The paper industry, too, in the manufacture of peat cellulose, has shown a decided preference for this tender and pliant fiber, so that it may be justly said that at the present time the supply of good peat is inadequate to meet the demand, considering the varied uses of this unpretentious raw material. The chemical industry is using peat in the manufacture of charcoal, peat coke, peat gas, etc., thus converting a cheap raw material into a valuable industrial product. Boghead naphtha, tar, solar oil, paraffine, acetic acid, and gas have been produced from peat, and it has even been used in tanning. It has been for years used in Germany for absorbing waste liquids and refuse in factories, and in this way has furnished large quantities of valuable manure in certain districts. An enumeration of the manifold uses of peat will prove that this raw material, which has hitherto been considered of little importance, and which nature has provided in such abundance, even if it be in many districts partially distributed, is destined not only to benefit agriculture by its valuable properties and chemical composition, but to lay the foundation of a flourishing and widespread industry. A new era has been entered upon in the sanitation of towns by using peat, and it is to be hoped that advantage will be taken of the undoubted benefit arising from its use, both as regards the health of urban populations and the promotion of agricultural interests by the supply of large quantities of manure. In this way extensive and unproductive tracts of bog land would be converted into valuable properties, and a flourishing industry would provide work and wages for thousands of hands.—*Jour. Soc. Chem. Industry.*

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: 1-18
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 X.—CHRIST CRUCIFIED.

For Sabbath-day, Dec. 5, 1891.

SCRIPTURE LESSON.—John 19: 17-30.

INTRODUCTION.—It was, to the Jews, a matter of no particular importance, in itself, whether Christ had or had not broken their law against blasphemy, the penalty of which was death. They had assumed, but not shown it from the law itself. They were not particularly concerned about the transgression of the Roman law. They assumed, without any real testimony, that Christ was guilty of treason against Rome, because the penalty for treason under Roman law was death. That which they sought was not truth or justice, but some pretext, some seeming justification for the death of Christ. This they could not do without gaining the consent and co-operation of the Roman governor. When their plea of treason was rejected they introduced the charge of blasphemy under their own law, thereby unwittingly arousing the fear of Pilate, lest he himself should be made responsible for the death of one who was really the Son of God. They returned with increased persistence and intensity to the plea of treason, virtually affirming that in releasing Christ Pilate would thereby prove himself disloyal to Caesar. Fear of Jewish influence at the court of Rome over-mastered Pilate, and removed the last barrier between the Jews and their purpose to take the life of Christ. Our lesson therefore opens with the Jews being masters of the situation, and with Pilate and his soldiers ready to do their bidding in the crucifixion of Christ.

EXPLANATORY NOTES.—v. 17. "He bearing his cross, went forth." It was usual to compel the condemned criminal to bear his cross, or at least its transverse beam. The seeming discrepancy between John and the other evangelists may be satisfactorily explained by the circumstance which sometimes happened that when the cross, as a whole, was too heavy for one to bear, the cross-beam was laid upon the criminal and some one else compelled to bear the main beam or shaft. Hence the statement of John, above, and of Mark. "They compel Simon, a Cyrenian, . . . to bear his cross." "Place of a skull" is the meaning of the word "Golgotha." There are two theories as to why so called, but just why the place was so called we have no positive proof. But one thing we do know, the name will be remembered the world over as the place where Christ once suffered for the sins of many. v. 18. "They crucified him." To crucify really means to put to death through a process of prolonged suffering. The process involved the distension of the arms and the nailing of the hands to the transverse beam and also the nailing of the feet to the upright shaft, after which follow hours of excruciating suffering, from which death comes at last as a welcome and merciful relief. "Two others with him, on either side one." Christ was doubtless put between the two criminals to add disgrace to suffering by making him, in appearance, the central figure in a row of criminals. v. 19. "Pilate wrote a title, . . . JESUS OF NAZARETH, KING OF THE JEWS." It is a question whether Pilate believed Christ's words to him, "My kingdom is not of this world," and as a consequence, with a somewhat vague conception of its nature, accepted the fact of Christ's spiritual and divine kingship; and hence this inscription; or whether it was his intention to taunt the Jews with the suggestion of treachery to their own long-cherished expectation and hope of a coming Deliverer to sit on the throne of David and restore the Israelitish nation to its former power and glory. With this view the inscription would suggest that if the Son of David had been slain the Jews were themselves responsible for it. v. 20. "Written in Hebrew, Greek, and Latin." Written in order that the different nationalities and languages rep-

resented at this annual feast might read the inscription and carry back with them the thought suggested, that the Jews had slain their king. v. 21. "Write not, The King of the Jews, but that he said, I am the King of the Jews." No more complete denial of all sympathy for and fellowship with Christ could be given on the part of the Jews. It implied a more complete rejection of the hope of Israel than they themselves understood. v. 22. "What I have written I have written." No modification would be allowed. What had been written must stand. v. 22, 23. "The soldiers . . . took his garments." Christ's outer garments could be divided among the four soldiers who acted as executioners, and each part retain its value, but his inner garment or tunic was a woven or knit garment. To divide it would ruin it and render its parts worthless; hence the soldiers cast lots for it and in this fulfilled the Scripture. See Psa. 22: 18. v. 25. "There stood at the cross of Jesus." Love rises above fear and is deterred at no obstacle, hence the women here mentioned were among the last of Christ's friends found at the cross and the first at the sepulchre. v. 26. "That disciple . . . whom Jesus loved." The writer describes himself as that disciple whom Jesus loved, rather than by his name, John. The evidence of his love for the Master is given in the fact that he alone of all the disciples, perhaps, stood by his Master to the last. He seemed best fitted to fulfill the duties of son to the mother of Jesus, hence Christ's words to his mother, "Woman, behold thy son." These words suggest Christ's love for his mother and his love and confidence in this disciple. v. 27. "Behold thy mother." Having commended John to his mother, he now commends his mother to the loving care of his trusted disciple, who from that hour took her to his own home. In this Christ teaches by example the lesson of filial love and care for parents. v. 28. "That the Scriptures might be fulfilled, saith, I thirst." We are not to infer that Christ said, "I thirst," in order to fulfill the Scriptures, but that, being thirsty, he expressed the fact in words, and thus fulfilled the Scripture. The circumstance is referred to as showing that his death had been foretold in the Old Testament Scriptures. v. 29. "Filled a sponge with vinegar . . . and put it to his mouth." Vinegar was a lightsome wine used as a drink by Roman soldiers, and was administered to relieve the thirst of Christ. The word here rendered vinegar is, however, never used in the New Testament to describe the wine in use among the people. v. 30. "He said, It is finished." The hour of death had come. The agonies of the cross were at an end. The propitiation for the sins of men had been made. The blood which cleanses from all sin was shed. The work of human redemption was accomplished. "Gave up the ghost." Yielded up the spirit. The Bible description of death.

WASHINGTON LETTER.

(From our Regular Correspondent.)

WASHINGTON, D. C., Nov. 18, 1891.

Washingtonians have become so accustomed to the presence of distinguished bodies of churchmen, owing to the unusually large number of them which held meetings here this year, that it will seem odd when a week goes by without such a meeting in our midst. Yesterday the fourteenth annual session of the Episcopal Church Congress was opened here with an impressive sermon by Bishop Phillips Brooks, a divine who has recently occupied a very conspicuous position in the newspapers, both secular and religious, owing to the unfortunate controversy over his being elected Bishop. Ex-Senator Edmunds is the presiding officer of this Congress, which in some respects is a very unique body, particularly as to its aims and objects. It will listen to able papers on some of the most vital questions of the day, and will discuss the same with a great deal more freedom than would be permissible in a legislative body of this or any other single denomination. The mere fact that it can take no action upon any subject that will be binding upon anybody opens wide the doors to a general theoretical discussion, which is always enjoyed by men of much learning, and this Congress is made up entirely of that class of men. Considerable discussion was caused by the refusal of Bishop Paret of this diocese to preside over the discussion as the custom has been for the Bishop of the diocese in which the Congress is held to

preside. Bishop Paret says that as the Congress is not under the authority of the church, and is neither an administrative or legislative body, it is no part of his ecclesiastical duties to preside over its arguments, which he regards as those of any other body upon which the attendance is entirely voluntary. Senator Edmunds in his opening address referred regretfully to the absence of Bishop Paret.

It is stated as one of the effects of the example and influence of the Christian men and women who have been met here during the last two weeks that never before has there been so much activity in Christian work in Washington, both inside and outside of the churches. The women and children, ever mighty factors in the cause of moral reform, are enthusiastically at work in the Master's cause.

The Princeton College students, Pierson and Goldsbury, who although young have already made enviable reputations as working evangelists, are conducting a week's services in the interest of young men at the Y. M. C. A. building in this city. These young men have the happy faculty of being able to reach the consciences of other young men in ways that appear to be almost irresistible, and their meetings are proving very successful, the conversions already reaching nearly one hundred. An old clergyman was asked to what he attributed their success. "To the manner in which they impress their deep earnestness upon those they talk to," was the reply, without a moment's hesitation.

That the licensing of the liquor traffic is an evil must be acknowledged by any one who will take the trouble to look into the matter. Yesterday an attorney in arguing in favor of the granting of licenses to bar-rooms in a disreputable locality which had been refused by the District Commissioners, made that point unusually clear. He took the ground that as long as his clients outwardly complied with the letter of the law the Commissioners had no right to refuse them licenses, and to clinch his argument he said to the Commissioners: "Why every month in the year you draw your salaries from the proceeds of the tax on this very business." This lawyer was but re-stating the old argument of the liquor dealers, which is in short: the license tax makes the selling of liquor legal.

The Thirty-Second Annual Meeting of the American Church Missionary Society was held here Monday. The Secretary's report showed that the offerings for foreign work had nearly doubled during the past year, while those for domestic work had not decreased. In the evening anniversary services were held, and Rev. L. L. Kinsolving, missionary to Brazil, gave a most interesting account of the spread of the gospel in that country.

One of the several cases involving the validity of the anti-lottery law—that section closing the mails to newspapers which contain advertisements of lotteries—was argued before the Supreme Court this week. It is impossible to say how soon the decision will be handed down.

FUTURE PROBATION.

To the Editor of the SABBATH RECORDER.

In consideration of the attention given, of late to this question, in different quarters, I am impressed to offer one thought, which, to my mind, settles the whole matter as to the chances of reform, after ending probation in this life. It is this:

While it does, or may not seem consistent with the character and attributes of God, that he will, here, or in any future state, ever interpose the least hinderance to the conversion and

improvement of any of His fallen creatures, if reconciliation to God and His government is not accomplished in this life of probation, with so many favorable surroundings and incentives as there are, even in heathen lands, what shadow of probability of reform can there be, in the future life, with the loss of these surroundings and hallowed influences, and in the company of beings in rebellion against God, of like self-inflicted turpitude, even though the Holy Spirit might still be striving with them? Surely, in reason, the chances are not worth the taking.

E. R. MAXSON.

818 MADISON ST., Syracuse, N. Y., Nov. 19, 1891.

HOME NEWS.

New York.

FIRST ALFRED.—On Sabbath, the 21st, the Rev. E. A. Witter, who is on his way from Rhode Island to his new field in Wisconsin, occupied the pulpit of this church, preaching a good sermon.—Prof. E. H. Lewis, of the University, is giving a course of lectures on Roman Life. These lectures are illustrated with magic lantern views, and are given in the early evening and are attended by many citizens as well as by students. The lecture room of the Memorial Hall is well filled at each lecture.—The University takes a Thanksgiving vacation, from Wednesday evening to the following Monday morning.—The Firemen's Hall is to be opened to the public this week. S. R. S.

NEW YORK.—The New York Church has just had two very pleasant and profitable meetings. The one was on Sabbath evening, Nov. 20th, a covenant and prayer-meeting, at the house of Bro. Stephen Babcock, 344 W. 33d St. Quite a good many were present, and many earnest words were spoken and prayers offered. The other meeting was the Sabbath morning service, Nov. 21st. At this meeting Dr. E. S. Maxson was ordained to the office of deacon. The Rev. Geo. J. Crandall, of Ashaway, R. I., was present and preached the ordination sermon. The text was Acts 6:3, 4. Bro. Crandall spoke concerning the character and work of a deacon, but he did not leave us with the impression that all the work of the church is to be done by the minister and deacons. After the ordination, the Lord's Supper was celebrated, the new deacon beginning to exercise the function of his office. W.

Minnesota.

NEW AUBURN.—November 11, 1891, being the twentieth anniversary of the marriage of A. G. Crofoot and wife, the brethren and friends remembered the occasion by assembling at the home of Brother Henry Bailey and wife, because they thought the "Parson's" home would be too small to accommodate the crowd. A pleasant evening was enjoyed by about forty, young and old, in visiting, singing, and eating. The pastor and wife were cheered and encouraged by the love of their friends and a donation of fifteen dollars, mostly cash.—Our house of worship has been improved by papering and by staining and varnishing the wood-work inside, also carpeting the rostrum and a matting for the aisles.—Bro. Whitford assisted in organizing a Y. P. S. C. E., which bids fair to be a blessing to the young people as well as to the church.—The first snow storm of the season came the 15th, and we are having winter weather now.—

We are rejoicing that nine have cast in their lot with us. Pray for us that we may be faithful.

A. G. CROFOOT.

NOVEMBER 20, 1891.

West Virginia.

MIDDLE ISLAND.—The pastor of the Lost Creek Church, L. D. Seager, came over here a short time since and spent nearly a week; preached on Sabbath, and during the week conducted a Musical Institute of eleven sessions, which gave the young people quite a drill in music. Eld. M. E. Martin preaches here twice each month. His residence is at Greenbrier. He has the pastoral care of three churches, West Union, Greenbrier and Middle Island, and is attending Salem College this fall term. Dr. A. Bee, as his custom has been for many years, still preaches the third Sabbath in each month as opportunity serves and his feebleness and advanced age permit. The Sabbath-school continues all the year with a steady, but very small, attendance. The fine weather this fall gave the bountiful crops good maturity and the farmers a chance to secure them. F. F. R.

DANTE.

If we look over the history of the next thousand years, we shall probably find no one who exercised a deeper or more permanent influence than the poet Dante; and Dante, like Augustine, must be counted among those, who by repentance, have been delivered from dangerous paths. He has not, indeed, written for us a direct autobiography, but in his *Vita Nuova*, and in his great poem—especially in *Purgatorio*—he has sufficiently indicated that his pen was dipped in the life-blood of his own heart. It was the agony of remorse for past unworthiness, which enabled him to depict the torments of hell; it was penitence which sustained him as he toiled up the steep mountain-terraces of purgatory; it was the sense of forgiveness for the past, and strength in the present which gave glow and fragrance to his paradise.

The indications of the sins to which Dante had been tempted, and of those which had no power over him, accord with the indications of his life and temperament which are given us by the writers of his earliest biographies. Even in his least worthy days he was probably nobler and better than multitudes of his youthful contemporaries; but in proportion to the grandeur of his aspirations, and his deep reverence for purity and self-respect, was the acute pang caused by having fallen short of his own high ideal.

If Dante had wandered in the obscure wood, and been endangered by the lion of wrath, the wolf of avarice, the leopard of pleasure, there never was any man who more nobly atoned for his early aberrations, or left to all coming generations more thrilling pictures of temperance, righteousness, and the judgment to come. Like Augustine he was saved from youthful sins to be permanently ranked among the greatest moral teachers of mankind.

OVER 300 young men in Cario, Egypt, many of whom were Moslems, listened attentively to a lecture on the relations of Christianity to American civilization, by Mr. L. D. Wishard, who is traveling in the East in the interests of Y. M. C. A. work.

WILL those who take the *Youth's Companion* send to me the Christmas number as soon as they are through with it, that I may use it in my work that day. MRS. J. G. BURDICK, 245 W. 4th St., New York City.

MISCELLANY.

JIMMIE AND JOE.

BY HATTIE LUMMIS.

"Isn't it pretty?"

"Lovely! And it's so hard to decorate a church tastefully. I think Kitty's a regular artist."

"It does look nice," admitted Kitty, with a flush of gratified pride. She was the new chairman of the flower committee, and had set her heart on making a conspicuous success of the church decorations for this first concert. A pleased smile still lingered about her lips as she went to the back of the church, and from that post of observation surveyed the works of her hands, with her head on one side, like a meditative robin.

"Say, ma'am," said a voice at her side. Kitty turned and met the black eyes of a little boy, whose thin, expressive face she vaguely remembered having noticed in the Sabbath-school. He held in his arms a tin can, containing an unthrifty, straggling geranium, its ungainliness crowned by a single blossom of faded pink. "Say, ma'am," repeated the boy, smiling shyly into Kitty's face, "I've brought you Jimmie."

"O, indeed," said Kitty, naturally looking about for a smaller child, but the boy, upon perceiving her mistake, held out his plant, and with an air of making a formal introduction, announced, "This is Jimmie."

Kitty smiled in spite of herself. "That is Jimmie, is it? And who are you, please?"

"Me? O, I'm Joe," answered the boy, carelessly. "You see," he went on, lowering his voice, "the other Jimmie, that was my brother, died, and this one's named after him. See, he's got a blossom. I brought him for you to decorate with."

"Indeed!" said Kitty again. "Well, take it up front, and I'll see what I can do with it. O dear!" she added, as Joe promptly obeyed, "I didn't want any potted plants this time. They always look so stiff."

"Of course you needn't use it," said another of the girls, with sympathetic interest.

"Well, we'll see," said Kitty, uneasily. "Come, girls, she continued, rousing herself. "We mustn't stand and talk any longer, or we'll never get through."

The concert next evening proved a decided success, and the church decorations won even more approval. Kitty, as chairman of the flower committee, received many congratulations; but in the midst of her triumph a melancholy voice fell on her ear,—"Please, I don't see Jimmie anywhere."

"I'm afraid Jimmie was forgotten," said Kitty, with some embarrassment. "Look in the little back room, and I guess you'll find him there."

"Who is Jimmie, pray?" asked one of the gentlemen, curiously; and Kitty explained, wondering, as she did so, that she had not noticed before how quaint and pathetic a story it really was. The young man beside her listened attentively. "Hath cast in more than they all," he said under his breath when she had finished.

Kitty flushed vividly. "Mr. Marshall, I know you think that I should have put that ugly geranium in front, and have spoiled everything."

"You don't admire my artistic taste, do you?" said the young man, smiling. "Why do you imagine that, Miss Kitty?"

"Because, well, because I wish myself that I'd used it," said Kitty, candidly. She turned with an impulsive movement, and hurried after Joe. At the door of the ante-room she found him, leaning against the wall, and crying bitterly.

"They've killed him, ma'am," he sobbed. And, indeed, in the hurry and confusion the geranium had been overturned, and was broken off at the roots.

"Never mind. I'll get another flower for you," said Kitty, trying to soothe him, "something prettier."

Joe shook his head, uncomfited. "Another flower wouldn't be Jimmie. I loved Jimmie."

Kitty considered a moment. "See here, Joe. I think I can take a slip off this geranium that will grow nicely. And if it does, I will put it in a pretty, red pot, and it will be Jimmie, just the same. Won't that be all right?"

"Yes'm," said Joe, smiling through his tears. "And do you s'pose it will really grow?"

"I'm sure of it," answered Kitty, heartily. "You may come to my house next week, and see how he's getting along." She picked up the broken geranium, and smiled a good-by after Joe, who went away, wiping his eyes on his sleeve, and looking quite happy again.

In his new quarters Jimmie flourished amazingly. Joe made his appearance several times during the next few days, to inquire concerning his friend's welfare, and to remark approvingly that he seemed to be "enjoying himself first rate." Then several weeks passed, and though Jimmie was promoted to the dignity of a red flower-pot, and was given a position in the front parlor window, no Joe appeared to rejoice in his success.

"I see Jimmie is in blossom," said Kitty's sister Maud one morning at breakfast. "Wonder why your other protege doesn't make his appearance. Can he have forgotten his flower?"

"I hope he isn't sick," said Kitty, thoughtfully. "I must look him up, I guess." But in some unaccountable way the days slipped by, and she heard nothing of Joe, till one morning Nora made her appearance, announcing a woman at the door, who wanted to see Miss Kitty.

Kitty hurried into the hall. The thin, sallow woman at the door lifted a pair of black eyes that at once betrayed her relationship to Joe. "Excuse me, Miss," she said in evident embarrassment; "but my boy says you've got a plant you're keeping for him, and he's taken a notion he wants to see it. He's sick, and of all children to take ideas I never saw his beat."

"Is Joe sick?" asked Kitty, with ready sympathy. "I'm so sorry."

The woman turned away her head. "He's going like his brother," she said in a stifled voice. "He won't never be any better."

Kitty leaned forward, and took the work-worn hands in hers. "Come into the house and rest a little," she said. "I should like to go back with you."

Joe was lying in his little bed, his sunken eyes looking blacker and more brilliant than ever. He noticed Kitty without surprise, but at the sight of the geranium in her arms his face suddenly grew expressive. "Is that Jimmie?" he asked feebly.

Kitty smiled assent. "Yes, this is Jimmie. Hasn't he grown large and handsome?"

Joe nodded. "I s'pose," he went on, musingly, "that when people think we're dead, God only just puts us in a better flower-pot, and makes us grow and blossom so they'd hardly know us."

"O dear," said his mother, beginning to cry. "Did anybody ever hear such ideas?"

Joe stroked the green leaves thoughtfully, then raised his face to Kitty with a look of appeal. "Say," he whispered, "don't you think Jimmie's 'most pretty enough now to put in the church?"

"I'll put him in the church next Sabbath, if you like," said Kitty, in a voice she vainly tried to render steady.

Joe smiled. There was a faint flush on his pale cheek.

"I mustn't tire you now, dear," she said, stooping to kiss him. "But I'll come again and see you to-morrow."

She came again in the morning with a basket of choice flowers. But upstairs, in his bed, little Joe lay very still, and in the white hands folded on his breast was a single cluster of pink geranium.—*Golden Rule.*

Books and Magazines.

All Around the Year in 1892 is an entirely new calendar with new designs, in colors, by J. Pauline Sunter, printed on heavy cardboard, gilt edges, with chain tassels, and ring. Size, 4½ by 5½ inches. Boxed. Price 50 cents. This charming calendar is composed of heavy, gilt-edged cards, tied with white silk cord, and a delicate, silvered chain attached, by which they may be hung on the wall or elsewhere, and are so arranged on rings that they may be turned over as each month shall be needed for reference. They are fresh in design, fresh in the fair whiteness and the soft delicacy of workmanship. Each card contains not only the calendar, but a design both charming and appropriate, and an equally timely sentiment. The drawings are original and beautiful, and the

superb tints and delicate coloring which the printer's art has given them, combines with the designs to make them real art studies. Lee and Shepard, Boston, Mass.

The *Treasury for Pastor and People* for November is a very interesting number. It discusses, by able men, many of the leading questions of the day. The familiar names and the well-known soundness in the faith of the men who bear them, which appear at the head of many of these discussions, is good security that very wide departures in its teachings will be found. Yearly subscriptions, \$2 50; clergymen, \$2 00. Single copies 25 cents. E. B. Treat, 5 Cooper Union, New York.

SPECIAL NOTICES.

THE Treasurer of the General Conference would like to call the attention of the churches to a very important part of the Minutes just published. See page 9. Early action will great oblige. WILLIAM C. WHITFORD, 41 East 69th Street, New York City. NOVEMBER 22, 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.

THE next Semi-annual Meeting of the Seventh-day Baptist churches of Berlin, Marquette, and Coloma, Wisconsin, will be held with the church at Berlin, commencing on the evening before the second Sabbath in December, 1891. Eld. G. W. Hills has been invited to preach the introductory discourse, Eld. S. H. Babcock, alternate.

Sisters Elders Wardner, Ames, and McLearn, and Nellie Hill, Julia Lowe, Lizzie Crandall, and Brother G. B. Shaw were requested to prepare papers for this meeting.

A cordial invitation is extended to all who can and will come.

H. F. CLARKE, Clerk.

THE annual meeting of the Ministerial Conference of the Western Association will convene at Nile, N. Y., Dec. 29th and 30th. The following programme has been prepared:

1. Introductory Sermon. G. W. Burdick.
2. What constitutes a true revival of religion in a church? How is it best promoted? H. B. Lewis.
3. What is the new birth? J. Summerbell.
4. Is our system of pastors best adapted to the development and extension of the church of Christ in the world? D. E. Maxson.
5. What is the design and general plan of the epistle to the Hebrews? M. B. Kelly, Jr.
6. What is our duty as reformers in regard to the use of tobacco by ministers and church members? H. D. Clarke.
7. A conference on the question, What can we do to increase the interest and faithfulness of this conference? J. T. Davis.
8. What constitutes a true enthusiasm in preaching and other gospel work? L. A. Platts.
9. What is the New Testament teaching concerning the conversion of the Jews? J. M. Carman.

MARTIN SINDALL, Sec.

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

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 14th 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.

1892.

Harper's Bazar.

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Harper's Bazar is a journal for the home. It gives the latest information with regard to the Fashions, and its numerous illustrations, Paris designs, and pattern-sheet supplements are indispensable alike to the home dress-maker and the professional modiste. No expense is spared to make its artistic attractiveness of the highest order. Its bright stories, amusing comedies, and thoughtful essays satisfy all tastes, and its last page is famous as a budget of wit and humor. In its weekly issues everything is included which is of interest to women. The Serials for 1892 will be written by Walter Besant and William Black. Mrs. Oliphant will become a contributor. Marion Harland's *Timely Talks*, "Day in and Day Out," are intended for matrons, and Helen Marshall North will specially address girls. T. W. Higginson, in "Women and Men," will please a cultivated audience.

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BEST OF REPUBLICAN NEWSPAPERS.

The Tribune for 1892.

ROSWELL G. HERR ON THE TARIFF.

The Republican party, triumphant in 1891, wherever national issues were at stake, renews, aggressively and bravely, the fight for 1892. The *New York Tribune*, the ablest, most reliable, and best of Republican papers, leads the way.

During 1892, Roswell G. Herr, of Michigan, the witty orator, will continue in the *Tribune* his remarkable articles on the Tariff, Reciprocity, Coinage, and the Currency. These topics are all understandable; the Republican policy with regard to all of them is right, patriotic and impregnable; but dust has been thrown in the people's eyes, and the air has been filled with fog, by lying and tricky Tariff-reformers. The *Tribune* prints from one to five exceedingly entertaining articles every week explaining these questions.

Mr. Herr begins at the beginning of every subject, and makes it so clear that everyone can understand and no one can answer him. Ask any neighbor what he thinks of Mr. Herr's writings. He will tell you that they are genial, clear, entertaining and perfectly unanswerable. A specialty is made of answering all questions, asked in good faith, on the Tariff, Reciprocity, Coinage, the Currency, and the projects of the Farmer's Alliance. The *Tribune* is the best national Republican paper to supplement your local paper during 1892.

HOW TO SUCCEED IN LIFE.

The *Tribune* will also continue the series of articles to Young Men and Women, penned by men who, beginning life themselves with few advantages, have nevertheless succeeded honorably and brilliantly. It will also reply to questions as to what young men and women should do to succeed in life, under the particular circumstances in which their lot in life is cast. The replies will be written under the direction of Roswell G. Herr, whose familiarity with American life and opportunities and whose deep and cordial sympathy with all who are struggling under adverse circumstances, promise to make the replies practical and satisfactory.

VITAL TOPICS OF THE DAY.

Many special contributions will be printed from men and women of distinguished reputation. Among the topics are: "Silver Coinage, the latest views;" "Proper Function of the Minority in Legislation," to include one paper each from a Democrat and a Republican, prominent in public life; "Harmful Tendencies of Trusts;" "Arid Lands of the United States;" "Millionaires of the United States;" "Free Postal Delivery in Rural Communities;" "Better Pay for Fourth Class Postmasters;" "Importance of the Nicaragua Canal;" "Village Improvement;" "Our German Fellow Citizen in America," and many others.

AGRICULTURE.

In addition to the regular two pages a week of how to run a farm and make it pay, there will be, during 1892, special papers on "Hot House Lambs," "Model Farms," "Tobacco Raising," "Sugar-Beets," "Fancy High Priced Butter Making," "Care of Bees," "Market Gardening," "Live Stock," and a variety of other equally important branches of American farming.

FOR OLD SOLDIERS.

For veterans of the war, there will be a page a week of war stories, answers to questions, news and gossip. Mrs. Annie Wittenmyer will supply an interesting column of news of the W. R. C. The *Tribune's* War Stories of the past year have never been surpassed for thrilling interest.

FOR FAMILIES.

Families will value the pages devoted to "Questions and Answers," "Household Decoration," "Home Interests," "Cooking," "Knitting and Crochet," "Young Folks," and the Fashions.

A great editorial page will be printed, and fiction, foreign letters, book reviews, travels, checkers and chess and fun abundantly supplied.

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CONDENSED NEWS.

The Spanish government has decided to disband a portion of the standing army, the object being to economize.

During October the losses by fire in the United States and Canada aggregated \$13,248,300. With the exception of May this is the highest monthly loss in 1891.

The authorities of the Russian war office have resolved to construct a line of forts along the Chinese frontier and increase the number of officers in Central Asia.

The Japanese government intends to spend \$700,000 in connection with the Columbian Exhibition, of which sum \$150,000 is to be used purely for government exhibits.

The total values of the exports of domestic breadstuffs during the ten months ending October 31st, were \$169,488,463, against \$119,037,156 for the same period in 1890.

The receipts at the custom house of Iquique, Chili, during October amounted to \$2,627,000, the largest ever known. The greater portion of this amount was paid as export duties on nitrate.

A report comes from Samara of the strangling of a boy of sixteen years by starving Russian peasants in order to rob him of his money, amounting to a rouble and a half. Crime generally is increasing in consequence of the famine.

Martin Smith, of Montville, Conn., who is 107 years old, remembers seeing the first steamboat, the Fulton, when she made a trip up the Thames in 1817. He also draws a pension for service in the war of 1812, and has voted at every Presidential election since 1808, except the last one.

MARRIED.

PLACE—MAXSON.—At the residence of the bride's father, Horatio W. Maxson, near Milton Junction, Wis., Nov. 17, 1891, by the Rev. E. M. Dunn, Mr. Thomas Irvin Place, of Milton, and Miss Catherine Maxson.

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.

HAMILT N.—In Ceres, Pa., at the home of Dr. H. A. Place, Lottie D. Hamilton, adopted daughter of Jesse and Elmira Hamilton, in the 25th year of her age.

The subject of this notice was brought from the Home of the Friendless in New York City, by Dr. Place, fourteen years ago. She lived with Bro. Hamilton until his death, and has lived with Bro. Place from Sept. 1, 1891, until her death, Oct. 29th.

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

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She was a member of the Friendship Church and was a quiet, earnest, loving Christian, beloved by all who knew her. G. P. K.

CLARKE.—At her home in Clarke's Falls, Conn., Nov. 13, 1891, of cancer, N. Mary Clarke, in the 71st year of her age.

Sister Clarke was the widow of the late Alfred Clarke. For many years, and at the time of her death, she was an esteemed member of the Second Hopkinton Church. Her deeds and sympathy showed, beyond doubt, that she loved the Redeemer and His church. For months her sufferings were great, but were borne with patience and submission. She was willing, indeed anxious, to depart this life, and when the end came it seemed like the falling of ripe fruit into the husbandman's hand. Children, grand-children, other relatives and many friends are left to cherish her memory. Funeral sermon by her pastor. "I am now ready to be offered and the time of my departure is at hand." 2 Tim 4: 6. L. F. R.

BURDICK.—In Milton, Wis., Nov. 11, 1891, Mrs. DIANA, widow of the late George Burdick, aged 93 years, 1 month and 7 days.

Sister Burdick was born in Charlestown, R. I.; when about 22 years of age, she moved to Alfred Centre, N. Y., and afterwards in 1842, to Wisconsin. At the time of her decease she was a worthy and beloved member of the Seventh-day Baptist Church in Milton, and was prepared for death when the summons came. She leaves two sons and two daughters living. The funeral services were held at her late residence, her pastor officiating. She had many friends and no enemies. K. M. D.



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WIDE AWAKE A Few of the Good Things for 1892.

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"Fair Harvard." Several members of the class of '91 have promised to contribute.

"Such Stuff as Dreams are Made of," By JOHN MEAD HOWELLS (Son of W. D. HOWELLS), will appear in the Christmas (Dec.) number.

"In a Thunderstorm," by ROBERT BEVERLEY HALE (Son of EDWARD EVERETT HALE), The clever second of the set, will be published later.

One Man's Adventures, by LIEUT.-COL. THORNDIKE. A dozen thrilling adventures, strictly true.

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Short Stories: How Christmas Came in the Little Black Tent, Charlotte M. Vaile; Christy Ann's Rezavoy Picnic, Mary Hartwell Catherwood; The Moriarity Duckling Fair, Florence Howe Hall; The War of the Schools (Two-Part Story), Capt. C. A. Curtis, U. S. A.; and many others, by Jessie Benton Fremont, Margaret Sidney, author of Five Little Peppers Grown Up, John Preston True, L. T. Meade, etc.

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