

# The Sabbath Recorder.

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

Vol. XLVII. No 49. }  
Whole Number 2442 }

FIFTH-DAY, DEC 3, 1891.

Terms:  
\$2 00 in Advance.

[Contributed Editorials.]

—TOTAL abstinence is almost unknown in Germany, and temperance reform from a total abstinence stand-point does not make much headway. But the German Emperor, who, for a German, uses little liquor of any kind, sees the terrible condition of his people from drunkenness, and has prepared a bill which, under the circumstances, may be called remarkable. This young ruler has already shown great wisdom in his dealing with industrial and educational questions, and if he succeeds at all in his present endeavor he will confer the greatest possible blessing upon his subjects, and prepare the way for a reform based upon Total Abstinence. It is needless to say that the beer-makers and beer-drinkers are making a great ado about the matter.

—THE leading features of the bill are as follows: As regards license; no licenses may be granted to a saloon situated near a church, nor to a drug-store except to sell in bottles or packages having the unbroken seal of the manufacturers; no license may be granted to a person of immoral character (which means something in Germany that it does not here where few saloon-keepers are moral), or to persons keeping vicious houses; and any neighborhood may keep a saloon out of its midst by the objections of a sufficient number of people. Saloons may be closed, by the police, from 8 P. M. till the next morning. Saloon-keepers may not sell to common drunkards, nor to minors under sixteen except in company with a parent or guardian, nor to a man who has been in jail for drunkenness until three years since his imprisonment have expired; nor may they throw any person getting drunk on their liquor into the street. Common drunkards are to be placed under guardianship; and any person whose occupation may be connected with the safety of life or property is to be punished by fine and imprisonment if found drunk. The Salvation Army is welcomed to Germany for the work it has done in reclaiming drunkards in other countries.

—It is a pitiful story which missionaries in Africa tell about the effect of the rum taken into that continent, no little portion of which goes from Boston. We have just been reading the memorial which the last General Assembly of the Presbyterian Church ordered its committee to prepare and send to the United States Senate, and we hope many such memorials, signed with the names of many petitioners, will be sent in. If our States and Nation cannot do the right thing at home, we hope the treaty of Brussels, already signed by sixteen governments and now awaiting the signature of our own, which treaty guarantees the restriction of the slave and liquor traffics in the Free Congo State, will receive the sanction of our Senate, that the nation may be relieved of a disgrace which every patriotic American should feel is resting on us. And no little part of the disgrace, it is to be feared, is because of the power of the liquor makers of our country to prevent laws and treaties which interfere with their business.

—WAS there ever a more tragic or pathetic temperance story than that of the man who wrote that hopeful, confident article in October's *North American* under the triumphant title—*Drunkenness is curable*—and almost before the readers of the next numbers of that magazine had it in their hands, was dead from a debauch? John F. Mines, an Episcopal minister, colonel in the army during the war, better known to many as a writer for the *New York Evening Post*, was a victim of alcoholism and went to Dwight, Ill., for the chloride of gold cure last spring. He came away cured, as he thought, and went about from early spring till fall with the joy and delight of a man who felt himself relieved of an awful disease and disgrace. He wrote for the *North American* the article we have referred to, and which we read entire.

—THE article had about it two plain characteristics. It read exactly like the testimony of those who believe themselves to have been cured by faith. The literary quality was not like that of these testimonies, and there were lacking certain faith-cure stock phrases, but the faith-healers tone and spirit was in it. Then there was the characteristic self-confidence of the convert of hopeful temperament, the self-confidence which observing people dread to see exhibited, and which they have learned is very often the sign of a weak will that does not hold out through thick and thin. Paul's words—"When I am weak then am I strong"—contain a fundamental principle. Self-confidence is the worst enemy of the penitent. We do not believe that drunkenness, which is a disease of the will first of all, can ever be cured by any medicine until the drunkard has the true spirit of the penitent. We do not mean by this that he must have any stock experience, but that he must take no risks with temptation, that he must not put his trust in a drug nor in himself, but in the Eternal One whose law of righteousness has for its foundation-stone trust in himself.

—THE *Examiner* heads an article on this case *A Sample Keeley Cure*. This seems hardly fair. To be sure Dr. Mines was the "star patient" of the Keeley Institute, and his case had "unusual significance;" but it does not follow that because the most conspicuous "cure" proved no cure at all that the chloride of gold treatment is a fraud, any more than it is true that, because in many a religious movement the most famous fail, therefore the movement is a failure. Dr. Keeley only claims 95 per cent as successful. If he has a cure that has a record of 95 per cent we hope nothing will be done to destroy confidence in it; though it is true the cure is open to the charge of charlatanism because the composition of the remedy is kept a secret, and the thing is being worked hard for the money there is in it.

W. C. TITSWORTH.

Sisco, Fla.

—THE Seventh-day Baptist students at the Baptist Theological Seminary of Morgan Park, Ill., have been invited to discuss the Sabbath question in the public Literary Society, Thursday evening, Dec. 10th. The proposition was made that three of our members discuss the question with an equal number appointed from among the First-day students. This week the six debaters held a consultation to decide on the form in which the question should be stated. The Sabbatarians suggested that the Baptists make the affirmation that Sunday is the scriptural Christian Sabbath. It was a matter of some surprise to us that they promptly and frankly said they did not want to discuss that question. One said he believed that the keeping of the Sabbath was a voluntary matter. He had no desire to defend the sacredness of Sunday. If the Christian world observed Wednesday, he would follow the custom. "Now," said they, "suppose you men affirm that Saturday is the scriptural Christian Sabbath." The Sabbatarians answered that while they believed that to be true, they preferred not to take the aggressive side, as they were guests of the Seminary, and had not sought the discussion. The Baptists courteously acknowledged the point. It began to look as though the discussion might fall through, for lack of a question to discuss, when the suggestion was made and heartily accepted that we have a Symposium on the Sabbath question. Let the Baptists state the grounds on which they observe the first day of the week as Sabbath. Let the Seventh-day Baptists do the same for the seventh day. Let there be no judges, and let the discussion be in an open and free parliament, whose object should be solely to get at the truth.

—It may be of interest to state here that when Brother Livermore and Brother Dunn were in this Seminary several years ago, certain zealous but rash students challenged them to discuss the question: "Resolved, That Sunday is the scriptural Christian Sabbath." The Sabbatarians won the debate. Since that time there has been a general change of base in the defense of Sunday-keeping. One brother told me the other night, and I think he voices a common opinion, that he used to be troubled on the Sabbath question, but that he wasn't any more. He believes that the Decalogue has no longer any binding force. Said he, "The arguments for the transference of the Sabbath from the seventh to the first day of the week are pretty slim. If you will show me that the Sabbath is still binding I will come with you."

—In response to the persistent pleading of the Jewish children a sewing-school has been opened by the ladies of the Chicago church and society. The school meets at the mission room on Wednesday afternoon of each week at four o'clock and has been enthusiastically patronized. The only serious draw-back is a lack of teachers. We need more volunteers for the work and particularly an instructor in drawing, for which a number of the boys are especially eager. It is certainly of no small importance that these

children who, in a certain sense, are entrusted to our charge, should be trained to neatness and taste and habits of usefulness.

—BROTHER George W. Hills, of Milton Junction, has been voted by his church a vacation for missionary work and is devoting a portion of it to Sabbath reform work in Chicago. The plan of campaign at this writing has not been definitely settled upon, but will be shaped by circumstances. There are several centers of interest here on the Sabbath question, and Bro. Hills will begin his work by house to house visitation.

—SOCIABILITY is one of the cardinal Christian virtues. Christian people could do vastly more good, if they would lay aside the mask of well-bred indifference which is too often worn, and express a genuine kindly interest in the human souls with whom they are brought in contact. A small boy in the mission school the other day furnished an example of genuine, straight-forward, unadorned sociability, interesting to see. It is a time-honored custom among the boys and girls to linger by the door of the mission room after school, shake hands with the teachers and engage in general discussion. A good brother from Iowa, whom we will call Smith, was our guest that day. One of these youthful specimens, calling my attention to him, asked who he was. "Mr. Smith," I replied, whereupon the young conversationalist addressed him in bland and affable tones: "How do you do, Mr. Smith? You are from the country, aren't you? I can always tell a farmer by the looks of him." Although this social effort was not entirely defensible, this small boy stands in favorable contrast with those people who regularly deal out social hypocrisy or in selfish indifference pass by on the other side.

—SUNDAY, Nov. 8th, was "Memorial Day" for Chicago anarchists, it being the fifth anniversary of the execution of the Haymarket murderers. The followers of the red flag extol these men as heroes, and on "Memorial Day" over two thousand persons went to Waldheim Cemetery to honor the memories and principles of Parsons, Spies, Engel, Fischer and Lingg. On the following Wednesday evening a meeting for a similar purpose was held in Turner Hall. Henry Weissman, one of Most's disciples from New York, in the course of his harangue said in reference to Spies, "If he or any of his fellows threw that bomb, they did perfectly right. The stars and stripes have no place on our platform. But standing under our flag I declare these men did right to throw that bomb on Haymarket Square." At this point the ringing words of Inspector Hubbard were heard: "You say that the American flag has no place here and that you have no use for it. Now, I say to you that unless you at once hoist the American flag, I will as an officer of the law, disperse this meeting; and further, if I hear any more incendiary talk in this place tonight, the meeting shall be stopped." The flag was produced and spread across the stage and the meeting proceeded. On the following night another meeting was held in Grief's Hall, which the police raided. Many people who were not anarchists and were innocent of any revolutionary designs, suffered the usual fate of those found in bad company. The labor unions have since vehemently protested against the action of the police, and the newspapers of opposing political faith have not failed to make much political capital out of the incident. Many theatrical tears have been shed over the fact that Grief's daughter, who lay at the point of

death died the night of the raid. It is not at all unlikely that the police may have been unnecessarily rough and that some injustice may have been done; but Grief's halls and saloons have been notorious in the past as a rendezvous of the anarchists. It is known that certain ones were expected to come to the meeting armed, and that revolutionary speech was indulged in. The calm judgment of the great majority of sober-minded men will be that our chief of police has been earnestly trying to do his duty and that he has succeeded remarkably well. Whatever wrong may have been done to innocent parties will be repaired as far as possible.

—WHAT are you going to do with these anarchists? Chicago hung a few of the ring-leaders five years ago, and I suppose most law-abiding citizens throughout the country said "Amen"; but do you know that these men are to-day glorified as martyrs by their followers? Although the word martyr is disgraced in its application to such men, dying under such circumstances, the anarchists have made the gallows their symbol and managed to gain some benighted sympathy for their cause. I believe that Parsons, Spies, and their companions met a righteous fate; but it will take something more than a halter to cure the body politic of this festering sore. The question is not simply "How shall we keep the anarchists in subjection," but "How can we get the anarchy out of the minds of the anarchists?" We must remember two things. First, our industrial system *does* work injustice to many. The working man has a grievance. Second, these unwashed revolutionists are not simply lazy and hypocritical demagogues. Most of them have a blind, passionate belief in their cause. They are terribly ignorant. They see things in a distorted light. They need education more than anything else.

—THERE is a bitter discontent among the dregs of society which is not to be looked upon lightly. We think little of it in seasons of prosperity; but in "hard times" our great cities have more than once seen the teeth of the tiger when the angry roar of the mob was heard in the streets. This new and thriving nation will not escape the serious problem which confronts it in the conflict between the capitalist and the laborer. One or two forks of lightning in the sky may not matter much, but the skilful mariner takes careful note of them. He knows that a storm is brewing and makes preparation accordingly. There are two questions which every citizen should think about. How can the industrial world be best organized to secure to each man his just dues? How can we educate every boy and girl in ethics and political economy?

L. C. RANDOLPH.

MORGAN PARK, Ill.

#### THE DUAL WORK OF THE REDEEMER.

REV. A. W. COON.

"For the law of the spirit of Christ Jesus hath made me free from the law of sin and death." Rom. 8:2.

Two conditions are brought to view in this passage, and two laws to which these conditions are subject. The first condition or state is called death; the second is called life, just the opposite of the former. The first state represents man in his fallen condition, the second represents man saved and justified. Man, as a sinner, is under the law of sin and death. Man saved is under the law of the spirit of life in Christ Jesus.

The law of sin and death is an order of sequence between sin and death, so that sin produces death, for "the soul that sinneth it shall die." Ezek. 18:4, 20. The death of the soul is the loss of moral power and virtue. It is the complete subjugation of the will to the power of the devil. The soul is as helpless as the fly entangled in the spider's web. It is not only without strength, but it is held by the power of the devil. This is the condition of the race without hope and without God in the world. The prophet represents the condition of the sinner as being in a deep pit, wherein there is no water, out of which he is taken by the blood of the covenant. Zech. 9:11. The prisoners of this passage were not saved, but were brought up where they might be saved. They were prisoners of hope. They were taken from the hold of Satan, but they were still without strength or moral purity, hence Jesus says, "Ye must be born again." When Adam left Paradise he had no power or ability to return. He had lost his union and fellowship with God, and was wholly in the power of the devil; thus he was doubly lost. This being his condition, if man is ever saved it must be by some power outside of himself and totally beyond his reach. "By grace ye are saved, through faith, and that not of yourselves—it is the gift of God." I fear that some do not realize how great things the Lord has done for us. The idea seems to obtain that we can do about one-half toward our salvation, and that the glory should be about equally divided between ourselves and God. A true sense of our utter helplessness can only lead us to magnify to its just proportion the abundant goodness and love of God in our salvation.

We read in John 3:17, "For God sent not his Son into the world to condemn the world, but that the world through him might be saved." The term world means the race of sinners. This text expresses potentiality,—"might be saved." Christ was sent into the world to make it possible for men to be saved. This implies that there was something in the way, something to be removed that rendered it impossible for the world to be saved. What was this something to be done?

First, the power of the devil was to be destroyed. The prophet Isaiah speaks of this very thing in connection with the coming of Christ, that he would disannul the covenant of death, and that the agreement with hell should not stand. Isaiah 28:16-18. The first thing to be done, it seems, was to *destroy* the power of the devil. This does not mean to annihilate. Jesus says, "Or else how can one enter into a strong man's house and spoil his goods except he first bind the strong man, and then he will destroy his goods." Matt. 12:29. Here the strong man is the devil. Christ is the stronger person, who binds Satan. There was a trial of power, a combat between the Son of God and the prince of darkness. The power of the devil was overcome by combats. These combats are referred to by Isaiah, 63:1-3, "Who is this that cometh from Edom, with dyed garments from Bozrah? This that is glorious in his apparel, traveling in the greatness of his strength? I that speak in righteousness, mighty to save. I have trodden the wine-press alone, and of the people there was none with me." Such was the combat in the garden when Jesus sweat, as it were, great drops of blood falling down to the ground. So in the wilderness and on the cross. A double work was the Saviour's here on earth. First, to destroy the power of the devil, to break his grasp upon the soul world; and secondly, to draw it

back to God and holiness, without which no man can see the Lord.

No doubt very much was done by Jesus Christ before he appeared incarnate among men, though neither branch of the great and glorious work of the Redeemer could be completed until the fullness of time, when Christ came in the flesh, yet the effects of his work extended from the fall of man to the end of time. Christ was the lamb slain from the foundation of the world, and from whom the seven spirits of God went out into all the earth. Rev. 5:5, 6. No doubt the Son of God began the great work of redemption in the beginning of creation, for then he was there with God (John 1:1), so that salvation was made possible before he assumed human nature. But it was necessary that Christ should come in human nature and make an open demonstration of his saving power and love. "And having spoiled principalities and powers, he made a show of them openly." Col. 2:15. Two things were to be accomplished, *viz.* the devil was to be destroyed (not annihilated) and his power over death abolished. Heb. 2:14; 2 Tim. 1:10. This destruction of the devil and of death was fully accomplished at Jesus' death as a part of the plan of salvation, and which went into effect before the foundation of the world. "Who hath saved us and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began, but is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death and hath brought life and immortality to light through the gospel." 2 Tim. 1:9, 10. The term abolish is the same as destroy in Heb. 2:14, and means to render inactive, inoperative, without effect.

The second thing to be done, having abolished death and destroyed the devil, was to set before the world the strongest possible motives to lead men to break off sinning, and love and obey God from whom they had, under the power of the devil, revolted. As man is constituted, there is no power that can so move the sinner to repentance and draw out his affections and twine them around another, as to know that one has voluntarily and disinterestedly suffered for him and in his behalf. The love of God for sinners is set forth in the sufferings and death of Christ. "For God so loved the world that he gave his only begotten Son that whosoever believeth on him should not perish, but have eternal life." This would have been useless without stripping death and the devil of their power, but now it is possible, and Jesus says, "I, if I be lifted up from the earth, will draw all men unto me." Surely we love God because he first loved us. "O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments and his ways past finding out!" Rom. 11:33.

ALFRED CENTRE, N. Y., NOV., 1891.

#### SEAMEN'S MISSIONS.

ANNIE FRYER.

How can the grog-shops, saloons, and other places equally vile, frequented by seamen both in eastern and western cities, be abolished? This is a question to which many missionaries and philanthopists have tried to give an answer.

The only true answer was once given by a sailor who, in company with a few of his fellow-laborers, attended a general meeting of the W. C. T. U. of Shanghai. I shall always remember the earnest expression on his weather-beaten face as he turned to his sailor friends and said,

"There is only one way to close these places, and that is for us not to patronize them. The proprietors will then be compelled to seek employment elsewhere." So the question which comes nearest to the friends of seamen is, How can we prevent them from visiting such evil haunts?

That these friends are bravely endeavoring to solve this enigma is evident from the seamen's missions found in various ports, the religious services held on ships in dock, the personal visits and helpful conversations, and the little meetings held especially for the sailors by missionaries on their outward and homeward voyages. There is a seamen's mission in most of the principal eastern ports, but it is usually one against a hundred places of an opposite nature. Foreign residents aid missionaries in making these missions a success both by individual and co-operative work. In Shanghai the edible remains—and they are sometimes abundant—of church socials and other similar entertainments are, as a rule, sent to the Seamen's Mission.

One of the best representatives of seamen's missions is that of Yokohama, Japan. It is, or was in 1888, under the care of Mr. Austen, the seamen's chaplain, and receives the helpful co-operation of Mrs. Austen. The home of Mr. and Mrs. Austen is connected with the mission building, which is quite large. The ground floor consists of a pleasant reading-room supplied with tables, chairs, periodicals, etc., and a dining-hall where a sailor can get a good meal well served for twenty-five cents. But equally interesting are the dormitories upstairs. There is one very large room leading into another of smaller size. The one is for sailors, the other for officers. In the sailors' room are twenty single spring beds having very nice bedding. Hung over each bed is a card. On one is printed "The Hastings Bed;" on another "The Gloucester Bed," and so on, showing that the people of that particular town gave the money for this particular bed. An American lady visiting this dormitory a short time before our party, was so distressed at not finding a bed from an American city that she gave the money for one. In the hall connected with the dormitories are a large number of quilts and native mats so that extra beds can be made up when a fleet is in port. Mr. and Mrs. Austen do not think anything is too good for the sailors, and are true friends to all those who visit Yokohama. It was my privilege, during a brief stay in this port, to attend a short, impressive prayer-meeting held in the drawing-room at which a few sailors were present.

It is true the days of galley slaves are long past, but the life of a common sailor, even in these times, has many hardships, and his immediate surroundings on ship-board are rarely of the kind to refine and elevate, while on shore many temptations are waiting eagerly to take away his manhood and give in return—a human wreck. Said a young American who had been ordered by his physician to take a voyage before the mast, "I always supposed that much profanity was used among sailors, but I now believe that no one can realize how much until he has been for a time a sailor among sailors." It is impossible for us to know the amount of good which has been accomplished by seamen's missions. It is equally impossible to realize how much more remains to be done. The long winter evenings are fast approaching, and perhaps we can do or plan something that will cheer the heart of some sailor laddie whose life is chiefly spent on

"That awful, pitiless sea,  
With all its terror and mystery,  
The dim, dark sea, so like unto death,  
That divides and yet unites mankind."

Several of the King's Daughters of New York City are doing a grand work among the seamen coming to this port. I once heard a Daughter say that letters and even messages or sentiments written on cards were welcome for their annual sailors' Christmas tree. So when we lay aside our offerings for missions; whether home or foreign, let us not forget the sailor "boys" without whom our vessels could not be manned and on whom we must depend when we travel to far-off lands.

Thus, by making sailors feel that there are friends who care for their welfare, we shall help them to attain a higher degree of manhood, and by so doing shall perform a blessed service which our Lord may accept as done unto himself.

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

#### A MINISTRY OF POWER FOR THE TIMES.

J. SPENCER KENNARD, D. D.

That was a triumphant hour for Savonarola, when he stood once more in the grand pulpit of the Duomo, summoned there by the entreaties of the despairing Signoria and people. From the seclusion into which he had been driven by disgust at the seeming failure of his gospel of reform, he came forth to preach in the densely packed church, to confront the starving, hopeless, mutinous Florentines. Powerful armies besieged the city. Pestilence and famine were consuming rich and poor alike. The long-expected vessels, with grain and men, were shut out by the Venetian fleet. Want and desperate abandonment marked every face. Then to that miserable crowd Savonarola spoke as a true ambassador of God. He cheered their hearts with promises of divine mercy, led them to penitence, declared that help was at hand; and lo! the next day but one, while he was leading them in tearful procession of public humiliation through the streets, a messenger came galloping into the midst, with an olive branch in his hand, and proclaiming to the eager multitudes that the long-looked for ships, driven by a tempest which scattered the blockading-fleet, had swiftly entered the port of Leghorn with food and reinforcements! Then the multitudes, his former enemies among them, cried out, as they surged through the streets, "The Friar's preaching has saved us once again!" Then followed those years of power in which even the Medicean despot disputed with the preacher the rule of Florence; Lorenzo throned in luxurious unrighteousness, Savonarola, armed with the sceptre of truth, and flaming with zeal for the glory of God. And when, at length, the remorseful prince, on his death-bed, turning from his flattering confessors, summons "the prophet" for consolation, he stands there, solemnly demanding that he, "Lorenzo the Magnificent," should surrender himself to God's mercy, his ill-gotten gains to the poor, and freedom to the people of Florence, as the condition of absolution, we are filled with awe and admiration at the stern sublimity of that rare soul. "There," we say, "is a man of power, a man for the times!"

Nearly four centuries have passed since that day, but human nature has not changed. Freedom, law, intelligence have wrought revolutions in society which in that day only poets dreamed of and were laughed at for their hallucinations, —but the "times" and the "people!"—did they ever more need a ministry of power, a prophet spirit in the preacher? In these closing years of the nineteenth century, are there not social despotisms that need to be dethroned, glittering sensualities that need purging, a church that needs a second reformation? Romanism and radicalism, the monopolists and saloonists, are they not in the field to-day as giant forces of evil? Are the boasted powers of the school and the press proving their ability to deal with these perilous times?

There is but one answer to these questions.

The times demand as imperatively as ever in human history a ministry of power.

But every now and then we hear a voice of *quasi* authority asserting, now in contempt and again in criticism, that the pulpit has lost its ancient power, has become at most a third-rate factor in men's affairs, and, in effect, has seen its best days.

Twenty years ago a smart writer in the *London Times* asked, "Why this preaching? Why does this man talk to us? Who is he that he should talk? Why not be content to worship only when we go to church?" About the same time, in a more serious vein, the *Edinburgh Review* said: "Divinity fills up her weekly hour by the grave and gentle excitement of an orthodox discourse, or by toiling through her narrow round of systematic dogmas, or by creeping along some low level of school-boy morality, or by addressing the initiated in mystic phraseology; but she has ceased to employ lips such as those of Chrysostom or Bourdaloue." And these utterances have had many an echo from sources of greater or less importance. They are to be met with a sweeping and indiscriminate denial. The pulpit is certainly no longer, as an *institution*, what it once was, when allied with the state, when embracing the highest, if not the only, learning, when the throne of religious and social authority. The nations have outgrown the paramount or exclusive influence of the pulpit as a fountain of thought even upon subjects within its own peculiar realm. Time was when knowledge was costly and the luxury of the few; when the pulpit was an oracle; when the preacher, alone, raised questions in morals or religion and answered them, with none to dispute his verdict; when the cloister where the minister was educated was the mystic treasury of most of the literature, and his library contained the rest.

But to-day a continuous stream—I might say torrent—of printed information on all subjects and in the most popular forms, rolls through the land and finds its way to every humblest door. The most vital questions affecting human life, education, morals, and destiny are affluently discussed, not only in philosophic treatises and upon every platform, but in clubs and fiction, in pamphlet and magazine, in religious weeklies and secular dailies. The questions of sin and salvation are treated in the *Times* and *Tribune* side by side with the tariff or the trade prospects. Everybody knows everything now-a-days, or *thinks* he does, and the awe which the pulpit once inspired has disappeared. This was inevitable, and is not necessarily an evil.

In saying, however, that the power of the pulpit, as an *institution*, has declined, we would by no means concede that the power of the preacher has gone with it. On the contrary, as the peculiar awe and authority which invested the office of the preacher has in popular regard lessened, the greater is the demand that the man himself as a living force among men, and called to the responsibilities of a high function, strive heroically to attain and maintain a personal power, unaided by the environments of official position or the mystic authority conferred by seminary or presbytery.

In the purpose of the founder and upbuilder of Christianity, the preacher is a forceful factor for all times "to the end of the ages," and therefore no time can be specially unfavorable to him, no advance in civilization can leave him limping in the rear, unless he ignominiously consent to inferiority and so betray his high calling. The pew may have risen to the level of the pulpit as a platform; "class" and "cloth" may have lost their upbearing influence, but a preacher may be a power "for a' that" and a first-class power. The highest and most enduring elements of power remain the same in all the mutations of the times, and owe little to extraneous buttressing; nay, they are at their best when called to conquer without the alliance of favoring conditions and even against blustering head winds. If illustration of this, in the case of the preacher, were needed, the career of that man who for a generation has divided with the world's greatest statesmen and princes the interested gaze of his contemporaries—Charles Haddon Spurgeon—would be sufficient. Nay, the beneficent and acknowledged forcefulness of a Moody among the masses, and a Phil-

lips Brooks or a McLaren among the cultured, would prove that this strenuous, conceited materialistic age, not less than any former one, confesses the preacher's power. I go further; I affirm that it is historically and rationally demonstrable that times of enlightenment, progress and freedom like these, are more favorable to the development of the preacher's power, more hospitable to its exercise, more fruitful of enduring benefits, than any since the primitive age of Christianity; and that in fact, his power is as much greater than that of the Savonarolas or the John Knoxes of a former day, as that of the electrician, the biologist and the statesman of these times, is greater than that of the alchemists, thaumaturgists or feudal lords of an age of ignorance and superstition.

Is he a physician of souls? he can better operate on wakeful patients than on torpid ones. Is he an advocate? he can better plead before an educated jury than a clownish one. If his appeal is to man's will, it is at least to one unfettered by fear; if to the conscience, it is to one unclouded by superstition; if to the heart, it is to one never more aching with unrest or hungry for reality and love.

The philosopher and poet unite to declare that the times are barren of enthusiasm and heroism; and that a frivolous materialism is trampling out the torch of the soul in its *decollette* dance of death. There is some truth and much trash in this despondent view of things. It springs from a purblind skepticism which looks only at the worst features of the age—an age whose field of Christian activities, at least, shows divinest enthusiasms of a philanthropic character and "Salvation Army" heroisms in the slums. But whatever of truth there be in the pessimist's view of the times, it is all but a challenge to the best exercise of the preacher's power. If never before were men so utterly "without God and without hope," if, according to these poets of despair, materialistic curiosity has ripped, one by one, the world's pretty dolls and scattered the sawdust on its starless path, then it is surely the fullness of time for the true Prometheus to appear again, if he but carry in his reed a celestial fire; it is time for the herald who has a real message of life and immortality, who has "seen God face to face" and gotten his commission from him, to lift up his voice like a trumpet. In a word, if a man know how to preach the everlasting gospel, if he be himself a living incarnation of its perennial freshness and force, its life and peace and joy, its power to heal and harmonize and every way help men groping their ways among gilded ashes;—if he be a voice that can speak, not simply the seminary's lore,—but the Saviour's love,—then there never was a time when he could have a more open and inviting field, or a more grateful welcome among thronging men, or a fairer hope of achieving large and lasting results—*Standard*.

#### THE EXPEDITION TO HONDURAS.

*From Harper's Weekly.*

The expedition, directed from the Peabody Museum, which is already on the way to Honduras, will begin the work according to the letter of instructions by Professor Putnam which they carry, but without his immediate personal guidance; his duties for the next year as chief of the Department of Ethnology and Archaeology in the Columbian Exposition, in addition to his professional and official work at Harvard, will prevent his leaving this country. One of his two representatives is Mr. Marshall H. Saville, for some time a private student under his instruction, an assistant in the Peabody Museum, and the holder of a museum fellowship. Under the personal direction of Professor Putnam in Ohio and in Yucatan the younger archaeologist has had the benefit of considerable field experience. His appointment as scientific assistant and chief photographer of the expedition is considered as favorable for the success of the work as it is well merited. His associate is John C. Owens, a member of the Graduate School of Harvard, taking the course in Professor Putnam's department. In addition to a full year's course in the laboratory museum, he has passed one season in the field in connection

with the Hemenway Expedition with Dr. Fewkes. His duties will be as Executive Officer as well as in archaeological work. He has obtained leave of absence from Harvard in order to gain this practical experience from studies in the field, which in the educational system of Professor Putnam is thought of the greatest importance in training expert archaeologists.

From New Orleans the party expect to proceed directly to Izabal, and at that point to meet Mr. H. W. Price, who has been appointed as resident agent for the museum and surveyor and engineer of the expedition. In accompanying Mr. Mundslay during his recent visit to Palenque, this assistant proved his superior fitness for the present task. The course of the expedition from Izabal will be by mule train to the ancient city of Copan, a distance of about a hundred miles. As soon as the party is established in suitable living quarters, the investigation of the ruins will begin on that site.

Of the remarkable aboriginal monuments of Honduras transferred to the care of the museum, the most important are those of Copan, in the division of Gracias, near the Guatemala and Salvador boundaries. The vast pyramidal structures described as being of the same type as the teocallis of Mexico, with remains of various edifices of stone, are equally a mystery with other relics of peculiar interest in the form of gigantic monoliths elaborately sculptured, and bearing endless groups of hieroglyphic or symbolical figures. If the museum obtains casts of these singular monoliths, the series, as foreseen, will provide an interesting study of the religious symbols of this ancient people, who, according to the reports of travelers, seem to have displayed their greatest skill in these sculptures of their gods and altars. The ruins are scattered over a large area on the right bank of the Rio Copan, and among the rest comprise the walls of the famous edifice supposed to have been a temple, erected as a terrace 624 feet in length, with perpendicular front toward the river rising to the height of 70 feet. The outer walls at the bottom are said to be about 25 feet thick, and it is estimated that more than 26,000,000 cubic feet of stone must have been required for this single structure. In other parts of the Republic, as in the great plain of Senseti, are similar remains although found in a more ruined condition. Near Comayagua, the capital of the State, the ruins of the fortified hill of Tenampua have been also noted.

In carrying on the proposed exploration in Honduras for ten successive years, the Peabody Museum expedition will establish a school of American archaeology similar in character to the American school at Athens, which from its foundation has been an example of the highest usefulness and success. Like the School of Classical Archaeology in Greece, that of Honduras will give students from different institutions in the country an opportunity to supplement a course of archaeological study by original investigations.

As agreed to by all concerned, the material collected by the expedition during the year will be exhibited in the World's Columbian Exposition, with such other collections as the Honduras and Guatemalan governments may contribute in response to an appeal from Professor Putnam, in aid of the comparative study of the ancient peoples of America which he has planned.

WHAT of the day, do you ask?  
Then assuredly know  
That the day which began weary years ago,  
Speeds on to an issue sublime;  
And the King, whose glad coming draws hourly more  
near,  
Will, haply, when least you expect him, appear,  
And the blessed, long-prayed-for, sabbatical year  
Usher in, in the fullness of time.  
Will you hasten the day?  
Will you labor and pray?  
Will you thrust in the sickle and reap while you may?  
—Selected.

It is those that do the commandments of God who have a right to the tree of life. Practical godliness is the true test of a profession of faith. Believe and obey. Hearken and do. These are never divorced. If we love God there will be a love for our fellowmen. Who of us cannot apply this simple test—obedience, cheerful, filial, habitual, universal.

## SABBATH REFORM.

### AROUND THE WORLD.

To the Editor of the SABBATH RECORDER:

Please let me say, through the RECORDER, to the young people, and all the old ones too, that all this talk of the "lost day," and in fact all the confusing nonsense about the "dividing line," and "reckoning back" to "correct time" in traveling "around the world," has grown out of, and is kept up by, forgetting the plain word of the Lord. If every one of you will open your Bibles at the first chapter of Genesis and read the 5th, 8th, 13th, 19th, 23d, and 31st verses, you will find there the plain rule of God for keeping time, counting days, and knowing when the Sabbath comes, too, and for every place on the whole face of the earth, and for every time you come to it if you travel all the time. Follow that rule—God's own rule—then go where you may on the earth there will be no confusion of time.

The law of the Lord does not need any amendment. To the law and to the testimony. Get away from the confusing notions of man's imperfect reckonings—they lead into the darkness. Keep in the light of God's word.

JOS. N. FORBES.

ST. ANDREWS BAY, Fla.

### ONE DAY IN SEVEN.

A correspondent sends a clipping from the *Sunday School Times*, accompanied with these pertinent remarks:

"I have just happened upon the enclosed paragraph in 'Notes on Open Letters' in the *Sunday School Times* of Oct. 31, 1891, and it seems to place the matter of the fourth commandment in so accommodating a light, that hereafter I shall have this to console me, when, by reason of unexpected circumstance, I find Wednesday as an idle day on my hands, I can easily keep it as a sacred day of rest, and when Sabbath-day comes, remembering my rest-day of Wednesday, I can finish my interrupted work with an easy conscience, for the *Sunday School Times* has said it. To be sure, I am not a teacher, but my work being largely mental the rule surely ought to apply since teaching a Bible-class is undoubtedly "work." Yours for the Sabbath,

H. W. C.

The clipping is as follows:

It was said of the Waldenses, in the Middle Ages, that, in their love for Bible-study and teaching, "he who has been a disciple for seven days looks out some one whom he may teach in his turn, so that there is a continual increase [of them]." It is a pity that their spirit in this matter is not more widely prevalent among Christians everywhere to-day. Yet it will not be claimed that every Christian has a duty of being a regular teacher in the Sunday-school, as the place of systematic Bible-study. And therefore it is that the question, "Ought I to teach in the Sunday-school?" is an open one in the mind of many a believer. It comes in the following form from a Christian worker in Georgia:

I am a teacher in the day-school. My time is fully occupied. Is it my duty to teach a class in the Sunday-school?

No person ought to work in the same line seven days in the week. One day in seven should be a rest day from the labor of the other six days. A business man whose brain is driven with his business affairs during the week-days, can better rest his brain by Bible-study and teaching on the seventh day, than by the attempt at doing nothing. If he tries to do nothing, he will be thinking of his business. If he takes hold heartily of a new theme of thought, he will find a rest that is otherwise impossible. But he whose daily business it is to study and to teach, ought to rest from that work one day in seven. A clergyman, for instance, can do more good work as a student and teacher in six days than in seven; and if he works in his line Sunday, he should take Monday or Saturday for rest from that kind of work. The same

rule applies to any teacher. If the Georgia teacher teaches six days in the week, he ought to rest from technical teaching on Sunday. But if he teaches only five days in the week, having Saturday for rest from teaching, there would seem to be no reason why he should refrain from Sunday teaching, inasmuch as it is his duty to have six days of work in the line of his vocation every week of his life. It would be a pity if, all teachers—especially those who are real teachers—were shut off from Bible-teaching.

### SUNDAY AND THE SALVATION ARMY.

Under the head of "How not to solve the Sunday question," the *Christain Commonwealth*, an English paper, of Sept. 17, 1891, makes the following plea against the sale of newspapers on Sunday, in which business it puts the Salvation Army as chief sinner:

The Continental Sunday has already come. Has it come to stay? The answer to this question must depend largely upon the course which Christians pursue. It is not affirmed that the Continental Sunday has come in all of its details, but it has come in spirit, and is rapidly developing in every direction. And it is a curious fact that the entering wedge has been at a point where there is the least possible excuse for it. Almost any one can see some reasonableness in having Sunday trains and omnibuses run, and even museums and libraries open, but there is no justifiable reason for selling newspapers on Sunday. If people must read newspapers on that day they might supply themselves with as many as are needed on Saturday. Of course, this might not be quite satisfactory in cases where there is a longing for the latest news, but is it not possible to do without the latest news for one day in the week, and at the same time be all the better for the deprivation? We are not now specially speaking against Sunday newspapers as a class. Our present objection is with respect to the sale of any newspaper on Sunday. It is the traffic in newspapers on Sunday which has such a demoralizing influence on the public mind. The people are not fools. If newspapers are sold on Sunday, *ad libitum*, it is difficult to make ordinary people understand why other articles of traffic may not be disposed of at the same time. And this being true, it must be evident to even the casual observer of passing events that if it is the desire of Christians to make the Sunday question impossible of solution in favor of their interests, the very best way this can be done is to sell Christian newspapers on Sunday, and thereby justify the traffic in newspapers of all classes. And this brings us to say that if General Booth wishes to pose as a saviour of the masses he should at once stop the hawking of his *War Cry* with musical accompaniments on every Sunday. At present Salvation Army bands march along our streets on Sunday accompanied by numerous attendants, who are busily engaged in stopping at the doors of the houses, as well as accosting every passer, in order to sell the *War Cry*. We quite understand the ground on which this procedure is sought to be justified. It is claimed that the *War Cry* is a religious paper, and is therefore good for Sunday reading. This distinction may not be obvious to everyone, but even allowing that it is, we cannot allow the wisdom of General Booth in using the Lord's Day for trafficking in his paper. Suppose that every other religious journal published in England should send its agents into the streets to sell papers on Sunday. Does anyone suppose that Christians generally could or would justify such a course? Even admitting that some good would be done thereby, it is still true that we must not do evil that good may come. But in our judgment such a course would result in vastly more evil than good. The example would at once open the flood-gates to traffic in every kind of vile abomination which could possibly be offered to the public. The fact is this thing is all wrong, and it would not be tolerated in any other religious organization of the land. We do not understand why it is tolerated in the Salvation Army.

### AN ACTIVE CONSCIENCE.

Under the headlines of "He didn't want to work on Saturday!" "Assistant Secretary Crounz's remarks on a clerk with an active conscience," the *New York Tribune* of Nov. 9th, publishes the following case, with the Assistant Secretary's "clever" report upon the same. From this it would appear that an active conscience is a strange thing in a Washington office, and that it is reserved to an observer of

the seventh day to make the strange exhibition. We wish there were more such active consciences, not only in Washington, but in business circles everywhere. The *Tribune's* special says:

Some time ago James B. Austin, a clerk in the Sixth Auditor's Office, applied for permission to omit work on Saturday on the ground that he was a Seventh-day Baptist and believed that he was endangering his eternal welfare by laboring on that day. He did not, however, say anything about working on Sunday or beginning his day's work earlier than usual to make up for the lost time. Assistant Secretary Crounz, to whom the matter was referred for a report, has written an indorsement upon the papers, which is too clever to remain buried in the Treasury Department. It reads as follows:

*Mr. Secretary:* The accompanying communication referred to you by Sixth Auditor Coulter, and handed to me for my consideration, presents a case where a clerk in his division has become somewhat entangled in the Department regulations and the laws of Moses. Believing that the thousands of clerks employed about him, and the world generally, are headed in the wrong direction in observing that day as Sabbath they should not, he is moved by "conscientious conviction" and a regard for his "eternal welfare," to appeal to the Auditor for some assistance to enable him to follow his conscience, which says he should not work on Saturday, and to abide by the regulations which say he should. A solution of the question seems so obvious, and rests so wholly in Mr. Austin's hands by his simply resigning, that it must be the Auditor will not permit him to do so. If this be so, I think the Auditor is clearly wrong.

The Blue Book shows this clerk has had his "conscientious convictions of duty" outraged for years by being compelled to work some six or seven hours daily for six days in the week, Saturdays included, for \$1,600 a year, and but one month annually for vacations. This should continue no longer. It is not only violative of the Constitution of the United States, but of those fundamental principles which underlie our free institutions." (Vide Amendments to Constitution, Article II., and Mrs. Heman's "Landing of the Pilgrims.") It may occur to the Secretary that it is possible that, while this clerk is strong on the fourth commandment he may be weak on the tenth; that while his conscientious convictions lead him to rebel against working on Saturday his covetousness inclines him to appropriate the \$1,600. This is barely possible, but I do not want to believe it.

Now I can understand that so good a man as Auditor Coulter should desire to retain a man of so active a conscience in a service where there is supposed to be so little display of it. Still it would not do to make an exception in this case or undertake to revolutionize the service in his division by starting work on Sunday morning and ending Friday evening. Neither would it do to permit two Sabbath-days in every week. While I am satisfied such an arrangement would run counter to no conscientious convictions, and would be generally agreeable, it would not be proper in view of the present condition of the Treasury.

In throwing out these few hasty suggestions on this religious departmental question, I have not considered it as fully as it deserves. I further suggest, however, that the whole matter be referred back to the Auditor with direction that he associate with him the Chief of the Warrant Division and the Director of the Mint, who together shall consider the matter and report. These gentlemen are distinguished for their piety as well as executive ability, and are fully competent to successfully wrestle with any or all the commandments of the Decalogue.

L. CROUNZ,

Assistant Secretary.

THE series of religious congresses which have been planned to be held during the World's Fair in Chicago will, if carried out as projected, be the most widespread in its immediate influence of any religious effort ever inaugurated by man. In the enumeration of the different religious interests to be subserved by these meetings is mentioned that of making "prominent the value of the weekly rest day on religious and other grounds;" and the *Christian Statesman*, in commenting upon this, says that "the most impressive lesson as to the influence and the value of religion would be the closing of the Exposition itself on the Sabbath." The fact is that the enforced closing which is here meant would prove just the contrary, namely, that the "influence and value of religion" had been insufficient to cause the exhibitors and sight-seers to observe a religious rest day. And the very fact that the hand of the law had been called in to enforce a religious idea would prove to the world the absence of true religion and conscientious principle.—*American Sentinel*.

## MISSIONS.

THE Hebrew Workingmen's Club, of London, has established an association for the colonization of Palestine, which is sending shiploads of poor Jews from London to Palestine, and providing them with funds with which to buy land and start a home.

FROM BRO. D. H. DAVIS.

Our reception by the churches has been most cordial. A more general interest has been aroused and a deeper sympathy secured in our special work.

The inquiry is repeatedly made, "When are you to return to China?" My usual reply has been, "It depends on the support the people give to mission work."

It seems desirable, if the Board can do so, for them to state the probable time of our being returned. It would certainly be very gratifying to us, and would aid us in our work and our plans and arrangements to know just what the opinion of the Board is regarding the matter. The Board allowing me to express an opinion, it seems to me, there being nothing to prevent, that the best interest of the foreign work and our efficiency in that work, would indicate that we be returned one year from this autumn, the most favorable time in the season to arrive in China. We shall then have been absent from the field one year and nine months. If we do not go about that time, another full year must of necessity go by and thus make our absence from the work nearly three years. I express this as my candid opinion, the Board of course will act as they deem wise in the matter.

THE IOWA FIELD.

I cannot report any special advancement made during the past quarter, as I wish I could. In fact, I almost tire of making reports since they are so often characterized by a sameness that I would desire to avoid. However I feel somewhat encouraged over the prospects on the Iowa field, for we are not only holding our own but also growing stronger to some extent. Since my last report I have been permitted to baptize two persons into the fellowship of the Carlton Church, who are converts to the Sabbath, and to receive one member into the Grand Junction Church by letter. We hope soon to receive still others into the last named church by letter. During the quarter I have kept up my regular appointments at Grand Junction, Marion, and Garwin, as in former times. I have, however, closed my labors at Marion, after having served them one-fourth of the time for a year, since our home church desired me to remain here three Sabbaths out of each four, the other Sabbath being spent at Grand Junction.

It is my design to give more attention hereafter to general missionary labor than has been possible in the past. My plan is to give a week or more this fall to special work in Palo Alto county, in north-western Iowa, where there is a favorable opening; also to hold a series of meetings in Pocahontas county. I have visited each of these points in the past, and now I desire to give them special work with reference to Sabbath doctrine.

I want to perform some labor, if possible, in Keokuk Co., where Bro. Leisler resides; also in Jasper Co., near the home of Bro. Golding. All of this work can be done with very little extra expense, and may result favorably. My earnest prayer is that the cause of our Master may be

greatly blest here in Iowa as well as elsewhere, and that I may accomplish more good during the coming quarter than I have during any quarter since coming to Iowa.

For the three months just ended, I report 17 sermons, 9 prayer-meetings, 50 visits, 2 baptisms, 1 member received by letter, 1,574 pages of tracts distributed. Your brother,

E. H. SOCWELL.

GARWIN, IOWA.

FROM O. S. MILLS.

The commencement of the third quarter found me at North Loup, Neb., I having remained there after the close of the Association to assist in the revival meetings. From there I went to Dodge Centre, Minn. Our church at that place seems to be in a thriving condition. The Sabbath, occurring during the International Convention of Y. P. S. C. E., was spent in Minneapolis. The privilege of attending this very instructive and inspiring convention was highly esteemed.

Having spent about three weeks in Minnesota, where I greatly enjoyed visiting many relations and friends of my youth, I returned to Wheeling, where my wife met me. Thence we came to Fairmont and attended our State Convention of the Y. P. S. C. E. This, our first annual convention, was a good success and showed rapid progress in C. E. work during the year. From there we returned home, arriving July 31st.

During the month I preached once, gave three short addresses, and led two C. E. prayer-meetings.

The remainder of the quarter has been spent with the Ritchie and Conings churches.

Since my return, I have canvassed the Ritchie Church and society for funds to repair our house of worship, which is in great need of repairs. Nearly fifty dollars, in money and pledges of labor, have been secured, and the house is to be repainted outside and in.

We are deeply concerned in regard to the future of this church. One deacon has recently moved to Salem, and another brother has sold his farm to a First-day man and is soon to move to California. These two families have been paying about one-third of the total expenses of the church, and their absence will be keenly felt both in the church and Sabbath-school. Unless some outside of the church, who have been doing little or nothing, take hold of the work, we do not see how a pastor can be kept on this field another year.

Our usual Sabbath congregation is very largely young people and children, and we are earnestly praying and endeavoring that these may be led in wisdom's ways.

BEREA, W. Va.

FROM F. F. JOHNSON.

Eld. Lewis and myself have been to Bethel and learned that the contemplated debate between Elders Thrugmorton and Shaw is a failure. Eld. Thrugmorton does not propose to affirm that the first day of the week is the Sabbath from the fact that the people have already accepted it as such, and it needs no affirmation. Some of his brethren about Crab Orchard are doubting the scripturalness of Sunday-keeping, and want the truth of the matter.

I heard a Baptist minister state in a sermon in Stone Fort not long since that the Sabbath spoken of in Acts 16:13, where Lydia was converted, was Sunday. I met him the next day and asked him if he would affirm what he had said in public discussion, and he promptly said he

would not. What do you think of such consistency, or rather inconsistency? A few nights ago another Baptist minister at the same place gave a lecture on the first week of creation. He had a large imposing diagram in which Monday was placed as the first day of the week and Sunday the seventh. He took the position that the first week was an indefinite period no one knew anything about. I got permission to answer him in the M. E. church on a Sunday night to a very attentive congregation. I heard our new Methodist circuit rider preach here Sunday at noon, and, of course, as nearly all new preachers do, he had to give us a fling on the Sabbath question. In speaking of John's banishment on the isle of Patmos, he said he did not forget Sunday; some people forget Sunday but John did not, but was in the spirit on the Lord's-day. Took him home with me and instructed him in the way more perfectly.

I notice in the *American Baptist* that a correspondent takes Bro. Harvey to task for stating that "you had as well do away with Christ's Sermon on the Mount as to do away with the ten commandments." Bro. Harvey is editor of the *Western Watchman*, (Baptist) Louisville, Ky.

I do not wonder at so many thinking Christians kicking out of the harness when such stuff is thrown to them to swallow. The *Baptist* takes the ground that the law was done away in Christ.

The papal controversy, spoken of in my last, has abruptly closed. The *Progress*, Catholic, could not endure the exposure of the confessional. The following is the last we have on the Sabbath question in the controversy: "The *Baptist* declares that Sunday was established by the example of Christ and his apostles." But this is not even mentioned in the Bible. Hence Sunday is not a scriptural institution. Therefore, according to the *Baptist's* logic, the observance of that day is antiscritptural. Again, as Sunday is not a scriptural ordinance, where did the *Baptist* find out that it was established by Christ and the apostles? By tradition, of course; that is, oral teaching handed down from generation to generation. Hence tradition is accepted by the *Baptist* as a guide in religious ordinances. The Bible, therefore, is not the standard or rule!

I aim to stay some time with the brethren in Kentucky. Have about six week's time to put in before the close of the year. Please pray earnestly for me and the cause in Kentucky.

STONE FORT, Ill.

### EXTRACTS FROM THE ANNUAL REPORT.

#### HOME MISSIONS.

##### *Eastern Association.*

Bro. E. A. Witter reports 52 weeks with the First and Second Westerly Churches, and at 4 other preaching places; 158 sermons and addresses; congregations of 36; 31 prayer meetings; 95 visits; the distribution of tracts and papers; and 4 additions, one by baptism. The work on this field shows the value of efforts to strengthen things that remain.

##### *Western Association.*

Bro. J. Clarke, Alfred Centre, N. Y., reports 52 weeks with the Andover Church, and at 5 other preaching places; 189 sermons; congregations from 25 to 100; 67 other meetings; 315 visits; the distribution of several thousand pages of tracts by the hands of others; and 12 additions, one a convert to the Sabbath, 3 by baptism. At Petrolia a union meeting house has been built, that our people can occupy on the Sabbath. In

the South-Eastern, Eastern and Central Associations, as delegate, and in his own Association, he spoke weighty words for the cause of missions.

Bro. J. T. Davis, Alfred Centre, N. Y., reports 52 weeks with the church at Hornellsville, N. Y.; 86 sermons and addresses; congregations of about 30; 24 prayer-meetings; 50 visits; 5 additions; 26 families; and 27 resident church members. One of the greatest needs of our cause in cities and towns is that those who move into them from our village and country churches shall prove steadfastly and intelligently loyal to the truth as we hold it.

Bro. H. P. Burdick, Alfred, N. Y., reports 5 weeks with the Hebron churches, Penn.; 24 sermons; 95 visits; 3 baptisms; and 2 converts to the Sabbath. This was followed by volunteer labor, until the figures became 14 weeks; 51 sermons; 138 visits; and 13 baptisms.

(To be continued).

## WOMAN'S WORK.

### MUCH IN A NAME.

When some years ago the woman's organized work was established, and the associational secretaries, then called vice-presidents, were left to pursue, as to details, such methods as should seem to them best, I wrote to the women of each church society in the North-Western Association. But, concerning one of them, I wavered for several weeks feeling that these women must needs be so occupied in local demands that they would feel that they could not join the other women in organized effort for denominational work. Deciding that it did not belong to me to withhold an invitation by answering in the negative for them, the asking being my side of the question, the answering theirs, I wrote to them the same as to others. Their response was prompt, hearty, alive with Christian zeal and sympathy, in every way a helpful letter. There was a rich lesson in the reading between the lines of that little history. It has not been forgotten.

Recently,—see RECORDER, Nov. 5, 1891—a request was made that local secretaries would inform us who are at present the corresponding secretaries and the treasurers of their several societies. Promptly there came a response from this same society, that society which but a few years ago in almost guilty ignorance I had almost relegated to the country of those others "far out upon the prairie," who not a generation ago were at least sung into a condition of way-downness "who never read the Bible, nor hear the Sabbath bell." The letter, like its promptness, was business-like in responding to the question by giving the names of the two officers enquired about.

Just one other letter has been received in response to this request. This one comes from a country, one would say not remote from Yankeedom; for the answer is a question. But the question is, "What do you mean by local secretaries?"

We understand that amongst us we have a board secretary, six associational secretaries, and about seventy local secretaries. By the last we mean such as hold the secretaryship for a local church woman's society. By local we mean just the same sort of a thing as when one speaks of a local W. C. T. U.; or, by ringing the changes, we understand by a local society, a woman's society in any certain, localized, or specifiable church community or society, and by local secretary, the secretary of such a

society. To illustrate, the Secretary of the ladies' society in Milton is a local secretary, if at Farina, at Alfred Centre, at Adams Centre, Westerly, or Plainfield, or Salem the same. There is with us nothing arbitrary in the naming, but names have been since the days of Adam of old exceedingly convenient handles by which to pick up an object. Local secretary is a handy and one very proper way of putting the thing, answering every purpose in the case, and so we, though blindly it seems, supposed easily comprehended, speaking so nearly for itself. If it is not the name which lays silence upon so many of you addressed by the short request, and there do not rise dissenting voices, for the sake of harmony in unity, these officers will be so called, and, shall we say? so understood by us all.

Knowing that you will choose to drop the reading of this if you see any secondly or thirdly added thereto, we reserve until another time the saying of certain things with reference to the helpfulness of unity in method, and to the officers the absolute need of your co-operation in just those things properly called methods.

M. F. B., Sec.

### THE SHANGHAI HOLIDAY BOX.

Dr. Phebe J. B. Wait, of New York City, takes the committee of the Shanghai Holiday Box work. She gives at once proof of her interest in it by giving expression to her desire that the women shall be prompt and business-like in their part of the work. Her address is 412 Ninth avenue. She desires all gifts for the box for 1892 to be sent to her not later than June 10th. Express charges on any packages must be prepaid. The box must needs be ready earlier than in previous years, since the Dr. leaves the city for the summer season, and must attend to it before she goes.

This notice is the beginning of a series of reminders by means of which it is hoped that an increased interest may be taken in this line of work. Some trustworthy authorities upon methods in good writing, or speaking as to that, insist upon it that clearness in style demands of one to say nothing more than once. Others equally to be trusted declare it to be essential to the accomplishment of a desired end, for which clearness is but a means, that frequent repetition of essential thoughts is absolutely necessary, telling one to repeat the thought many times, either in the same words or by different, according to the best ultimate influence of those words. This lies within the principle in the old saying of a continual dropping wearing a stone.

There are good reasons why this holiday box should be sent by the women to the members of the Shanghai station. Its influence is happy and good, both here and there. This influence is doubtless at its best upon the foreign members of the station in the church and school. A little later when you are likely to give a more thoughtful look at it, a list of articles desirable for the box will be printed.

Just a word by way of emphasizing this little department of work. None need fear any inefficiency because the care of it lies in the hands of a committee. It is not one of those cases of committee which made Wm. Jay, or Hugh Price Hughes, cry out, "If the ark had been built by a committee it would not have been finished yet." It is not a great work to do, but a good one, and wisely lies in the hands of a committee woman ready to follow her predecessor in efficient and thankful service.

### HAVE YOU SAVED THE MAN?

This good story is on the wing.

A few years ago a homeward bound vessel was wrecked on the south-west coast of England. The lifeboat was launched, and away the men went, and were a long while at sea. Darkness set in, but the people on the coast lighted great fires so that the life-boat might be guided on its return to shore. After a while they saw it returning, and a great, strong man, by the name of John Holden, who was on the coast, cried aloud to the captain of the lifeboat, "Hi! hi! have you saved the men?" The captain answered, "Ay, ay, I have saved the men;" and all hearts were filled with gladness.

But when they reached the coast it was found that *one man was left clinging to the mast.* "Why did you not save him?" said Holden—"why did you not save him?" "Because we were exhausted," said the captain, "and we should all have perished if we had remained another five minutes attempting to save one man." "But you will go back, you will go back to the rescue?" They said they had not the strength, the storm was so fierce.

Holden threw himself on the shingle and lifted up a prayer to God, louder than the storm, that God would put it into the hearts of some of those people to go to the rescue of this one man. When he had ceased praying, six men volunteered to accompany him. They were preparing to start, when the good old mother of John Holden threw her arms around his neck and said,

"John, you must not go. What can I do if you perish? You know your father was drowned at sea, and it is just two years since your brother William left; we have never heard a word of him since. No doubt he, too, has perished. John, what shall I do if you perish?"

John said, "Mother, God has put it into my heart to go, and if I perish he will take care of you."

And away he went; and after a while the lifeboat returned, and when it neared the coast a loud voice was raised,

"Hi! hi! John, have you saved the man?"

John answered in a trumpet voice, "Yes, we have saved the man; and tell my mother IT IS MY BROTHER WILLIAM WE HAVE SAVED." Every unsaved man in this world is our brother. Have we any responsibility?

### ROUGH POINT.

I want to tell you of a deep lesson I am learning as I sit at my window at the home of Mrs. F. W. Vanderbilt, at Newport, and look off to the rocks, over which the blue sea is washing this lovely morning. The white waves act as if they loved the rocks. They creep upon them so tenderly, and once in a while they break upon them and the beautiful spray is sprinkled over them; but all makes no impression on them; they are rocks. They look just as dark and as forbidding after all that is lavished on them as before—they are rocks still. They have made me think of a definition of poverty that I heard some time since. "Poverty is not being able to give or receive." Rocks are poor; they neither give nor receive. There are rocky people—*hard* people. I saw a woman recently who impressed me as these rocks do this morning. She was beautifully dressed, her diamonds were wonderful, her hands a picture; her face would have been attractive if she had had any soul beauty, but she was hard. Her husband evidently felt her hardness. He stood for a few moments before her, as she threw herself down, exclaiming, "This is the hottest day we have had this season,"—(everybody else was saying what a perfect day!)—and then he slowly walked away and took refuge in a cigar. Nothing beautiful upon or around that woman seemed to make any impression. The diamonds were as lovely as the spray in the sunshine that falls on the rocks at this "Rough Point;" but alas! she was poor in spite of all the beauty that surrounded her. A hard nature! A stony heart! How sad the words are! There seems a new meaning in the old words, "I will take out the stony heart, and will give you a heart of flesh."

Let us most earnestly pray to be delivered from real poverty, "inability to give or receive."

# THE SABBATH RECORDER.

L. A. PLATTS, D. D., EDITOR.

REV. W. C. TRISWORTH, Sisco, Fla. CONTRIBUTING EDITOR.

L. C. RANDOLPH, Morgan Park, Ill.

CORRESPONDING EDITORS.

REV. A. E. MAIN, Ashaway, R. I., Missions.

MARY F. BAILEY, Milton, Wis., Woman's Work.

T. R. WILLIAMS, D. D., Alfred Centre, N. Y., Sabbath School.

W. C. WHITFORD, D. D., Milton, Wis., History and Biography.

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

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

"God's angels drop, like grains of gold,  
Our duties 'midst life's shining sands,  
And from them, one by one, we mold  
Our own bright crown with patient hands.  
From dust and dross we gather them;  
We toil and stoop for love's sweet sake,  
To find each worthy act a gem  
In glory's kingly diadem,  
Which we may daily richer make!"

It is not by the change of our circumstances or conditions that we are made useful and happy, but by fitting ourselves to the circumstances and conditions in which God has placed us. This is another way of saying not my will but thine be done.

SEVERAL pastors have announced their intention to make our publications the theme of discourse on the first Sabbath in December, according to the request of the Tract Board; and we hear of earnest work being done, in some quarters, for the *Sabbath Reform Library*. This is cheering. Let the work be pushed all along the lines.

ON our third page this week will be found an interesting article on Seamen's Missions. Last week Brother J. G. Burdick told us of the plans of himself and wife for doing something along this very line. We sincerely hope that his appeal will meet a hearty response from many of our people. Read again what he says about it; and then make up a list of subscribers and send as directed. Bro. Burdick's address is 245 W. 4th St., New York, not 14th, as published last week.

THIS issue of the SABBATH RECORDER is No. 49. Three more issues will complete the volume of 52 numbers, for 1891. We regret to add that though our terms are two dollars a year, *in advance*, there are still a good many subscribers who are in arrears for all, or a considerable portion of the year. While this means only two dollars, or even less, to each one of such subscribers, it means several hundred dollars to us; and this we greatly need in order to close the year with closed accounts. "A word to the wise," etc.

THE annual conventions of the National and the World's W. C. T. U. have just been held jointly in Boston. Reports from the superintendents of the different departments of the work were made, showing the progress of the cause during the year, and plans of work for the coming year, were discussed and adopted. The officers of the National Union were re-elected with great heartiness, Miss Willard receiving all but three votes of the large assembly, on the first ballot, for President.

THE papers last week announced the death of Edward Robert Bulwer-Lytton, in the 61st year of his age. He was a son of the famous English writer and statesman Lord Bulwer-Lytton. The son was also a public character, having been successively minister at the Hague, at St.

Petersburg, at Constantinople, at Vienna, at Athens, and at Lisbon, besides holding various other important posts in which distinguished services were rendered. But, perhaps, in this country Sir Lytton is better known as a writer, by the name of Owen Meredith, a name which will ever be associated with that wonderfully fascinating poetical novel, "Lucile." He also edited the speeches and some of the political writings of his father, and later he published the "Life, Letters, and Literary Remains of Edward Bulwer, Lord Lytton." Several other volumes of his own works have also appeared.

REPORTS continue to come concerning the terrible famine in Russia, some accounts placing the numbers who are facing the probabilities of starvation if help does not speedily come to them, as high as four millions. As if by providential purpose the wheat and corn crop of this country has reached, this year, immense proportion. But at this point an obstacle appears which seems to render this vast supply almost useless because it cannot be placed where it is needed. It is said that thousands, if not millions, of bushels of grain lie in heaps or rude bins on the farms where it was raised in some of the Western States, because no cars can be had in which to move it. And so, with plenty in the world millions of people are in danger of perishing from want and hunger, only because the supply and the demand cannot be brought together. Is not this the true picture of the world perishing in sin. The devastation and ruin of sin is truly appalling. Over against this terrible waste stands the all-sufficient atonement of the Lord Jesus Christ, and yet men almost everywhere are continually perishing in their sins, simply and only because the want and the supply are not brought together. This important work of bringing the world with all its sin and want to Jesus, the all-sufficient Saviour, is committed to the church of Christ, the children of God. It is at once a blessed and a responsible work. How well, or ill, are we doing it?

WITHIN a comparatively few years, the Life Saving Service of the United States has assumed something like adequate proportions and efficiency. Its existence and present degree of perfection is an evidence of the growth of that humanitarian sentiment which is itself an outgrowth of the Christ spirit which teaches men to regard, not only the value of human life, but the welfare and comfort of another. The life saving service contrasts strongly with that system of piracy which was tolerated not many generations ago, and which stopped not at the destruction of human lives in the prosecution of its selfish and unhallowed ends. Of this service the annual report of General Superintendent S. I. Kimball, shows that "at the close of the last fiscal year the establishment embraced 238 stations, 188 on the Atlantic, forty-eight on the lakes, eleven on the Pacific, and one at the falls of the Ohio at Louisville, Ky. The number of disasters to documented vessels within the scope of station operations during the year was 331. There were on board these vessels 3,147 persons, of whom forty-two were lost. The number of ship-wrecked persons who received succor at the stations was 551. The estimated value of the vessels involved in the disasters was \$4,814,000 and of their cargoes \$2,096,360, making the total value of property imperiled \$6,910,380. Of this amount \$5,677,860 was saved and \$1,232,490 lost. The number of vessels totally lost was sixty-two. In addition to the

foregoing there were during the year 160 casualties to smaller craft such as sail boats, row boats, etc., on which were 344 persons, of whom eight were lost. The property involved in these cases is estimated at \$110,425, of which \$4,355 was lost. In addition to persons saved from vessels there were forty-six others rescued, who had fallen from wharves, piers, etc., and who would have perished but for the assistance of the life-saving service. The cost of maintenance of service during the year was \$940,201. The saving of imperiled property was proportionately greater than in any former year, with a single exception."

It is officially announced that the *Christian Statesman* is about to be removed from Philadelphia to Pittsburg, where it is expected that it will receive a "stronger local support." By this we understand that the men who are the principal stockholders in the concern are chiefly residents of the latter city. It is also simultaneously announced that the Rev. W. F. Crafts is to assume the editorial management of the paper on its removal. The former editor, the Rev. Dr. Stevenson, is to continue writing, as before, "on the obligation of States as well as individuals to obey and enforce the laws of Christian morality, and to recognize, as well as maintain, the Christian elements in our government that have always been there, and have not hindered but rather produced and promoted civil liberty, religious liberty, and personal liberty." The work of the paper is declared to be "to co-operate with the National Reform Association; it will also, as in the past, re-enforce all kindred organizations that advocate moral reforms from a Christian standpoint, especially the various Sabbath Associations and Rest Day Leagues, Law and Order Leagues, the National Divorce Reform League, the Society for the Prevention of Vice, the White Cross League, the Indian Rights Association, the Peace Society, the Woman's Christian Temperance Union, and other total abstinence societies, and the Reform Departments of the Young People's Society of Christian Endeavor, and of the King's Daughters, and also, as the best way to fight bad reading, the C. L. S. C. It will make a special and persistent fight not only against the Sunday opening of the World's Fair, but also against National rum selling there, and against a French rather than American standard for the Art Gallery. It will also devote special attention to the warfare against lotteries, not only in Louisiana, but also in Canada and elsewhere." These extracts from an "announcement," lying before us, will suffice to show the character of the work the *Statesman* has set itself. We shall be interested to note the progress of this gigantic undertaking. We shall especially watch for the demonstration of the proposition that the enforcement of *Christian* morality, by the State will tend to promote religious liberty! With many of the objects of the paper we have profound sympathy; but the idea that Christianity can be helped in its redeeming, saving work among men, by any attempt on the part of the State to enforce its precepts, is utterly at variance with the whole spirit and method of the gospel of Christ.

THE case of the excommunicated Roman Catholic priest, Dr. Edward McGlynn, has again come to the surface. In the autumn of 1886, it will be remembered, Dr. McGlynn gave utterance to some views upon the economic question of the causes and remedy of poverty, with which the pope did not agree. He was



ordered to retract the offensive utterance, which he refused to do, on the ground that the subject was out of the pale of the church's teaching. The case was placed by the pope in the hands of Arch-bishop Corrigan with authority to deal with the case as in his judgment it should deserve. In July, 1887, Dr. McGlynn was excommunicated, on the charge of using insulting language to the pope, and of holding the authority of the church in contempt. The Roman authorities still profess their readiness to show mercy to the offending priest, and to receive him back when he shall make the proper acknowledgements. In an address in New York last week, Dr. McGlynn summed up the present outlook of the case in the following language :

The Roman authorities, we are told, are still disposed to use mercy, but that no hearing of the case shall be granted only on these conditions. First—That I must make the request and state my grievances. Secondly—That I publicly condemn all that I have said or done of an insulting character as against the arch-bishop and as against the holy see. Third—That I be ready to abide by the orders and submit to the judgment of the apostolic see. Fourth—That I promise to abstain from any public utterances or assistance at any meeting on the matter under consideration. The penalties from which I might hope to be relieved by complying with these conditions are: First, suspension from my ministry; second, excommunication. Earnestly as I should wish to exercise my ministry and frequently to receive the sacraments, it is not possible for me to bring about so much desired a consummation by complying with the above mentioned conditions. My answer is that I cannot condemn or retract what I have said and done of an insulting character as against the arch-bishop and as against the holy see, for the excellent reason that I have not insulted the arch-bishop or the holy see, while I have criticised and differed with the policies, politics and opinions as I have a perfect right to do. I am ready, if excommunication and suspension, to abide by the orders or submit to the judgment of the apostolic see so far as such orders and judgment are without the well known and true defined limits prescribed by right and the teachings of the Catholic religion. I will not promise to abstain nor will I abstain from any public utterances or assistance at any meeting in the matter under consideration, namely, the economic doctrines of the Anti-poverty Society. In all this my judgment is perfectly clear as to my duty, and my conscience is at rest.

While we do not agree with Dr. McGlynn in the views he holds on the subject to which his utterance relates, we cannot but admire the consistency and persistency with which he maintains his independence and personal rights to his opinion and his right to proclaim them. It is not impossible that, having maintained his independence in this matter, he will yet see that to submit his religious faith and practice to the dictation of another is an equal bondage with that in which he now so manfully refuses to be entangled. Having dared to differ with the pope and the whole propaganda at Rome on a question of economics, may he not also rise to a position of personal dignity and independence sufficient to hold and express his own views on religious subjects as well? We hope so. May it not further be that the manly independence of one man, in spite of the anathemas of the pope, will encourage many others to throw off the cruel papal bondage under which they are now held? The evident sympathy of the members of his late parish with Dr. McGlynn and the hearty applause which greets him whenever he addresses them, is good ground for the hope that this, too, may be true.

#### THE NEW JERSEY YEARLY MEETING.

The Yearly Meeting of the Seventh-day Baptist churches of New Jersey and New York City convened with the church at Marlboro, Sixth-day afternoon, Nov. 13th, at 2 30 o'clock. Meeting opened by singing, anthem trio by Misses Lizzie Fisher, Jennie Tomlinson and Emma Schanck.

An address of welcome was given by pastor J. C. Bowen. Sermon by Rev. J. G. Burdick, of New York Church, from 1 Timothy 6: 12, urging that we fight the good fight of faith every day and everywhere, that we be even tempered, etc. The church was well filled, and the meetings seemed to commence in deepness of the Holy Spirit. Rev. D. H. Davis and wife, our missionaries to China, and Rev. A. E. Main were present. At 7.30 P. M. Rev. J. G. Burdick conducted the praise service, and the church was full of sacred music until 8 o'clock, when Rev. I. L. Cottrell of the Shiloh Church led the consecration meeting, many being led by the Spirit to pray and exhort.

Sabbath morning services opened by organ voluntary. Rev. A. H. Lewis, D. D., of Plainfield, preached to a crowded house from Psalms 103: 13, 14. Theme—God's view of imperfect life. Comparing our way of looking at the faults of ourselves and others with that of God's way. "Like as a father pitieth his children so the Lord pitieth them that fear him. For he knoweth our frame; he remembereth that we are dust," etc. The seed that the Doctor sowed, no doubt, will, in due time, bring a good harvest. In the afternoon, Dr. Lewis and Bro. Rudolph Titsworth were called home by telegram, on account of the illness of Bro. Titsworth's daughter.

The Sabbath-school convened at 2.30 P. M., conducted by Superintendent L. D. Schaible. The lesson was divided into four parts, and conducted by four of the visiting ministers. Evening after the Sabbath, Rev. J. G. Burdick conducted a praise service from 7.30 to 8; then Rev. A. E. Main, representing the Missionary Society, preached a sermon full of earnest entreaty. He said the field of labor was the world, and that we should not confine our labors and means to Marlboro, Shiloh, etc., only, but to the work in general. First-day morning a sermon was preached by Rev. J. G. Burdick, of N. Y. city, from St. John 17: 24. "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me; for thou lovedst me before the foundation of the world." From this verse he preached a sermon long to be remembered by the many lovers of the gospel that crowded the house of God. After the sermon, Mrs. D. H. Davis answered several questions that had been handed in by the sisters of the congregation about the mission work in China.

First-day afternoon, at 2.30, Rev. D. H. Davis preached from Isaiah 49: 12. "Behold these shall come from far; and, lo, these from the north and from the west; and these from the land of Sinim." After our people had listened to his able discourse I think that many had a vastly different view of our mission work, especially in China, and I trust that they will be inspired to do more in every way for our brethren there. Evening after the First-day, Rev. A. E. Main delivered an able discourse from Luke 15: 20. "And he arose, and came to his father, but when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck and kissed him."

After studying these subjects that were presented by the different brethren, one cannot doubt that they were guided by the Holy Spirit.

The collections taken up amounted to \$24 74; the expense of visiting ministers was \$12, leaving \$12 74 to be equally divided between the Tract and Missionary Societies.

It was voted that the next meeting be held with the church at Plainfield, and that the pastor be the president, and the church clerk be the

secretary of that meeting, and that it be left with the pastor and officers of that church to set the time. \*

#### DEACON PHILIP BURDICK.

Dea. Philip Burdick, son of the late Eden Burdick, was born in Hopkinton, R. I., July 1, 1814.

About the year 1824 he, with his parents, moved into Pennsylvania and settled in Clifford near the place where he died. He was married to Mary Burdick, Jan. 8, 1837, with whom he lived a happy wedded life for nearly fifty-five years.

He made a profession of religion in early life, and on the organization of the Clifford Seventh-day Baptist Church in 1857, he became a constituent member, and was ordained to the office of deacon, which office he used well, and obtained to himself a good degree.

Deacon Burdick never had the advantages of schools, as in these days, but he was a man of more than ordinary ability. He was quick to comprehend and would solve problems that some of our best scholars would be puzzled to solve with the pencil. He was very benevolent and always ready to help the needy. There is a saying of him that "his house is the home of peddlers, paupers and preachers." He has always been deeply interested in our missionary and tract work, and gave liberally for their support. He has been the main stay in the church there. Hot or cold, wet or dry, the house of God always found him at the proper time, within its sacred walls. He had the confidence and respect of all who knew him. He was especially very much interested in Sabbath-reform, and always kept its banner floating. An earnest worker in the vineyard of the Lord, he will be greatly missed by the church and community.

He had his reason to the last, and just before he passed away he said to his daughter, "Meet me"—but did not finish the sentence; then audibly he said, "Blessed Jesus," and repeated the beautiful hymn beginning, "Jesus, lover of my soul."

On the 4th of November, 1891, after great suffering for twenty-two days, of typhoid fever, he entered into his everlasting rest, aged 77 years, 4 months and 3 days, leaving a wife, a daughter, one grandson, and many relatives to mourn their loss.

The text on the occasion of his funeral was Rev. 21: 4. A. W. COON.

#### REPLY TO BRO. McLEARN.

Brother Editor;—I confess that the process of logic by which A. McLearn brings himself to write: "This shows that W. C. T. understands Dr. Patton's language to teach future probation whether he meant it or not," etc., entirely escapes my most careful and vigilant inspection.

In reply to his closing question, I simply say that if he will read my words carefully he will see that what I wrote of as "right and reasonable and not unscriptural" were the words of Dr. Patton, "we continually see men going into the other world imperfect," etc. By these words he probably means what Mr. McLearn means by "progression on the part of the saved," and the familiar passages of the Scriptures upon which "progression" is doubtless based are the passages to which I refer for my thinking that what I mean by "Progressive Sanctification" is scriptural. I do not think I need to enter into any argument to show that it is reasonable, good, common sense.

W. C. TITSWORTH.

## YOUNG PEOPLE'S WORK.

### WISHES.

BY JULIA MCNAIR WRIGHT.

The horned owl sat in the sunshine bright,  
Winking, and trying to see;  
"I wish," he said, "it was always night,  
For night 's the time for me!"

The bluebird sat in the sunshine bright,  
And whistled and sang with glee;  
"I wish," he said, "it was always light,  
For light 's the thing for me!"

O horned owl! O bluebird bright!  
Things are as things ought to be;  
For sometimes night and sometimes light  
Suits every bird on the tree.

—Selected.

HOW SELFISH and narrow we are! We wish our pleasure, we want our comfort, we desire our wishes gratified, and never think how different other people's wishes and desires may be.

If we like a car window open, we open it, and we are surprised that the fellow in the seat behind us frowns and winks and turns up his coat collar and wipes the cinders from his eyes with his handkerchief. If we enjoy a better view of the platform of a concert-room by sitting on our overcoat, (or that of our escort) we are surprised that others do not.

If we are disappointed at the political situation, let us take comfort in the thought that some other fellow is happy at the same condition of things. If the weather is bad and you cannot attend to your business, think of your brother who deals in umbrellas and overshoes. Take heart and know that needs, tastes, wishes, hopes and fears, desires and dreads, are different. And be thankful when things are as you think they ought to be.

### PRACTICAL VALUE OF COMMITTEE WORK.

BY MR. EDWARD E. WHITFORD.

"I consider committee work an adjunct to the church. It nourishes all the virtues, teaches forbearance, patience and a suppression of that everlasting 'I and me,' that great firm which so often stands in the way of harmony among women—and men."

Though the above quotation, when closely studied, is found to contain much irony, implying that the success of work by committees is often hindered by disagreements and jealousies, yet there are many branches of church work which can be carried on advantageously and successfully by committees, and this is found to be especially true in Christian Endeavor Societies.

In fact, one of the essentials of a Y. P. S. C. E. is that there shall be a Lookout Committee, and a Prayer-meeting Committee, and there are usually many other committees, the work of all of which is important. How shall the work of these be made more effective? The old proverb, "Practice makes perfect," which we are somewhat unwilling to apply to our Christian lives, is, I believe, no less true in our higher lives than in what we choose to call our every-day life. We ought to *practice* Christianity. One very good way for young people to do this is by earnest work on Christian Endeavor committees.

Just as the practiced athlete has better control of his muscles and is stronger than one who has never put forth his strength in any systematic way, so a young Christian will find that he is able to do better work in winning souls for Christ if he has taken upon himself the duties of the Christian Endeavor Society and its committees.

So much has been said, and so well said, upon

the duties of chairmen of committees that I need not dwell on this point here. But granting that the chairman is alive, and is striving to do all that he can to make the work of his committee effective, he can not do it all. The others must put in practice their Christianity.

But as we go down the line of the committee members we often find the names of those who are troubled with the disease, lack of interest. Lack of interest in Christ's cause! Strange; but often too true. How shall this be remedied? Lack of interest is almost synonymous with lack of practice, and the sovereign remedy is—practice. Take an interest. Remember that your share of the committee work is important. If the chairman is full of plans and suggestions for work, be ready to take them up and to do your share in carrying them out. If the chairman seems at a loss as to how to carry on the work, devise ways and means yourself and suggest them at committee meeting. If you are the fifth member, remember that the fifth can do a fifth of the work.

There is nothing like a feeling of responsibility to awaken zeal in any undertaking, and anything that will give us a more lively sense of our obligation to Christ should be welcomed. This is why we should all publicly profess the name of Christ. This is the reason why all young Christians should join the church. This is why we should accept any religious duty thrust upon us. If you are on the lookout committee, do you not feel an increase of interest in the salvation of souls? The very fact that you have been chosen by your society for this committee makes you feel that there is something for you to do.

In conclusion, let me say, you have no idea how much you will enjoy religion until you profess it. You have no idea how much you will rejoice in testifying for Christ until you practice it. You have no idea of the pleasure in earnest Christian committee work until you have tried it.

FACTORYVILLE, Pa.

### EXPLANATIONS.

Children's questions are frequently posers to their elders. This is not always because the elder is ignorant of the matter inquired about, although it must be confessed that we would have to be pretty well posted on every subject on earth to answer all the questions of some young people. But it is often difficult to give explanations which children will understand any better than they do the thing they ask an explanation of.

This is most true with regard to defining words. For instance, if it is suddenly demanded of us by a child of ten: "What does 'impression' mean?" "What does 'influence' mean?" "What does 'appreciate' mean?" the difficulty of putting a proper idea of the thought into the child's mind will be seen at once. His experience is so limited that many of the words we use have to him no meaning whatever. There are other words which we commonly use in a sense altogether different from that in which a child uses them; sometimes in a different sense from the original meaning of the word. Bright children will see this, and sometimes turn the tables suddenly, by taking the word used in a meaning entirely opposite to our intention.

To illustrate this: a child of six, while being read to, insisted on turning the leaves the wrong way, making the mother read the end of each story before the beginning.

"That is not right, Harry; you are turning the leaves backward."

"No, mamma." He turned the leaves quickly the other way, showing the back cover of the book. "That's backward."

While answering the questions of a family of questioners, one naturally gains experience in the business. Here is one method of explaining words which has been found effective

When a child asks the meaning of a word, do not be foolish enough to make him look it up in the dictionary, as some strong-minded parents do, fondly imagining he will remember better that way. Give a definition in as plain words as possible, in words he is accustomed to use, and then give an illustration drawn from his own experience, making your point so that he can apply the word himself, and so easily grasp the meaning. Children never forget such explanations as that, and they will understand quicker and better than you would suppose possible. If the explanation makes him laugh, so much the better. He will think about it; perhaps repeat it. Only let it be prompt and apt.

"What does 'periodical' mean?" asked one young question-asker.

"It means happening regularly, at certain times. For instance, you come down periodically to breakfast."

The little maid, who loved to be lazy, caught the spirit at once. "I don't always," she said, with a twinkle of her eye.

"No; that is true;" replied the explainer, severely. "But you should. If breakfast is ready periodically, you should come down periodically to eat it."

The small listener looked solemn. But though apparently unconvinced, she is not likely to forget what "periodically" means.

"What does 'dispensing' mean?" she asked, after a minute's pause. "'Dispensing with the machine'?"

"That means 'doing without for a time.' We can dispense with that paper, I think, while you eat your luncheon."

"Oh no, mamma, please! I want to finish this story."

Now those explanations are there to stay. She knows what the words mean, and understands them more clearly than all the dictionary definitions in the world could teach her.—*Harpur's Bazar*.

MEMORY is not to sit in the seat of judgment, as it recalls the lives of dear ones who have entered into rest. Nor can a loving mind remember faults or failings, as it looks back over the shining pathway of a completed life. The daughter of Austin Phelps emphasizes this truth in the prefatory words of her father's memoir. Quoting the maxim, "Say nothing but good concerning the dead," she adds: "On the whole, we may find this rather a noble specimen of human philosophy, and one which we need never be ashamed to respect. The writer of this memorial has not thought it necessary to call attention to defects in the character she has sought to portray. Whatever such existed, it has not seemed to her the duty of a daughter to seek for them; nor is it in the power of his daughter to recall them." A life looked back upon by a loving eye is sure to seem a faultless life.—*Sunday School Times*.

### JENNY LIND'S TRIBUTE TO PAYNE.

No American poet ever received a more enviable compliment than the one paid to John Howard Payne by Jenny Lind on his last visit to his native land. It was in the great National Hall in the city of Washington, where the most distinguished audience that had ever been seen in the capital of the Republic was assembled. The matchless singer entranced the vast throng with her most exquisite melodies, "Casta Diva," the "Flute Song," the "Bird Song," and the "Greeting to America." But the great feature of the occasion seemed to be an act of inspiration. The great singer suddenly turned her face toward the part of the auditorium where John Howard Payne was sitting, and sang "Home, Sweet Home," with such pathos and power, that a whirlwind of excitement and enthusiasm swept through the vast audience. Webster himself lost all control, and one might readily imagine that Payne thrilled with rapture at this unexpected and magnificent rendition of his own immortal lyric.—*New England Magazine*.

## SABBATH SCHOOL.

## INTERNATIONAL LESSONS, 1891.

## FOURTH QUARTER.

Oct. 3.	Christ Raising Lazarus.....	John 11: 21-44
Oct. 10.	Christ Foretelling his Death .....	John 12: 20-38.
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: 1-18.
Nov. 7.	The Work of the Holy Spirit.....	John 16: 1-15.
Nov. 14.	Christ's Prayer for his Disciples.....	John 17: 1-19.
Nov. 21.	Christ Betrayed .....	John 18: 1-13.
Nov. 28.	Christ before Pilate.....	John 19: 1-18.
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 XI.—CHRIST RISEN.

For Sabbath-day, Dec. 12, 1891.

## SCRIPTURE LESSON.—John 20: 1-18.

INTRODUCTION.—After the death of Christ, Joseph of Arimathea, a man of wealth and influence, a member of the Sanhedrim and a believer in Christ, went to Pilate and obtained of him the body of Jesus. Nicodemus, he who came to Jesus by night, brought a hundred pounds weight of myrrh and aloes, to be used in preparing the body of Jesus for its supposed last resting place. Together they take the body and wrap it in linen clothes, using the fragrant spices according to the custom of their people, especially according to the custom in the burial of the more wealthy and influential classes. The body, when prepared, was deposited in the new tomb of Joseph, in which, as yet, man had never lain. It was made secure by placing a large stone over the entrance. The Jews, who generally paid very little attention to the words of Christ, remembered that he had said, "After three days I will rise again," and for this reason obtained from Pilate a guard of Roman soldiers to watch and protect the tomb until the three days were past. But this, like many another human scheme to thwart the divine plan was destined to disappointment, for an angel of the Lord came down to disperse that guard and roll away the stone. Our lesson therefore opens with the stone rolled away and Christ risen.

EXPLANATORY NOTES.—v. 1. "The first day of the week." In scriptural usage the secular days of the week are described by their relation to the Sabbath, the crowning day of the week. Beginning to count for the week on the day after the Sabbath and ending with the succeeding Sabbath, we have six secular days between the two Sabbaths, and hence the term Sabbath is used to describe the week, *μια των σαββατων* is therefore translated "the first day of the week," but really means one day after or from the Sabbath. "Cometh Mary Magdalene." See Luke 8: 2. "Early while it was yet dark, unto the sepulchre." John narrates the personal experience of Mary Magdalene, who was the first to inform him that the tomb had been opened and the body of Jesus was gone, and doubtless for this reason did not refer to the other women who also visited the sepulchre. The Greek adverb of time *πρωι*, would very naturally be understood as referring to the early morning, were it not for the modifying clause, "while it was yet dark," which fixes the time within the dark part of the day, which began in the evening after the Sabbath commenced. Matt. 28: 1-8. v. 2. "Then she runneth and cometh to Simon Peter and the other disciple." The open and empty tomb did not suggest to Mary the thought of his resurrection, but rather that his body had been stolen away; hence her hasty flight to bear the news to his disciples. v. 3. Peter therefore went forth, and the other disciple. The news received did not inspire hope in these disciples, but rather the thought of new sources of vexation and trouble. v. 4. "So they ran both together, and the other disciple did outrun Peter." Men moved by an all-controlling, anxious thought do not stop to consider questions of dignity or order, but strike out earnestly for the attainment of that knowledge and experience for which they are most anxious, and thus it was that Peter and John ran with their utmost speed to the sepulchre of their Lord, John being the first to reach it. v. 5-8. John does not at first enter the sepulchre, but stooping down, looks in; Peter, coming up immediately enters, and is soon followed by John. There they see, laid apart by themselves, the linen clothes which had been wrapped about the body of Jesus, and in another place the napkin which had been bound about his head. These would have been taken with the body, if stolen, but in a resur-

rection to life they would be laid aside, as in the resurrection of Lazarus, which doubtless John had himself witnessed. Compare John 11: 14. John therefore "saw and believed," not as some infer, believed with Mary that the body of Jesus had been stolen away, but rather that Christ, who had raised Lazarus, had himself risen from the dead. v. 9. "For as yet they knew not the Scriptures." By the Scriptures is doubtless to be understood the prophecies of the Old Testament concerning the resurrection of Christ. Compare Luke 24: 25. v. 10. "Went unto their own home." There seemed to be no more light to be gained by waiting at the sepulchre, and nothing further to be done than to return home and await future developments. v. 11. "But Mary stood without the sepulchre, weeping." Mary, it seems, after having carried the news to the disciples, had returned again to the sepulchre, remaining there after the departure of the disciples. "As she wept she stooped down and looked into the sepulchre." Like many another troubled one who looks with tear-dimmed eyes into the tomb of the loved one, she finds herself in the presence of ministering angels. See v. 12. v. 13. "Woman, why weepest thou?" The question suggests that angels may be touched with feelings of compassionate sympathy for those who anxiously seek their Lord that they may render him some possible ministry of love. v. 14. "She turned herself back and saw Jesus standing." Mary was learning the lesson that Jesus is often near when we most need him and least expect him. v. 15. "Tell me where thou hast laid him and I will take him away." Mary was seeking the living among the dead, and for this reason, not recognizing Jesus, asks him where he had laid the body of him whom she was seeking. Her one thought was, to find not the living, but the body of the crucified Jesus. v. 16. "Jesus saith unto her, Mary!" He whom she sought is now found and known as her living, risen Lord. v. 17. "Touch me not, for I am not yet ascended to my Father." Various are the suggestions offered in the way of explanation of these words, but perhaps the most satisfactory is to be found in the thought that Christ, by them, seeks to warn Mary against Sadducean materialism, and the making of the presence of the physical body, not yet glorified, the basis of hope and confidence in Christ as her Lord and Redeemer, but rather to trust in him, the divine Lord, who had the power to lay down his physical body and the power to take it again. In this view Christ's words are equivalent to saying, Do not make the touch of this physical body the test of the presence of your living Lord. v. 18. "Mary Magdalene came and told the disciples." Only a few hours before this Mary had gone in haste to these disciples with the sad news that she had found the sepulchre open and the body of Jesus gone. Now she returns again to them with joyful tidings that Jesus has risen from the dead, that she has seen and talked with him, and has come with the Master's message to them. To her the ordeal of anxious sorrow at the supposed loss of the body of Jesus, finds the greater compensation in the privilege of being the first to meet and talk with the risen, living Lord.

## EDUCATION.

—HARVARD UNIVERSITY has 2,613 students this year.

—KING OSCAR II., of Sweden, has given a fine library to the town of New Sweden, Me.

—THE magnitude of the Chautauqua movement is illustrated by the fact that the entering class, which is to pursue a three years' course, contains the names of 15,000 students.

—JOHN B. STEVENS, Sr., the oldest resident of Dover, N. H., died Nov. 19th, aged 94 years. In his boyhood he attended the school taught by Daniel Webster in Cornish, Me., and was undoubtedly the last surviving pupil of Mr. Webster.

—OBERLIN COLLEGE is rejoicing over the final settlement of the estate of the late Wm. B. Spooner, of Boston, by which the college is to receive over \$91,000. The bequest was made ten years ago, but by the terms of the will the estate remained undivided for a decade in expectation of an increase in value. The University of Kansas is given an equal amount.

—AT the closing of the session of the Central Ohio Teachers' Association recently, a resolution was unanimously adopted to the effect that the 1,000 teachers present unite with others in a request that a suitable building be erected and provided at the coming World's Fair in Chicago for an exhibit of approved school appliances, and for actual teaching in the various trades by qualified instructors, to the end that American edu-

cational development may be made known to visitors from foreign nations.

—INTELLECTUAL TRAINING OF WOMAN.—The woman whose intellect has been trained will not be necessarily a pedantic bore of an overpowering force in the family; the better her training the better her balance; the better her understanding of her household's needs, and her ability to meet them, the better will she know how to retain and increase the affection once secured, and to make her home all that the ideal home should be. Beauty will still be beauty, charm will still be charm, and academical honors cannot strip women of either; and the love that is attracted by them, when accompanied by thorough intellectual development, is a love which will outlast that captured by the tricks and arts which kindle but a temporary flame; for the development of the mind develops and enlarges all the rest of the being, other things being equal. It is well known that there are no better mothers, nor more faithful wives, nor more accomplished housekeepers, nor more delightful guests, than can be found among our present cultured, learned, and literary women. All the education in the world will not eradicate from the feminine nature the household instincts or the love of home and children. Nowhere is real intellectual training found to weaken the feminine type; but, on the contrary, homes are finer, richer, more exalted, and happier under its power. It brings about a perception of mutual rights that does not come to the ignorant; it prevents encroachment; it renders due honor; and it knows how to produce comfort and joy, and puts the knowledge to use.—*Harper's Bazar*.

## TEMPERANCE.

—SECRETARIES Blaine and Proctor neither smoke nor permit smoking in their departments.

—THE Brotherhood of Locomotive Engineers expelled nearly four hundred members during the past year for intoxication.

—AN English paper, from statistics taken from the press of the United Kingdom, reports the records of murders of women by inebriated husbands, since January 1, 1889 to January 1, 1891, to be 3,004.

—AS a result of the Democratic victory in Iowa, and the hope that the prohibition law will be soon repealed, the Union Stock Yards in Sioux City announces that it will soon begin the construction of a large brewery there.

—MISS ACKERMAN sends this pleasant incident concerning the recent Australasian W. C. T. U. Convention: "In the midst of all the enthusiasm, four little street urchins put their heads in at the door and asked to sign the pledge. These dirty-faced, unkempt little Arabs came to the platform, and when the pledge was read they all signed. Prayer was offered, and the audience cheered the poor little boys as they went out again to a street life, so filled with dangers and temptations for the young."

—FOR years drunkenness has been looked upon as an evil not curable, except by the exertion of magnificent will power on the part of the person who indulges in the evil. At present there appears to be some truth to the claim that drunkenness is a disease susceptible of cure by medical treatment, but I saw a case yesterday which, if I was the physician in charge, would call for a good, sound, personal thrashing of the patient. It was the case of a man who blatantly acknowledged that he had been cured by the chloride of gold treatment and that he had been sober over six months. "But I am tired of it," he continued. "I had rather have the fun of getting drunk and fooling the doctor, than of staying sober." Then he proceeded to fill up, boasting of his smartness.

—A WHISKY drinker will commit murder only under the direct excitement of liquor; a beer drinker is capable of doing it in cold blood. Observation has assured us that a large proportion of murders, deliberately planned and executed without passion or malice, with no other motive than the acquisition of property or money, often of trifling value, are perpetrated by beer-drinkers. We believe, further, that the hereditary evils of beer-drinking exceed those proceeding from ardent spirits—first, because the habit is constant and without paroxysmal interruptions which admit of some recuperation; secondly, because beer-drinking is practiced by both sexes more generally than spirit-drinking; and, thirdly, because the animalizing tendency is more uniform, and the vicious results are more generally transmitted.

## THE PENNSYLVANIA FIELD.

We closed our work for the present, at Hebron, on the evening after the Sabbath, Nov. 7th, having spent about two months with the Hebron and Hebron Centre churches. Our stay on that field has been very pleasant. The churches have been revived and strengthened. There were nine added to the Hebron Centre Church, seven of whom were married persons and the others were young ladies. We also organized a Y. P. S. C. E. which now has an active membership of about thirty. This society is doing a good work for the Master.

Five were added to the Hebron Church, four by baptism and one on profession of faith. These were all men and women, one a leading man in the community, having been sheriff of the county for a number of years. These additions have encouraged and strengthened these churches. Others were converted, some of whom we expect will soon go forward in baptism. A number of back-sliders were reclaimed. These little churches were never in a more hopeful condition. They very much need a faithful pastor. Who will come and labor with them?

We are now engaged in a good work with the church at Shingle House. We have been here for two weeks. The members of this church are widely scattered, only two families living near the church, the others from one to ten miles away. It is impracticable for them to attend the evening meetings. Sabbath-days they mostly attend. The people of the village are mostly not a church-going people. The attendance was small at first, but the congregations and interest have gradually increased and we are now having a good work.

Professors have taken a higher stand of Christian living. Some wanderers have returned to duty. A few have found hope in believing in Jesus, others are seeking. My wife is rendering good aid in this work as a singer. She has taken the lead in this part of the work here at Hebron.

Eld. G. P. Kenyon, the pastor of this church, has the confidence and esteem of all the people, and is doing faithful work for the Master.

Through a special arrangement made by the Adams Church and the Missionary Board, I am to go there as soon as through here and help Brother Prentice and his people hold a series of meetings, then return to Portville and some of the other little churches of the Western Association. I ask the readers of the RECORDER to pray that the Lord may direct and bless in this work for our beloved Redeemer and His cause.

J. L. HUFFMAN.

SHINGLE HOUSE, Nov. 27, 1891.

## A MEMORIAL TRIBUTE TO ANNA TITSWORTH.

The Plainfield Sabbath-school has adopted the following tribute to the memory of a beloved and departed member.

Our hearts are heavily burdened with grief, because the heavenly Father in his infinite wisdom, has called our loved friend and sister Anna E. Titsworth to her final home and rest.

Her pure life and noble character was sustained by the Spirit of Christ. She daily manifested the Christian graces, "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." Living such a life "Death is swallowed up in victory."

Thoughts of her unselfishness, her tender thoughtfulness of others, bring tears to our eyes.

Who of us has not felt her warm sympathy, has not been quieted and helped by her gentle ways and cheerful words?

May the memory of her sweet life be an inspiration to us always. May we strive to reflect the image of Christ as she did.

"A woman that feareth the Lord she shall be praised." Surely it shall be said of her:

"Many daughters have done virtuously, but thou excellest them all."

As a Sabbath-school, we deeply mourn our loss, and mingle our tears of sympathy with the sorrowing ones in her home circle.

## A WORD FOR OUR THEOLOGICAL DEPARTMENT.

A brother in the ministry said to me while at Conference, "I do not think you appreciate the value of a college training." No matter now what were his reasons for so thinking. Perhaps because I lack the depth of thought and have not the style of writing and delivery that is exhibited by the more cultured and scholarly. Nevertheless I determined to speak a word for one department in our University which is worthy of more thought than has yet been given it, especially by the people who sit in the pews. There have been men among us who have insisted that our churches should *first* ascertain whether the candidate for a pastorate were a college graduate or not. But the churches keep right on *first* asking, Is he qualified for the position, and can he preach well, and is he consecrated to the work, no matter whether he received his training at college or in his study at home? The education is quite needful, and the fact that not a few of our most successful pastors never received a diploma is evidence that an education for the ministry *can* be obtained outside of college halls, and furthermore if God calls a man to the ministry, as he does, who has no opportunity to pursue a classical or other college course, yet by other means he acquaints himself with theology and has the needful qualifications, by all means bid him God-speed and open the doors for his entrance upon his work. But if it be practicable for him to avail himself of the helps a college and theological department afford, he ought in justice to himself, and because he will the sooner be prepared for his chosen work, enter upon such a course of discipline.

Theology is said to be the science which treats of God, and of his government in the world, of man's relations and obligations to him, of the mediation of Christ, the future state, and of the discipline necessary for the enjoyment of heaven. To attain the knowledge of all this, there is an investigation of the evidence both of natural and revealed religion, etc. Now, the office of the Christian minister involves the instruction of his hearers in this science of theology. It involves the unfolding of truth, a knowledge of God's will as revealed in the Scriptures. In our theological school are teachers of many years' experience, acquainted with church history, pastoral and systematic theology, and with all the phases of theological controversy,—men who, from a rich and ripe experience, can furnish helps to the student who could not, during the time spent in college, learn all this if he were dependent wholly upon his own observation and such helps as he might find in the mere reading of books. Given time he could, but in the class and under the tuition of Christian scholars he is able to *save time* and to get inspiration so much needed in the beginnings of his holy calling.

Our churches, and all Christian Sabbath-keepers owe our department of theology at Alfred University a debt of gratitude both for what it has done for those who have studied there and for those who have been stimulated to

greater effort in their ministry because of seeing the needs of a higher education. Christian ministers deprived of the direct benefits of class study have put forth more effort in their studies because of the fact that college students would stand before the people in contrast. It is unnecessary to dwell upon the fact of our indebtedness to this department. But it is crippled, and therefore criticised because it cannot do more than it does for our young men entering the ministry. Crippled for lack of endowments. It needs \$50,000 to-day, and the man or men bestowing that sum or more would be instrumental in doing Christ and his truth more good than can be estimated in dollars and cents.

I make this feeble plea in behalf of our school and our noble teachers and students. May the Lord open the hearts of some brother or brethren to speedily remember it with their means.

H. D. CLARKE.

INDEPENDENCE, N. Y., Nov. 20, 1891.

## SPECIAL INDUCEMENT.

In order to introduce the SABBATH RECORDER into new homes, we have decided to offer the paper from now until Jan. 1, 1893, for the price of one year's subscription, \$2 00. This will give the paper free for the remainder of the present year. Would it not be a grand idea for each of our present subscribers to furnish one new subscriber at the price named, and thus help bestow a double blessing? Let us make united efforts in this matter, and try to place the RECORDER into more families the coming year than it has had the privilege of entering during its history.

## HOME NEWS.

New York.

FIRST ALFRED.—Thanksgiving day was observed by this church with public services, the pastor, Dr. Williams, preaching the sermon. On the evening following, the Ladies' Evangelical Society held their annual public session, which was well received.—S. H. Davis, who has been conducting a series of temperance meetings in Binghamton, is spending his Thanksgiving vacation here. Mr. Davis is working under the auspices of the Good Templars of this State.

S. R. S.

SECOND ALFRED.—The people of this church have completed the basement of their house of worship, by putting in heater, etc. On Thanksgiving day, after the services in the audience room, the congregation enjoyed a general social and a bountiful Thanksgiving dinner in the vestry.—Prof. L. C. Rogers, of the University, continues to serve this church most acceptably.

INDEPENDENCE.—Nothing unusual has occurred in this part of our Zion worthy of report in some time. Yet the same routine of church work continues. We had one addition to our numbers this autumn in the person of one who becomes a valued worker for Christ. Five members have moved away and we trust they will give of their strength and means to the Andover Church, into which society they have moved. Thanksgiving services were held as usual at the church. In connection with the usual service of scripture reading, singing and sermon, D. E. Livermore read an original poem and Mabel Clarke gave a recitation. At the last special service of the Endeavor Society Bro.

Livermore, who had been appointed to represent the Society at the State Convention held at Utica, but who failed to attend, gave interesting accounts of the same gleaned from other sources. The pastor also gave a talk on The Christian Endeavor Idea. The publishing interests of our denomination will receive due attention from our pulpit as requested by the Tract Board.

DE RUYTER.—This has been a week of sorrow and sadness to this community, from the number of deaths which have recently occurred;—the sudden death of Thomas Truman, of Otselic, the startling death of Elwin Sanders, of Lincklaen, who was caught in the machinery at Wilcox's Mills and almost instantly killed, and the sad news of the death of Rev. Henry D. Maxson, of Menominee, Wis., who, after preaching at Eau Clair on Sunday night, retired in good health and was found in the morning in the sleep of death, having apparently died from hemorrhage of the brain.—Our Christian Endeavor Society has also suffered lately in the first death since its organization, in the loss of one of its earnest and conscientious members. It seemed proper to pay some tribute to so worthy a member, and the following testimony is tenderly given by the Society: Since our Heavenly Father in wisdom and mercy has called away our sister, Mary L. Burdick, taking from our Society a faithful helper, from our church a conscientious member, and from her home a beloved daughter and sister, we humbly bow in submission to the divine will and add our testimony to her faithfulness and worth, and tenderly sympathize with the afflicted family.

L. R. S.

CUYLER HILL.—At the close of the revival meetings last summer, Eld. Huffman organized a large Society of Christian Endeavor, which embraced the old and the young; and every Sabbath night since they have met and had most excellent meetings. It was just what they needed to prepare them for active Christian life, and they have been growing in usefulness and enjoyment in Christian duties. Indeed the Endeavor Society has been one of the greatest blessings to them in its covenant of prayer, reading the Bible, and speaking for Jesus.

L. R. S.

New Jersey.

NEW MARKET.—In mentioning the pastorates of the Piscataway Seventh-day Baptist Church in the RECORDER of October 22d, we omitted to note that there have been two occasions of joint or co-pastorates. The first was in 1795 to 1797. Rev. Nathan Rogers and Rev. Henry McLafferty were made pastors "on equal footing." The second instance was during the pastorate of Eld. Gideon Wooden (1826), when Eld. John Watson, a convert to the Sabbath, was also called to be a pastor "on equal footing with Eld. Wooden."—Our Y. P. S. C. E. sent delegates to the State Convention held in Newark, Oct. 23-25, and the delegates made a very full and interesting report of the Convention, at our regular monthly meeting, Nov. 7th.—Our pulpit has been supplied for the past two weeks by Rev. Dr. Mason, of Metuchen, and Rev. Mr. Martine, of Dunellen, the pastor being temporarily suspended from service by an accident which happened on the 10th inst. But from present appearances he will soon be able to resume his duties.—Union Thanksgiving services were held in our church,—four congregations uniting,—and the sermon by Rev. Mr. Martine of the Presbyterian Church, Dunellen, was well received. The church was abundantly decorated with the

fruits of the field, orchard and garden. The music furnished by the united choirs under the leadership of L. T. Titsworth, was really inspiring. The congregation was large and the speaker brought to mind in a forcible way the multitude of reasons for our Thanksgiving.—The four congregations, Presbyterian, Methodist First-day Baptist and Seventh-day Baptist have also made an arrangement for holding union temperance services the third Sunday evening in each month. Thus far the meetings have been very largely attended and full of interest.

L. E. L.

## THE HABIT OF READING.

A WORD TO BOYS.

P. T. Barnum, in Harper's Young People.

The habit of reading does not come, Minerva-like, full grown. Like everything else we do for advantage, whether we are men or boys, it needs usually to be cultivated, though many boys naturally love to read. You don't mind, I am certain, whittling with your jack-knife for a whole day if you wish to make a tug-boat, or you will work vigorously to make a kite. It is all very well to do this, but, you see, it requires a certain amount of work to secure your triumph and joy with these things. I am sure there never was a boy who would hesitate to do this work when he thought what the result of it was to be.

Abraham Lincoln, of whom you have all heard, laid the foundation of his greatness when he was a boy by taking time to read. He did not have the great variety of good books and papers that are to be had now; but he found the best he could, and made the most of them. As gas and kerosene lamps were not in use in the time of his boyhood, and even candles were not to be obtained by him, he was glad to avail himself of a torch made from a pine knot, and sitting over the fireplace on a winter night in his home, which was a rude cabin, I dare say he enjoyed what he read better than anything he found to read in later life, when all the modern books and facilities were at his hand. I know this is not a new story that I am telling you; but it illustrates so well what I want to say that I would be glad if you could hear it over and over again, so that you may never forget it.

It supplies for all of us, in fact, a very good lesson to remember. It makes emphatic the truth that what we get through difficulties we get most thoroughly and retain longest. You will learn when you are older that into all your attainments and successes a question enters which we call *cost*. In other words, you have had to give something for them—time, toil, or money. At any rate, either you have given it, if you have obtained the object you desired, or some one else has given it for you. Do you remember the story of the King who asked the great mathematician for some easy method whereby his boy, whom he inclined to favor, might be enabled to obtain a knowledge of mathematics? But he was told "there is no royal road to geometry." Neither is there to any desirable success. It would not have been a favor to the King's son if there had been, and he had been allowed to travel it.

## ECONOMY AS RELATED TO MISSIONARIES.

Of no less moment than the choice of fields for missionary operations and the occupation of strategic points in those fields is the choice of men and women properly qualified for missionary service. The Holy Spirit has set us an example in setting apart for the work to which he called them Barnabas and Saul, the most eminent men in the Christian Church of that day. It is true economy to send such men—men of natural ability, of good vigorous health, of well-disciplined minds, of approved Christian char-

acter and consecration to Christ and his kingdom.

Such men will command the respect and regard of the people to whom they are sent. They will master the language, the religious thought, the sentiment and life of the native peoples. They will adapt their instructions wisely and carefully to those with whom they have to do. They will begin aright and make few mistakes. They will lay good foundations on which they and others can build. The mistakes of good men lacking in tact and executive ability are always costly, and nowhere more so than in the mission field. The notion that anybody will do for a missionary is rank heresy, and has stood in the way of the progress of the kingdom of God the world over. It is true that God is pleased sometimes to choose the things that are not to confound the things that are; but it was not his method in beginning foreign missionary work.

Horace Mann was wont to say that "the dearest thing on God's earth is a cheap schoolmaster." How much more true is this of the missionary who is called to lay the foundations of Christian institutions for the welfare of millions!

But such men are not always to be had, and partly because of the heresy just alluded to. When the church comes to realize the situation, when our youth hear at the family altar, from the pulpit, from the professors in colleges and seminaries, of the grand opportunity before them, they will be forthcoming. When Prof. Park said to Stoddard after one of his impassioned appeals for missionaries, "Almost thou persuadest me to go," Stoddard replied, "If you were to go, you would draw a third of the stars of heaven after you." True economy, attaining the end at the least possible expense, requires that such men should go, at least in sufficient numbers to guide and give character to the work at every point. The loss of life and of money that has sometimes resulted from ill-advised and impracticable schemes has seriously impaired the prestige which properly belongs to the missionary name. Religious zeal and fervor, without judgment or common sense, are like the waves that dash against our rock-bound coast. There is a good deal of noise and spray, but scant result.

If it is true economy to have the best men and women for the foreign missionary work, it is no less true economy to give them such material and moral support as will leave their hands and hearts free to do their best. It is poor economy to impose on men and women, educated and sent to the field at great expense, the necessity of manual labor for their own subsistence where native service can be had at a trifling cost. It is a good rule for a missionary never to do any thing that he can get a native to do, and to give his time and strength to do what the native cannot do.—N. G. Clarke.

## THE STAYING POWER.

If you will look into the oldest book of biographies on the globe, you will find that the men who have conquered the strongest temptations have had not only the courage of their convictions, but have had the indwelling power of God. Joseph, spurning a tremendous temptation—not because Potiphar saw him, but because God saw him; Daniel, facing both a laugh in the palace and the lions in the royal park; Paul, defying Nero, because "the Lord stood with me, and strengthened me"—these are the models for your imitation. Good impulses are abundant and cheap. They will never hold you in a sharp fight unless you have the staying power which Christ imparts. To stand the sneers of scoffers, to resist the rush for sudden wealth, to conquer fleshy appetites, to hold an unruly temper under control, to keep base passions subdued, and to direct all your plans and purposes straight toward the highest mark, requires a power above your own. Christ's mastery of you will give you self-mastery—yes, and mastery over the powers of darkness and hell. Faith will fire the last shot, and when the battle of life ends you will stand among the crowned conquerors in glory.—Dr. Theodore Cuyler.

## MISCELLANY.

### A LIFE WASTED.

About thirty years ago a gentleman from New York, who was traveling in the South, met a young girl of great beauty and wealth, and married her. They returned to New York, and plunged into a mad whirl of gayety. The young wife had been a gentle, thoughtful girl, anxious to help all suffering and want, and to serve God faithfully; but as Mrs. L—, she had troops of flatterers. Her beauty and her dresses were described in the society journals; her *bonmots* flew from mouth to mouth; her equipage was one of the most attractive in the park. In a few months she was intoxicated with admiration. She and her husband flitted from New York to Newport, from London to Paris, with no object but enjoyment. There were other men and women of their class who had some other worthier pursuits—literature, or art, or the elevation of the poorer classes—but L— and his wife lived solely for amusements. They dressed, danced, flirted, hurried from ball to reception and from dinner to opera. Young girls looked at Mrs. L— with fervent admiration, perhaps with envy, as the foremost leader of society. About ten years ago she was returning from California, when an accident occurred on the railroad train on which she was a passenger, and she received a fatal internal injury. She was carried into a wayside station, and there, attended only by a physician from a neighboring village, she died.

Dr. Blank said that it was one of the most painful experiences of his life.

He had to tell her that she had but an hour to live. She was not suffering any pain; her only consciousness of hurt was that she was unable to move, so that it was no wonder she could not believe him.

"I must go home," she said imperatively, "to New York."

"Madam, it is impossible. If you are moved it will shorten the time you have to live."

She was lying on the floor. The brakemen had rolled their coats to make her a pillow. She looked about her at the little dingy station, with a stove, stained with tobacco, in the midst.

"I have but an hour, you tell me?"

"Not more."

"And this is all that is left me of the world? It is not much, doctor," with a half smile.

The men left the room, and he locked the door that she might not be disturbed. She threw her arms over her face and lay quiet a long time; then she turned on the doctor in a frenzy:

"To think of all that I might have done with my money and my time! God wanted me to help the poor and the sick; it's too late now. I've only an hour!" She struggled up wildly. "Why, doctor, I did nothing—nothing but lead the fashion! Great God! the fashion! Now I've only an hour! An hour!"

But she had not even that, for the exertion had proved fatal, and in a moment she lay dead at his feet.

"No sermon that I ever heard," said the doctor, "was like the woman's despairing cry, 'It's too late!'"—*Selected.*

### WHERE BISMARCK LIVES.

An hour distant from Hamburg is the castle of Friedrichsruhe, the residence of the Prince and Princess Bismarck, writes the Countess Wilhelmina in a sketch of the home life of the Bismarcks in the December *Ladies' Home Journal*. It is situated in a dense forest, bordered by river, hedge and wall which render it invisible alike to road and rail passengers. Originally built for a hunting-lodge by Count Frederick, of Lippe-Sternberg, in 1763, it was converted later into an inn—"Frascati" as it was called—whither the inhabitants of Hamburg went on holidays, and where they held their picnics and carnivals. In 1871, when William I. presented the estate to Bismarck, the house proper consisted of a two-storied yellow-painted structure. It has remained the main building, although considerably enlarged and altered since that time. The effect within is bare and plain.

Walls and ceilings are white-washed, the furniture is scanty and uncomfortable, and ornaments are few. A large portrait of the Emperor William, in the enormous dining-room, and photographs of various members of the Bismarck family, and of several of the Prince's colleagues, comprise the only art specimens that the castle contains.

Its grounds are extensive and beautiful, dense woods, a winding river and handsome shrubbery combining to secure this effect. They were, in former years, open to the public; but the flowers and trees were so mutilated by visitors in quest of "souvenirs de Friedrichsruhe," that it was found necessary to close the gates.

The life at the castle is one of rural simplicity; possessing but few neighbors, its inmates rely for entertainment upon themselves and the guests with whom the house is always crowded.

Extensive entertaining is also the rule at Varzin, and at the ancestral home of "Schonhausen," the two other estates of the Ex-Chancellor.

THE Woman's Home Missionary Society of the Methodist Episcopal Church has received a donation of land for a mission in the San Juan Valley, among the Navajos, and has secured the services of two consecrated, experienced women, who are now on the ground. A mission building will be erected at once.

### 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 greatly oblige. WILLIAM C. WHITFORD, 41 East 69th Street, New York City. NOVEMBER 22, 1891.

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.

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 pastorates 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.

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

### 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.

#### PREMIUMS.

Descriptive circular will be sent free.

OVER \$2,000 IN CASH PRIZES.

Send for terms to agents and raise a club for The *Tribune*.

#### SUBSCRIPTION.

Weekly, \$1. Semi-Weekly, \$2. Free for the rest of 1891, to those subscribing now for 1892. THE TRIBUNE, New York.

BUSINESS DIRECTORY.

It is desired to make this as complete a directory as possible, so that it may become a DENOMINATIONAL DIRECTORY. Price of Cards (8 lines), per annum, \$3.

Alfred Centre, N. Y.

ALFRED CENTRE STEAM LAUNDRY, T. B. TITSWORTH, Proprietor. Satisfaction guaranteed on all work.

UNIVERSITY BANK, ALFRED CENTRE, N. Y. E. S. Bliss, President, Will. H. Crandall, Vice President, E. E. Hamilton, Cashier.

This Institution offers to the public absolute security, is prepared to do a general banking business, and invites accounts from all desiring such accommodations. New York correspondent, Importers and Traders National Bank.

ALFRED UNIVERSITY, ALFRED CENTRE, N. Y. Equal privileges for Gentlemen and Ladies. Next Term commences Wednesday, Dec. 24th. Rev. J. ALLEN, D. D., LL.D., Ph. D., PRESIDENT.

W. COON, D. D. S., ALFRED CENTRE, DENTIST. Office Hours.—9 A. M. to 12 M.; 1 to 4 P. M.

BURDICK AND GREEN, Manufacturers of Tinware, and Dealers in Stoves, Agricultural Implements, and Hardware.

THE ALFRED SUN, Published at Alfred Centre, Allegany County, N. Y. Devoted to University and local news. Terms, \$1 25 per year. Address John M. Mosher, Business Manager.

SEVENTH-DAY BAPTIST EDUCATION SOCIETY. L. A. PLATTS, President, Alfred Centre, N. Y. WM. C. WHITFORD, Corresponding Secretary, Milton, Wis. E. H. Lewis, Recording Secretary, Alfred Centre, N. Y. A. B. KENYON, Treasurer, Alfred Centre, N. Y. Regular quarterly meetings in February, May, August, and November, at the call of the president.

SABBATH-SCHOOL BOARD OF GENERAL CONFERENCE. SE. M. TOMLINSON, President, Alfred Centre, N. Y. CHAS. STILLMAN, Cor. Sec., Alfred Centre, N. Y. E. S. BLISS, Treasurer, Alfred Centre, N. Y. Leonardsville, N. Y.

YOUNG PEOPLE'S BOARD OF THE GENERAL CONFERENCE. J. A. PLATTS, President, Leonardsville, N. Y. AGNES BABCOCK, Secretary, " " W. C. WHITFORD, Treasurer, Brookfield, N. Y. ASSOCIATIONAL MEMBERS.—Elbert W. Clarke, Westerly, R. I.; Mary C. Burdick, Little Genesee, N. Y.; E. B. Saunders, Milton, Wis.; O. S. Mills, Ritchie, W. Va.; Eva Shaw, Fouke, Ark.

New York City.

THE BABCOCK & WILCOX CO. Patent Water-tube Steam Boilers. GEO. H. BABCOCK, Pres. 30 Cortlandt St.

POTTER, JR., & CO. PRINTING PRESSES. 12 & 14 Spruce St. C. POTTER, JR. H. W. FISH. JOS. M. TITSWORTH. D. E. TITSWORTH. Plainfield, N. J.

AMERICAN SABBATH TRACT SOCIETY. EXECUTIVE BOARD.

C. POTTER, Pres., J. F. HUBBARD, Treas. A. L. TITSWORTH, Sec., L. E. LIVERMORE, Cor. Sec., Plainfield, N. J. Regular meeting of the Board, at Plainfield, N. J., the second First-day of each month, at 2 P. M.

THE SEVENTH-DAY BAPTIST MEMORIAL BOARD. CHAS. POTTER, President, Plainfield, N. J. E. B. POPE, Treasurer, Plainfield, N. J. J. F. HUBBARD, Secretary, Plainfield, N. J. Gifts for all Denominational Interests solicited. Prompt payment of all obligations requested.

POTTER PRESS WORKS. Builders of Printing Presses. C. POTTER, JR., & Co., Proprietors.

W. M. STILLMAN, ATTORNEY AT LAW, Supreme Court Commissioner, etc.

Westerly, R. I.

E. N. DENISON & CO., JEWELERS. RELIABLE GOODS AT FAIR PRICES. Finest Repairing Solicited. Please try us.

THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY

WM. L. CLARKE, President, Ashaway, R. I. W. C. DALAND, Recording Secretary, Westerly, R. I. A. E. MAIN, Corresponding Secretary, Ashaway, R. I. ALBERT L. CHESTER, Treasurer, Westerly, R. I. The regular meetings of the Board of Managers occur the third Wednesday in January, April, July, and October.

Chicago, Ill.

ORDWAY & CO., MERCHANT TAILORS, 205 West Madison St.

C. B. COTTBELL & SONS, CYLINDER PRINTING PRESSES, for Hand and Steam Power. Factory at Westerly, R. I. 112 Monroe St.

Milton, Wis.

MILTON COLLEGE, Milton, Wis. Winter Term opens Dec. 16, 1891. Rev. W. C. WHITFORD, D. D., President.

WOMAN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE.

President, Mrs. Euphemia A. Whitford, Milton, Wis. Cor. Sec., Miss Mary F. Bailey, " " Treasurer, Mrs. W. H. Ingham, " " Rec. Sec., Mrs. C. M. Bliss, Milton Junction, Wis. Secretary, Eastern Association, Mrs. Agnes Daland, Westerly, R. I. South-Eastern Association, Miss Elsie Bond, Salem, W. Va. Central Association, Mrs. A. B. Prentice, Adams Centre, N. Y. Western Association, Mrs. Byron J. Whitford, Nile, N. Y. North-Western Association, Mrs. Harriet Clark, Milton, Wis. South-Western, Miss M. E. Shaw, Fouke, Ark.

Milton Junction, Wis.

T. ROGERS, Notary Public, and Conveyancer. Office at residence, Milton Junction, Wis.

Salem, W. Va.

SALEM COLLEGE, SALEM, W. VA. Winter Term Opens Dec 1, 1891. Rev. S. L. MAXSON, A. M., B. D., President.

Sisco, Putnam Co., Fla.

SPRING LAKE ADDITION. A desirable place for winter or permanent homes. Land for sale. Orange groves set out and cared for. Address A. E. Main, Sisco, Fla., or Ashaway, R. I.

CATALOGUE OF PUBLICATIONS BY THE AMERICAN SABBATH TRACT SOCIETY, ALFRED CENTRE, N. Y.

BOOKS.

THE SABBATH AND THE SUNDAY. By Rev. A. H. Lewis, A. M., D. D. Part First, Argument. Part Second, History. 16mo., 288 pp. Fine Cloth, \$1 25. This volume is an earnest and able presentation of the Sabbath question, argumentatively and historically. This edition of this work is nearly exhausted; but it has been revised and enlarged by the author, and is published in three volumes, as follows:

VOL. I.—BIBLICAL TEACHINGS CONCERNING THE SABBATH AND THE SUNDAY. Second Edition, Revised. Bound in fine muslin, 144 pages. Price, 60 cents.

VOL. II.—A CRITICAL HISTORY OF THE SABBATH AND THE SUNDAY IN THE CHRISTIAN CHURCH. Price, in muslin, \$1 25. Twenty-five per cent discount to clergymen. 588 pages.

VOL. III.—A CRITICAL HISTORY OF SUNDAY LEGISLATION FROM A. D. 821 TO 1888. 12mo., cloth. Price, \$1 25. Published by D. Appleton & Co., New York.

SABBATH COMMENTARY. A Scriptural exegesis of all the passages in the Bible that relate, or are supposed to relate, in any way, to the Sabbath doctrine; By Rev. James Bailey. This Commentary fills a place which has hitherto been left vacant in the literature of the Sabbath question. 5x7 inches; 216 pp.; fine muslin binding. Price 60 cents.

THOUGHTS SUGGESTED BY THE PERUSAL OF GILFILLAN AND OTHER AUTHORS ON THE SABBATH. By the late Rev. Thos. B. Brown. Second Edition. Fine Cloth, 126 pp. 35 cents. Paper, 64, 10 cents. This book is a careful review of the arguments in favor of Sunday, and especially of the work of James Gilfillan, of Scotland, which has been widely circulated among the clergymen of America.

SEVENTH-DAY BAPTIST HANDBOOK.—Containing a History of the Seventh-day Baptists; a view of their Church Polity; their Missionary, Educational and Publishing Interests, and of Sabbath Reform. 64 pp. Bound in cloth, 25 cents; bound in paper, 35 cents.

TRACTS

WHY I AM A SEVENTH-DAY BAPTIST. By Rev. A. H. Lewis, D. D. Reprinted from the New York Press. 22 pp. Price 5 cents.

LAW OF MOSES, LAW OF GOD, NO-LAW, AND THE SABBATH. By Rev. E. H. Socwell. 28 pp. Price 5 cents.

TESTS OF TRUTH. By Rev. H. B. Maurer, with introduction by Rev. E. T. Hiscox, D. D. 50 pp. Price 5 cents.

NATURE'S GOD AND HIS MEMORIAL.—A Series of Four Sermons on the subject of the Sabbath. By Nathan Wardner, D. D., late missionary at Shanghai, China; subsequently engaged in Sabbath Reform labors in Scotland. 112 pp. Paper, 15 cents.

SEVENTH-DAY ADVENTISM: SOME OF ITS ERRORS AND DELUSIONS. By Rev. A. McLearn. 28 pp. Paper, 5 cents.

PASSOVER EVENTS. A narration of events occurring during the Feast of Passover. Written by Rev. Ch. Th. Lucky, in the Hebrew, and translated into English by the author; with an introduction by Rev. W. C. Daland. 23 pp. Price 5c.

BAPTIST CONSISTENCY ON THE SABBATH. A concise statement of the Baptist doctrine of the "Bible and the Bible only, as our rule of faith and practice," applied to the Sabbath question, by Rev. H. B. Maurer. 24 pp. Price, 5 cents.

LIFE AND DEATH. By the late Rev. Alexander Campbell, of Bethany, Va. Reprinted from the "Millennial Harbinger Extra." 50 pp. Price, 6 cents.

COMMUNION, OR LORD'S SUPPER. A Sermon delivered at Milton Junction, Wis., June 15, 1878. By Rev. N. Wardner, D. D. 20 pp.

THE SABBATH QUESTION CONSIDERED. A review of a series of articles in the American Baptist Flag. By Rev. S. E. Wheeler, A. M. 32 pp. 7 cents.

A PASTOR'S LETTER TO AN ABSENT MEMBER, on the Abrogation of the Moral law. By Rev. Nathan Wardner, D. D. 8 pp. 2 cents.

THE BIBLE AND THE SABBATH, containing Scripture passages bearing on the Sabbath. Price 2 cents; 50 or more copies at the rate of \$1 50 per hundred.

"SABBATH," "NO-SABBATH," "FIRST-DAY OF THE WEEK," AND "THE PERPETUAL LAW," IN THE BIBLE. By Rev. Jos. W. Morton. 40 pp.

Religious Liberty Endangered by Legislative Enactments. 16 pp.

An Appeal for the Restoration of the Bible Sabbath. 40 pp.

The Sabbath and its Lord. 28 pp.

The True Sabbath Embraced and Observed. 16 pp.

The Bible Doctrine of the Weekly Sabbath. 20 pp.

TOPICAL SERIES.—By Rev. James Bailey.—No. 1, My Holy Day, 23 pp.; No. 2, The Moral Law, 23 pp.; No. 3, The Sabbath under Christ, 16 pp.; No. 4, The Sabbath under the Apostles, 12 pp.; No. 5, Time of Commencing the Sabbath, 4 pp.; No. 6, The Sanctification of the Sabbath, 20 pp.; No. 7, The Day of the Sabbath, 24 pp.

Why Sunday is observed as the Sabbath. By C. D. Potter, M. D., 4 pp.

Apostolic Example. By C. D. Potter, M. D., 4 pp.

The First vs. the Seventh-day. By Geo. W. McCready. 4 pp.

FOUR-PAGE SERIES.—By Rev. N. Wardner, D. D.—1. The Sabbath: A Seventh Day or The Seventh Day; Which? 2. The Lord's-day, or Christian Sabbath. 3. Did Christ or his Apostles Change the Sabbath from the Seventh Day to the First Day of the Week? 4. Constantine and the Sunday. 5. The New Testament Sabbath. 6. Did Christ Abolish the Sabbath of the Decalogue? 7. Are the Ten Commandments binding alike upon Jew and Gentile? 8. Which Day of the Week did Christians Keep as the Sabbath during 800 years after Christ?

EVANGELICAL TRACTS.—"God's Love," 6 pp.; "A 'The Birth From Above,'" 7 pp.; "Sanctification," 7 pp.; "Repentance," 5 pp.; "Salvation by Faith," 5 pp.; "Time Enough Yet," 5 pp.; "Following Jesus," 5 pp.; "Will You Begin Now?" 5 pp.; "Salvat on Free," 7 pp.; "A Change of Citizenship," 5 pp. Price 5 cents per hundred pages.

GERMAN TRACTS.—The series by Dr. Wardner, as above, is also published in the German language.

The Bible Doctrine of the Weekly Sabbath. 20 pp.

SWEDISH TRACTS.—The True Sabbath Embraced and Observed. 16 pp.

The Bible Doctrine of the Weekly Sabbath. 20 pp.

A Biblical History of the Sabbath. By Rev. L. A. Platts, D. D. 24 pp.

The Reason why I do not keep Sunday; and Why I keep the Seventh Day. 1 page each.

Tracts are sent by mail postpaid at the rate of 800 pages for \$1. Annual members of the Tract Society are entitled to tracts equal in value to one-half the amount of their annual contributions to the Society. Life Members are entitled to 1,000 pages annually. Sample packages will be sent, on application, to all who wish to investigate the subject.

PERIODICALS.

"OUTLOOK, A SABBATH QUARTERLY." A 48-PAGE RELIGIOUS QUARTERLY. TERMS. Single copies, per year..... 50 cents. Ten or more, to one address..... 80 "

A. H. LEWIS, D. D., Editor, Plainfield, N. J. C. D. POTTER, M. D., Associate Editor, Adams Centre, N. Y.

CORRESPONDENCE.

Communications regarding literary matters should be addressed to the Editor, as above

Business letters should be addressed to the publishers

"EVANGELII BUDBARARE."

A FOUR-PAGE RELIGIOUS MONTHLY FOR THE SWEDES OF AMERICA. TERMS. Three copies, to one address, one year..... \$1 00 Single copy..... 35 "

Subscriptions to the paper, and contributions to the fund for its publication, are solicited. Persons having the names and addresses of Swedes who do not take this paper will please send them to Rev. O. W. Pearson, Summerdale, Ill., that sample copies may be furnished.

"DE BOODSCHAPPER," A SIXTEEN-PAGE RELIGIOUS MONTHLY IN THE HOLLAND LANGUAGE.

Subscription price..... 75 cents per year PUBLISHED BY

G. VELTHUYSEN, HAARLEM, HOLLAND DE BOODSCHAPPER (The Messenger) is an able exponent of the Bible Sabbath (the Seventh-day), Baptism, Temperance, etc., and is an excellent paper to place in the hands of Hollanders in this country, to call their attention to those important truths.

"HELPING HAND" IN BIBLE SCHOOL WORK.

A 32-page quarterly, containing carefully prepared helps on the International Lessons. Conducted by L. A. Platts, D. D. Price 25 cents a copy per year; 7 cents a quarter.

"THE PECULIAR PEOPLE," A CHRISTIAN MONTHLY DEVOTED TO JEWISH INTERESTS.

Founded by the late Rev. H. Friedlander and Mr Ch. Th. Lucky.

TERMS. Domestic subscriptions (per annum)..... 85 cents. Foreign..... 50 " Single copies (Domestic)..... 3 " (Foreign)..... 5 "

REV. WILLIAM C. DALAND, Editor, ADDRESS.

All business communications should be addressed to the Publishers.

All communications for the Editor should be addressed to Rev. William C. Daland Leonardsville, N. Y.

"OUR SABBATH VISITOR."

Published weekly under the auspices of the Sabbath-school Board, at

ALFRED CENTRE, N. Y. TERMS. Single copies per year..... \$ 80 Ten copies or upwards, per copy..... 50

CORRESPONDENCE. Communications relating to business should be addressed to E. S. Bliss, Business Manager.

Communications relating to literary matter should be addressed to Edna A. Bliss, Editor.

"THE SABBATH OUTPOST,"

A family and religious paper, devoted to Bible Studies, Mission Work, and to Sabbath Reform.

PUBLISHED MONTHLY By the South-Western Seventh-Day Baptist Publication Society.

TERMS. Single Copies per year..... \$ 50 Ten copies to one address..... 4 00

ADDRESS: THE SABBATH OUTPOST, FOUKE, ARK.

GRATEFUL--COMFORTING. EPPS'S COCOA.

BREAKFAST. "By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected Cocoa, Mr. Epps has provided our breakfast tables with a delicately flavored beverage which may save us many heavy doctors' bills. It is by the judicious use of such articles of diet, that a constitution may be gradually built up until strong enough to resist every tendency to disease. Hundreds of subtle maladies are floating around us, ready to attack wherever there is a weak point. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame." Civil Service Gazette.

Made simply with boiling water or milk. Sold only in half pound tins by Grocers, labelled thus: JAMES EPPS & Co., Homeopathic Chemists, London, England.

CINCINNATI BELL FOUNDRY CO. SUCCESSORS IN BLYMYER BELLS TO THE BLYMYER MANUFACTURING CO. CATALOGUE WITH 2200 TESTIMONIALS. BELLS, CHURCH, SCHOOL, FIRE ALARM. Please mention this paper.

The finest quality of Bells for Churches, Chimes, Schools, etc. Fully warranted. Write for Catalogue and Prices. BUCKEYE BELL FOUNDRY, The VAN DOZEN & TIFT CO., Cincinnati, O.

AGENTS send for How I Made a year. Our copyrighted methods free to all desiring a Home, or business change. \$75 to \$100 Monthly Teachers and Ladies find big pay for spare hours. TREASURY PURCHASING AGENCY, 27 4th Ave., New York.

PATENTS. Caveats, and Trade-Marks obtained, and all Patent business conducted for Moderate Fees. Our Office is Opposite U. S. Patent Office, and we can secure patent in less time than those remote from Washington. Send model, drawing or photo., with description. We advise, if patentable or not, free of charge. Our fee not due till patent is secured. A Pamphlet, "How to Obtain Patents," with names of actual clients in your State, county, or town, sent free. Address, C. A. SNOW & CO. Opposite Patent Office, Washington, D. C.

CONTENTS.

Paragraphs... 769
The Dual Work of the Redeemer... 770
Seamen's Missions; A Ministry of Power for the Times... 771
The Expedition to Honduras... 772
SABBATH REFORM:—Around the World; One Day in Seven; Sunday and the Salvation Army; An Active Conscience... 773
MISSIONS:—Paragraph: From Bro. D. H. Davis; The Iowa Field; From O. S. Mills; From F. F. Johnson; Extracts from the Annual Report... 774
WOMAN'S WORK:—Much in a Name; The Shanghai Holiday Box; Have you Saved the Man? Rough Point... 775
EDITORIALS:—Paragraphs... 776
The New Jersey Yearly Meeting; Deacon Philip Burdick; Reply to Bro. McLearn... 777
YOUNG PEOPLE'S WORK:—Wishes—Poetry; Paragraphs; Practical Value of Committee Work; Explanations; Jenny Lind's Tribute to Payne... 778
SABBATH-SCHOOL:—Lesson... 779
EDUCATION... 779
TEMPERANCE... 779
The Pennsylvania Field; A Memorial Tribute to Anna Tittsworth; A Word for our Theological Department... 780
HOME NEWS:—First Alfred, N. Y.; Second Alfred, N. Y.; Independence, N. Y.; DeHuyter, N. Y.; Cuyler Hill, N. Y.; New Market, N. J... 780
The Habit of Reading; Economy as Related to Missionaries; The Staying Power... 781
MISCELLANEOUS:—A Life Wasted; Where Bismarck Lives... 782
SPECIAL NOTICES... 782
BUSINESS DIRECTORY... 783
CATALOGUE OF PUBLICATIONS... 783
MARRIAGES AND DEATHS... 784

MARRIED.

LANGWORTHY—MARVEL.—At the residence of the bride's parents, Mr. and Mrs. William N. Marvel, Alfred, N. Y., Nov. 25, 1891, by the Rev. L. C. Rogers, Mr. Clarence E. Langworthy, of Alfred Centre, and Miss Sarah A. Marvel.
RUDIGER—STILLMAN.—At the residence of the bride's father, Phineas C. Stillman, Alfred Centre, N. Y., Nov. 23, 1891, by the Rev. L. C. Rogers, Mr. J. Max Rudiger, Jr., of Brooklyn, N. Y., and Miss Corinne E. Stillman.
THOMAS—CHAPMAN.—At Canandaigua, Ontario Co., N. Y., at the residence of the bride, Nov. 23, 1891, by the Rev. N. M. Calhoun, Mr. Abial Thomas, of Alfred, and Mr. Eva C. Chapman.
STILLMAN—BREER.—In Berlin, N. Y., November 23, 1891, by Rev. B. F. Rogers, Mr. Walter N. Stillman and Miss Janie Breer, all of Berlin.
COTTRELL—CLARK.—In Newark, N. J., Tuesday evening, November 24, 1891, at the church of the Redeemer, by Dr. W. S. Crowe, Calvert Bryon Cottrell, Jr., of Westbury, R. I., and Miss Agnes Clark, daughter of William Clark, of Newark.
SHAW—BABCOCK.—At the residence of Mrs. Harriet Cundall, Ashaway, R. I., by Rev. A. E. Main, Mr. Alvin E. Shaw and Miss Amy L., daughter of Mr. John J. Babcock, both of Ashaway. No cards.
CAMPBELL—BRIDCK.—In Janeville, Wis., Nov. 26, 1891, by the Rev. W. C. Whitford, Mr. Edward E. Campbell, M. D., of Walworth, Wis., and Miss Mary Dell Burdick, the daughter of A. Delos and Mary Bond Burdick, of the former place.

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.
COON.—In Friendship, N. Y., Nov. 21, 1891, of complication of diseases, Alonzo B. Coon, in the 72d year of his age.
He was born in Brookfield, N. Y., and came with his parents to Genesee, N. Y., when about nine years of age. At the age of eighteen he walked to DeRuyter and spent two terms in DeRuyter Institute, and afterwards one term at Alfred, which closed his school life. He was not easily discouraged; if he made a failure he would try again. In early life he became a member of the Seventh-day Baptist Church of Genesee. At the time of his death he was a member of the church at Nile. By his death his wife has lost a kind husband, his children a loving father, the poor a faithful friend, the church and community a prominent member. He has left a wife, four children, several grandchildren, and other relatives and a host of friends. His funeral was held at his late residence, Nov. 24th. J. K.
ROGERS.—In Brookfield, N. Y., Nov. 11, 1891, at the home of his son, Dr. A. C. Rogers, Clark T., son of Benj. F., and Susan Truman Rogers, aged 74 years, 2 months and 23 days.
Bro. Rogers was born in North Stonington, Conn., Aug. 18, 1817, was married to Jennet, daughter of Ethan and Sally Rogers, at Preston, N. Y. Oct. 19, 1836. In 1841 he made this place (Preston) his home. In early years he became thoroughly interested in the temperance movement, when it was more unpopular than it is now; and, when many feared to take a firm stand against the evil of intemperance, he came out and joined himself to the societies opposed to the rum traffic. In 1842 he was baptized and united with the Seventh-day Baptist Church at Preston. Besides caring for his farm, he had been engaged for twenty years in purchasing fish for Fulton Market, New York City, besides holding other places of trust, which gave him a large circle of friends. He had been in feeble health for nearly two years and came with his family to spend a second winter with his children in Brookfield. He had premonitions of the end and did not expect to return to his home. He failed very rapidly for a few days, entering into rest on the morning of the 11th inst. His wife, two daughters, Selina E. Rogers, Mrs. Eveline Langworthy, and son, Albert C. Rogers, of Los Angeles, survive him. Funeral services were held at the church Nov. 12th. Interment at Brookfield. O. A. B.

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

Royal Baking Powder
ABSOLUTELY PURE

Books and Magazines.

OUR Little Men and Women for December is a charming number, full of delightful pictures and pretty stories and verses. The little folks will be sure to hail it with joy. It is printed on fine paper, in large type. This magazine is both entertaining and instructive, and is suitable for children whose ages range from five to nine. A year's subscription will make the very best of Christmas presents. The price is only \$1 00 a year, 10 cents a number. D. Lothrop Company, Boston, Publishers.

THE December number of Babyland is already here, and it is quite as enchanting to the little people as preceding numbers have been. It is full of pretty pictures, and with its merry jingles and little stories Babyland is sure to delight every baby. Suitable for children whose ages range from one to six. Nothing better for the Christmas stocking or tree than a year's subscription. The price is only 50 cents a year; 5 cents a copy. Published by D. Lothrop Company, Boston, Mass.

THE Pansy for December is now ready: it is not necessary for us to read all the stories to know whether it is wholesome for children. It is the same with this as with all the magazines published by this firm—all that could be desired for the young people. It contains many short and elevating stories from the able pen of Pansy. It is also full of beautiful illustrations, and we are sure that the young folks who read it will feel better, stronger and happier for their association with such wise and entertaining friends as Pansy, Margaret Sidney and the other favorite authors. It is only \$1 00 a year, 10 cents a number. D. Lothrop Company, Publishers, Boston.

"Toys, New and Old, with some Notes on Christmas shopping" and "The Selection of Gifts for Young children," are among the seasonable subjects discussed in the December number of Babyhood. In addition, there are medical articles, by well-known authorities, on "Biliousness in Children," "Nursery Ventilation and Warming" and "The Care of Delicate Children." Young mothers will be particularly interested in "A Novel Infant Dress," described by the inventor, Dr. F. S. Parsons; while an authentic account of "The Little Folks in the White House," which accompanies the pictures of the McKee children, will appeal to an even larger audience than that which turns to Babyhood as its nursery guide. The "Nursery Table" presents a profusion of desserts, and the "Mother's Parliament," a number of useful hints as to the rather dreary "Day after Christmas," the proper choice of books for children, etc. The medical editor gives advice concerning

"Protruding Ears," "The Possible Cause of Persistent Crying," "The Most Rational Dress," etc. 20 cents a number, \$2 per year. Babyhood Publishing Co., 5 Beckman St., New York.



Makes an every-day convenience of an old-time luxury. Pure and wholesome. Prepared with scrupulous care. Highest award at all Pure Food Expositions. Each package makes two large pies. Avoid imitations—and insist on having the NONE SUCH brand. MERRELL & SOULE, Syracuse, N. Y.

If You Have A Friend

Afflicted with any DISEASE OF THE LUNGS, or air passages, Consumption, Catarrh, etc., send us their address and we will mail at once a book, etc.

Aerated Oxygen Co. 19 Beekman St., New York.

NOTICE.

Desirable property, consisting of Dwelling house, 36x36, two stories; Barn, and two vacant lots, is hereby offered for sale in the village of Alfred Centre, N. Y. Property is located in center of village, near Post Office and University grounds. Terms to suit purchaser. Apply for particulars to O. E. Vars, Andover, N. Y.

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

Satisfaction guaranteed. Circulars and Testimonials free when called for.

MINUTES WANTED.

To complete a set, the minutes of General Conference for 1807, 1810, and for which fifty cents each will be paid.

GEO. H. BABCOCK.

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

\$3.50 PER DAY ALL WINTER

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

MAGIC LANTERNS AND STEREOPTICONS
afford the best and cheapest means of object teaching in Colleges, schools, and Sunday schools. Our assortment of Views, illustrating Art, Science, History, Religion, and Travel, is immense. For Home Amusement and Parlor Entertainment, etc., nothing can be found as instructive or amusing. Church Entertainments, Public Exhibitions, and Popular Illustrated Lectures. A very profitable business for a person with small capital. We are the largest manufacturers and dealers, and ship to all parts of the world. If you wish to know how to order, how to conduct Parlor Entertainments for pleasure, or Public Exhibitions, etc., for MAKING MONEY name this paper, and send for our 220 PAGE BOOK FREE. McALLISTER, Optician, 49 Nassau Street, New York.

EST'D 1854. NO VACATIONS.

Bryant & Stratton's Business College SHORTHAND AND ENGLISH SCHOOL

Fire-Proof Building, No. 451 Main St., Buffalo, N. Y.

OFFERS to Young and Middle-aged Men and Women the best chance to get a successful start in Business Life. This old reliable school gives a thorough and complete BUSINESS EDUCATION, or a practical training in SHORTHAND, TYPEWRITING and CORRESPONDENCE, which prepares young people in a short time for good paying positions—usually leading to advancement and steady employment. This College has been nearly FORTY YEARS under the same management, is well known, and has a high standing in the business world. Many of its graduates are sent directly to good positions with leading business firms. IT WILL PAY TO GO TO THE BEST. Write for 40-page ILLUSTRATED PROSPECTUS, mailed free. Address as above.

IN THE SELECTION OF A CHOICE GIFT or of an addition to one's library, elegance and usefulness will be found combined in WEBSTER'S INTERNATIONAL DICTIONARY. Revision cost over \$300,000. SUCCESSOR OF THE UNABRIDGED. Ten years revising. 100 editors employed. Critical examination invited. Get the Best. Sold by all booksellers. Pamphlet free. G. & C. MERRIAM & CO., Springfield, Mass.

Yes, I'll Tan Your Skins! Either Fur or Hair Skins, and make them soft, light, tough, odorless and moth-proof. Calf Skins for Coats, Gloves, Mittens and Rugel; And thick haired steer or cow hides tanned whole for robes; make best on earth. I give an extra price for Black Calf Skins; and sell the "Frisian Fur" Coats, Robes, Gloves and Mittens, made to order and measure. Circulars on application. P. H. Crosby, Rochester, N. Y.

BABYLAND.

Baby's delight and mother's relief.

Gay jingles, sweet little stories, dainty pictures will make BABYLAND for 1892 a charming magazine for the little ones. Among the many good things will be Nurse Karen's Norway Tales—stories told by a Norwegian nurse to little Americans—by Emilie Poulsson, whose "Finger Plays" and "Toy Closet Stories" have made her our fairy godmother. The Sweetheart Stories, by Bella D. Clark, a new friend, but one who knows all about baby folks. The Tiptoe Twins, and their doings, will be described by Margaret Johnson, whose "Toddlekins" and "Boofer Kitten" have never been forgotten.

Only 50 cents a year.

D. LOTHROP COMPANY, BOSTON.

THE PANSY.

ISABELLA M. ALDEN, G. R. ALDEN, Editors

A week-day and Sunday magazine. The best publication for children of all ages. Bright, sparkling and interesting. This year THE PANSY will be brighter, more attractive and more helpful than ever. Pansy's new serial, "Way Stations," will deal with a real girl and boy. Our Golden Text Story this year, The Little Card, will be the work of the loving hand of Pansy herself. Margaret Sidney's Little Paul; and The Frisbie School, will introduce novel, quaint and interesting young folks. Mrs. C. M. Livingston's Baby's Corner will delight the little toddlers. "English Literature" will acquaint you with celebrated characters in fiction. A novel and interesting feature will be a series of autobiographical stories of dogs—actual occurrences, correctly reported. Our Bible Band, Sunday Afternoon, The Junior Society of Christian Endeavor. The P. S. Corner, The Missionary Department, All Along the Line, The Queer Story, will continue to uplift, instruct and guide every member of the family; for THE PANSY is a favorite with young and old alike. THE PANSY is \$1.00 a year. New volume begins with the November number. A free subscription by sending two new subscribers with two dollars, direct to D. LOTHROP COMPANY, BOSTON.