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THE OLD MEETING-HOUSE.

We love the venerable house
Our fathers built to God;
In heaven are kept their grateful vows,
Their dust endears the sod.

Here holy thoughts a light have shed
From many a radiant face,
And prayers of tender hope have spread
A perfume through the place.

And anxious hearts have pondered here
The mystery of life,
And prayed the eternal Spirit clear
Their doubts and end their strife.

From humble tenements around
Came up the pensive train,
And in the church a blessing found
Which filled their homes again.

For faith, and peace, and mighty love,
That from the God-head flow,
Showed them the life of heaven above
Springs from the life below.

They live with God, their homes are dust;
But here their children pray,
And in this fleeting lifetime trust
To find the narrow way.

—Ralph Waldo Emerson.

[Contributed Editorials.]

—THE utter collapse of the hopes and ambitions of Jesus' disciples at the crucifixion was one of the most violent disturbances to faith that can be imagined: and it is really a wonder that one of them escaped without the wreck of his confidence in Jesus and the kingdom of God. A large element of faith is waiting through thick and thin, darkness and light, storm and sunshine, and it is waiting that is the hardest part of faith. In any disturbance of faith there is a loss of balance; in sorrow the first voices are sensual and not spiritual, the things that impress us come by way of our senses, not our reason; they are the things seen and felt and temporary, and not the things unseen and eternal. The loss, the sorrow, the disappointment, the bitterness all appeal to our senses. There is a wound and it is sore, a blow and it smarts, a loss and it stuns and bewilders and the spiritual and eternal cannot make themselves felt. Jesus showed his understanding of these things when he appealed to his disciples to hold fast their faith in himself—"Let not your heart be distracted and thrown off its balance; ye believe in God, believe also in me." There is no strength or comfort from any other source than the eternal. "They that wait on the Lord shall renew their strength." Waiting will not make up the loss in kind but it will make it up in a peace that is founded on eternal rather than temporary things; in an insight that is the gift of God's spirit; in a power that comes as an endowment from on high.

—ANOTHER man "has opened his mouth to his hurt," only this time the man has done the mischief with his pen. Mr. Fassett, late candidate for governor of New York on the Republican ticket, replying to a letter asking about his drinking habits, said some things that are very true, but also said one thing which the American people will never accept—that the private life of a candidate for office is none of the people's business. It will be no wonder if the sentiments of this letter rise up to plague the man

who gave utterance to them. We do not believe Mr. Fassett would stand by them a moment, but he has let them go and they will be very hard to take back. Great Britain has given her opinion in the matter by her dealing with Sir Charles Dilke, the Prince of Wales, and Charles Parnell; and many men are private American citizens on account of the notion that a bad man is not a good man to put into public office. Some one may think of the many immoral men who have been in high positions of trust and filled them with ability and honor, but we believe there is a growing sentiment that a man's private life is the business of the public if he ask the public to place him in a public office; and we do not think the best public opinion of the country endorses the meeting in New York held in memory of Parnell, if Mr. Depew was the star speaker and ex-President Cleveland, Henry Watterson and others wrote effusive letters to be read there.

—THE candidates for the priesthood in the Roman Catholic University at Washington, D. C., were recently addressed in the following wholesome fashion: "This is no time to be thinking of the elegance of the vestments you are to wear, the respect you will inspire, the salaries you are likely to receive, or the promotion to higher ecclesiastical dignities you are to earn. The time has come when Christianity to prevail must be real. History has not pages enough to record the absurdities committed by Christian priests and princes. This is God's lesson to us. Why do Catholic writers seek to cover up the horrors of St. Bartholomew, the cruelties of the Inquisition, which burned the flesh of human beings, made in God's likeness, or the self-sufficient wisdom which refused to recognize the truths discovered by Galileo? Even to-day, in New York, you wait in vain before Catholic altars for sermons commensurate with the subject against corrupt city rule and the evils of unlimited drinking saloons, although they are Catholics who are chiefly responsible for both these evils."

—THE question as to how to reach scattered Seventh-day Baptists and keep them interested in their own people and their work may be answered, in part we believe, by getting them all to take the papers our people publish. A Seventh-day Baptist family where our papers are found can scarcely be called isolated, though remote from any church or member of like faith as themselves. Usually you will find such a family a great deal better posted about the work we are doing than many families who attend meeting weekly and are in the midst of the influences that surround the church. A good plan for any family off by itself (which does not wish to be isolated) to begin is by subscribing for the papers of the people whose faith they hold.

—THERE promises to be quite a battle, while the Presbyterian Revision is going on, about the thing that is called *Preterition*. When the Westminster Confession was made and the doctrine of election was formulated under the

head of the *Decrees*, the divines of the Westminster assembly thought Preterition naturally followed from election, and so they put it in so as to read that after the eternal Father had made his selections and choices He decreed to pass by the others who were not His picked ones and ordain them to everlasting death. A good many Presbyterians, having hearts like other folks, do not like to make the heavenly Father seem insincere in that, while Jesus, in His name, gave the invitation to every body to "Come unto Him," at the same time held them under a decree of banishment to everlasting death. Howard Crosby always fought the idea that God decreed to pass any one by, and when this preterition clause was read, cried out "God never passes by any man." The idea: that God should be using His word and spirit on men whom he has passed by according to a purpose that goes back long before they were born! The only wonder is that there are any Presbyterians, or any other *ians*, who are willing in the same breath to say that God passes by some and yet gives the invitation of grace to all. But there are such, and we have just been reading an account of a meeting at which some of them refused to strike Preterition out of the Confession. Well, it is only a question of time. It will stay in the old Confession as a matter of history, but it will not stay in any living creed long. The idea that men who refuse God's grace cannot be saved is another matter entirely, and throws the responsibility of loss where it belongs.

—HERE is our welcome to the new Contributing Editor, and it is as warm as Florida weather. We hope he will make us laugh, and think; will broaden and deepen our thinking, and strengthen our faith and spiritual life; we hope he will have courage enough to make mistakes occasionally, and grace enough to correct them, and that he will get his share of the bricks shied at the RECORDER'S contributors.

W. C. TITSWORTH.

Sisco, Fla.

—IN the illness of the Western Contributing Editor, the following account of the Quarterly Meeting is kindly furnished by Bro. Peterson.

—THE Quarterly Meeting and Ministerial Conference of the churches of Southern Wisconsin were held with the church at Milton during Sixth, Seventh and First-days, beginning with the 27th of last month. As one who was permitted to be present, the writer of the following paragraphs has endeavored to make these meetings the basis of his thoughts, and to reflect somewhat the spirit which prevailed as he was enabled to see it.

—THE weather was most favorable to the meetings throughout, for which it is befitting us to render grateful acknowledgment to Him who orders the winds and the seasons for the good of his creatures. The attendance at the many appointments during the three days was good throughout. This is an important feature

to the success of any public gathering; everyone can help in no small degree by simply being present.

—BUT it was generally noticed that the large majority that attended had other purposes than that of merely contributing their presence; the ready and earnest part that they took in all the meetings when public opportunity was given, and their earnest attention to the preaching of the Word, contributed more largely than any one other of human means toward making this quarterly effort one of the most successful and helpful that has been held for years in the West.

—ONE of the most noticeable things as seen in our General Conferences, Associations, and church gatherings, is the large and increasing factor which our young people are becoming in all the departments of work. This strong trend in the church, which has made such rapid strides in our present decade, has no more decidedly manifested itself than during these meetings at Milton. This increasing tendency in the churches has great promise for the future of Christianity. The latter half of this century has seen young men and young women taking the burden of the great business enterprises of this age more and more upon their own shoulders, until our railroads, shipping, manufacturing, and commercial interests are very largely operated by them. While this change in secular affairs has been going on about us, the church was for a time slow to respond to the spirit of the hour; but at last, the tide has turned, and we may now look forward for young men, young women, even boys and girls, to take up the burdens and labor of the church, and to help greatly to push forward to hitherto unknown success the business of saving souls for the kingdom of Christ.

—IT was my privilege to attend the annual oratorical contest held in college chapel the evening after the last Sabbath of November. It is giving but merited praise to say that all of the speakers acquitted themselves in a manner which reflects credit upon the institution in which they are students, while no one, so evenly were they balanced, ranked to any decided degree above the others. A well trained orchestra, composed almost entirely of college talent, furnished delightful music for the occasion. Concerning such efforts as this, this much may be said: the matter of rank and prizes is of the least consequence. The larger benefits are those which come to the speakers and other participants as a result of careful preparation and dignified presentation of matter, to the community as a refining influence upon it, to the college as thus showing the results of its training upon our youth; in short, as one of the many civilizing influences which contribute to the final shaping of society.

—AT the close of the morning session on First-day, a resolution setting forth the needs of a weekly Sabbath reform paper in Chicago for the West was passed by a large vote, no one voting in the negative. Brother Ordway, of Chicago, was present, and spoke strongly in its favor, giving some startling facts, which show beyond doubt, as he said, that this question of the Sabbath is "in the air;" it is coming to the front, that it is fast coming to be, if it is not already, one of the "lives" questions of to-day. When the largest dailies of Chicago, through their correspondents, and even in their editorial columns, advocate and preach straight Sabbatarian doctrine, and denounce Sunday as unbiblical, and of human authority,

it is time that we step in, in a larger sense than heretofore, and in the coming conflict between Sunday and no-Sabbathism, call the world's attention, and the attention of Christendom, to the "Sabbath of the Lord thy God."

—THE ministerial Conference on Sixth-day was characterized largely by the discussion of what is commonly called practical subjects, *i. e.*, How to supply permanent leaders for our weak churches, Better methods of carrying on church work, and Advantages of a trip abroad for our ministers, etc. Such gatherings may well partake more and more largely of such a nature; for while the church has spent much of its mightiest energies in all the past in discussing and settling theological difficulties, and in fighting heresies, it has not fairly begun, it may be said, to feel after and to find ways and means for carrying on the great work of saving souls. Let us turn our heavy guns in this direction.

—FACTS are stubborn things; they are hard when found, and they are often very hard to find, harder than we commonly realize. Indeed but very few people begin to comprehend how exceedingly difficult it is to know the truth, the whole truth, and nothing but the truth, about almost any subject that you may mention. This should teach us not to lose faith in what we suppose to be the true statements of others, or in truth in general, but it should lead us to make more careful efforts to learn the truth, that whatever we may say, may be the logical sequence of facts, and do injustice to none.

—THIS failure to arrive at a true understanding of facts in a given case may not, necessarily, be on account of any willful misrepresentation on the part of our informants. Many suppose they have seen the whole of a theory, when, in fact, they have seen only one side of it; all see with more or less partial eyes; some are optimists, others pessimists; some careful, others casual observers; while others still are scarcely capable of seeing anything as it really is, or in its true relations to correlated truth. By holding some of these fundamental principles of testimony in mind, we can readily understand how the greater part of truth that we get second or third hand, must come to us in a more or less distorted form. We are reminded of this when we see the mistaken, unjust, or even absurd views that are held by persons in the West concerning the East, by people in the East concerning the West, the North toward the South, the South toward the North,—the pastor toward his people, the people toward their pastor—the people toward their denominational boards, and, no doubt, in cases, the boards as to people, the home field toward the foreign field, and the foreign field toward the home field; in fact in all the relations of life.

—MUCH of the lack of understanding, lack of interest, lack of harmony, lack of co-operation, is the result often of the lack of a fair investigation of the facts as they are and of facts patent to all who are careful to use the ordinary means within their reach to satisfy themselves as to what is, and what is not, the truth, before arriving at positive conclusions.

F. E. PETERSON.

MORGAN PARK, Ill.

I SAY, without any hesitation, that when interesting foreign missions are maintained in a church to the normal point, all other activities and agencies at home will go of themselves and as things of course; while if there be a lack of devotion to that noble enterprise, nothing else will be prosecuted with either enthusiasm or success.—*Dr. W. M. Taylor.*

BUSINESS AND RELIGION.

E. B. SAUNDERS, ESQ.

"How to interest the busy, or business man, in religious work," is a question often asked, but not so often answered. Business men are very practical. Teach them a practical religion and you will interest them in it, but not without. They must be shown something which they can use in their business. Theorizing has never been of any value to them. You must put the fodder where they can reach it. So of an education; they want for their sons a practical education. This is right; there is an education which spoils the boys and robs the business man of his children. There are those who are teaching a religion which does the same thing. But there is an education and a religion a knowledge of which is power. The practical people are fast obtaining this, and the thing now left us to do is to direct this power.

Self-interest is the most easy approach to man. This interest should be sufficient to prompt him to abandon all vicious habits, and to assist others to do the same. Men do band themselves together into societies for the purpose of overcoming single vices, as that of drinking, and of assisting others to overcome. Men have so organized in some of these things as to make themselves measurably successful; but the secret of even this success has been a gospel principle of winning the hearts of men by trying to assist them, and of helping self by helping others. I think this proves that the right class of people are at work for the right end, but not with the best means; life is too short to eliminate, one by one, the sins of the human heart. There is a society, the church, whose object is the salvation of men. Salvation not only removes the penalty for sin, but the desire to sin. It fits men to live. It goes straight to the fountain head,—the motive. It is intensely practical. Creditors are learning that its members pay store bills and not saloon bills, board bills and not gambling bills. It dresses the wife and educates the children of the home, not of the sport. The men who have learned to use this religion in their business are now teaching us to make a practical business of religion. The noonday meetings and night meetings of our cities are now doing much of the work of our churches, just because they wrestle with, and do not shrink from, the common duties, trials, and afflictions of a busy life. The stronger the pressure of business and the louder the din of battle, the greater the need of a place near at hand to which men may withdraw for a moment and call on God for assistance; but alas! in too many cases, in our crowded cities, when business and vice moves in, the church moves out. The short, direct prayers of these missions, offered in faith and the worship of love, should put to shame the formal worship of choir and pulpit of some of our up-town or suburban churches. The immediate answers to these prayers, if written, would fill volumes. One of our largest cities contains a mission whose conversions, last year, were estimated at five thousand, a mission which is centrally located in a tract one mile square. This tract contains no church, and is said to be the abode of one hundred thousand souls, living illegally and without Christ. The founder of this mission is failing in health, and is unable to find a church willing to assume support of this mission.

While sitting in a hotel in this same city, writing this article, there is handed me an invitation to an all-night prayer-meeting, to be

held Thanksgiving night, in this city. This is once a year, while thousands of dens are open every night in the year, virtually all night long. I saw a sign several days ago on the door of a building which read, "Open all night." But it was not on a church. If the business men will help, we will plant these places of worship in the hottest of the battle, unlock their doors for worship every day in the week, brush the book mold off of our pastors, expect them to be in their places of business during their office hours as much as the physician, or any business man.

The Sabbath-schools have learned that their busiest members make the best superintendents and teachers. The church has learned that the busiest man has the most time, or is most successful in paying off the church debt, or looking after its finances; but it has not yet learned that they are just as essential to assist in bringing about an especial work of grace in the hearts of men. Christ called the busy young men from their flocks, vineyards and fishing nets. He wanted James and John, and not their poor old father Zebedee. He calls to-day for the same kind of help. Results attest to the response to his call. The religion of Christ takes men into business and not out of it; into battle and not out; among men and not away from them. Teach a practical religion and men will very soon find out that this is the golden key to success, as well here as in the hereafter. They will soon learn that the lucky star is the star of Bethlehem; then they will realize that it is theirs to influence the men of their class to accept or reject this heritage provided.

MILTON, Wis., Nov. 25, 1891.

SUPERSTITION!

REV. C. E. CUNNINGHAM.

What is it? Is it not a disposition to believe more than is warranted by either common sense, reason or religion? If so, is it not an enemy of the gospel to be watched as closely as infidelity itself? As far back as Plutarch the declaration was made that religion had two sworn enemies—the one to be watched as closely as the other—and their names were Infidelity and Superstition. And to-day the church is a vessel sailing between these two threatening misfortunes—our modern Scylla and Charybdis. Rome says the danger threatening Protestantism is Infidelity—she calls it a lack of the devotional spirit—and Protestantism retorts with superstition as St. Peter's great menace. The disease of infidelity is unbelief; while that of superstition is credulity. One is disposed to believe nothing, while the other accepts everything. In Cicero's time it was of such moment as to justify two volumes against his own brother, who was an augur, and, in our own time, its prevalence in most unexpected places challenges our Christian antagonism. Our Lord's warning (Matt. 24: 23), to exercise care in our beliefs, is still opportune. Could those, who now use "curious arts, bring their books together and burn them," we would have a greater conflagration, with senseless literature for the fuel, than ever illuminated the pagan streets of Ephesus; and their value would outmeasure the 50,000 pieces of silver Luke mentions as his estimate of the literature consumed. It is certain that neither science nor religion would go into mourning should Mr. Eddy's Primitive Mind Cure and Science and Health meet such fate. Circe, Cagliostro, and Mesmer, and the "seven sons of one Scava," did not die without being well represented in posterity, and the stock is still prolific in scions worthy of their antecedents.

We need not recur to Carthage for examples of slavery to superstitious observances, for modern life worships, at such a shrine. We rejoice that the brazen image of Saturn has been demolished, and that the long procession of 200 mothers, surrendering their innocents to hands turned inward, that the screaming child might be dropped into the fiery vortex beneath, in order to appease his wrath, no longer exists,

but our joy would still be increased could other objects, of a foolish faith, meet a similar fate. The effects of credulity may not be so physically tragic, but they are so spiritually. Who has the ability to measure properly the evil effects of spiritualism, Christian science, and the various other forms that modern necromancy assumes? How many of the *Southwestern Presbyterian's* audience would be willing, conscientiously, to sit down with thirteen at the table? Between two houses, of otherwise equal attractions, how many would select for a dwelling the one that has the repute of being haunted? How many are willing to see the new moon over the wrong shoulder? How many would be willing to remove a cat, or commence a journey on Friday, or break a mirror?

Sometime since the *New Haven Register* stated that a squad of printers had been photographed in that city. It was noticed that after the picture was taken some one of the number had been constantly sick. When it was recalled that the group held thirteen figures, the source of the trouble was instantly discovered! As soon as it was known that the thirteen demon was at work, the increase in the party's illness was marked. Not a day passed without four or five of the party being off duty. "The remainder," says our authority, "are going about kicking themselves for what has happened, and at the same time, quaking with fear at what may transpire."

In some form superstition has a pretty tight grip upon a very large percentage of humanity. We know it claims a very large following among the ignorant classes. Ignorance makes us imprudent, impudent, impolite, idle, and impious. She makes us ridiculous, unfortunate, unsuccessful, sinful, and superstitious. A little of real science would explain for us many difficulties and convert the supernatural into the natural. A vessel lay becalmed on the Atlantic, hundreds of miles from land, with no other sail in sight, when the ship's bell begins to clang at a very unseasonable hour. It is proved that no one is near the rope. The sailors remark something about *Davy Jones* and the *Flying Dutchman*. The purser—with greater advantages of education—discards *Davy Jones* and the *Flying Dutchman*, and all such refuges of ignorance, and announces to the captain the scientific principle of the acoustic tube as represented in speaking tubes and whispering galleries, where soft sounds are carried around vast areas like that of St. Paul's. That was a bell's tone, but not of that vessel. It might come from another entirely below the horizon, the sound striking the banks of cloud overhead, and in this way reach the superstitious crew; which proved to be precisely the case, as they found out next morning from a vessel, the crew of which had been "celebrating" at the hour when the mysterious bell was heard. Any of us, with even a meager knowledge of chemistry, might impose in various ways upon ignorance. A sermon to the children of my own charge, recently preached, upon what would blacken and brighten character, could easily do this, in which chemicals were used to make vivid to the child's mind certain great truths important to emphasize. A pinch of tannin, dropped into two quarts of water, will produce no apparent effect; but add to this four or five drops of tincture of iron, and the change from clear water to black ink is magical. Add to this a spoonful of bromine, and your water recovers instantly its former clearness. If the supernatural is in what Mrs. Eddy, and some other matrons, not very far from New Orleans, claim to be doing under the fostering influence of *Christian Science*, why is it not also in this and other equally explicable experiments? Why are they not candid enough to explain to those, who do not know the existence of a power possessed probably by themselves known as animal magnetism, which will satisfactorily account for any control they may have over minor troubles? Why call *geese swans*, when they are nothing but geese? Even such men as Dr. Austin recognizes a place for "non-medical Therapeutics;" and say that "the influence of mind on mind, as a curative of bodily disease, is so vital as to constitute a separate branch of therapeutics." He does not inflate this theory, however, to such an extent as to make it too big for its

place. He does not propose to build a church on so small a foundation. "The simple believeth every word;" but the "prudent man looketh well to his going." Ignorance, however, can by no means claim a monopoly in superstition, for it clings also to intelligence. Education does not choke it to death. Boston has other societies besides the one for "Supplying Top boots to the Cannibal Islanders;" and among them is the "American Society for Psychological Research." This society, through Prof. Minot, was anxious to investigate the prevalence of superstition among the intelligent classes, and therefore sent out a list of questions to several hundred selected persons, covering such hoary frauds as sitting with thirteen at the table, traditions about the ill luck of Friday, etc. The result, founded upon the replies, showed that one man in ten, and one woman in five, had a reverence for one or more of these common superstitions of life. Is it not a common topic of remark, that otherwise intelligent Catholics should believe so much nonsense about the powers of holy water, relics, the holy coat, and the like? Hannibal reproved Prusias, an intelligent general, for being diverted from the vigorous prosecution of a campaign because the carcass of a newly-slain animal did not smoke to please him. Marcellus, five times a Roman Consul, shut himself up closely in his litter so that he could not be diverted from the purpose of his campaign by the flight of birds. Although Cicero did write two books against his own brother Quintus, on the subject before us, still, at another time severely condemns the Roman general for ignoring the prognostics. "That which hath been is now." O. W. Holmes, in his delightful "Autocrat of the Breakfast Table," confesses to throwing stones at a tree, to the hitting or missing of which he attaches some mighty issue, which he also "finds mentioned in one or more biographies," to his immense pleasure. He is not unwilling to find that Dr. Johnson had also "a special weakness" in this direction, which was stepping on or over particular spots. Wisdom is thus not without its catalogue of omens, notwithstanding an abundance of information, historic and contemporary, strong enough to tear every leaf from our Sybilene books. It is small wonder that *Christian Science* and some other frauds count among their votaries some, with such intelligence as ought to prove a foil to imposition, where the Friday fraud has such a sweep among even good and educated people. If Friday carries in its train such disastrous consequences, there have been several events in our public history that ought to have been accompanied with tragic results. America was discovered on Friday. The Pilgrims landed on Friday. The Declaration of Independence was adopted on Friday. The year 1886 was a prosperous year, though it may be said to have been one of Fridays. It began on Friday, ended on Friday, contained fifty-three Fridays, had four months with five Fridays, the longest and shortest day on Friday, and five changes of the moon on Friday.

Grant that superstition and credulity invade both the ignorant and intelligent classes; they surely do not touch the *infidel*. Yes, and perhaps, worst of all, he gives up Providence and surrenders to unmeaning fears and degrading omens. Strange and paradoxical though it seem, the soil of unbelief is where we as often see our noxious weed as in any other. Test the assertion of a class commonly regarded as the most godless—the sailor, as a class. He too often refuses God the sea, but instead accepts the *Kraken*. If a shark follows his ship, a death, of course, must follow. Storms and calms are governed by the actions of the stupid porpoise. He dreads the storm raising effects of whistling a jig. Drop a mop or water-bucket into the sea and bad results must follow. A fire taken aboard is worse than Jonah. Read "Dand's Two Years Before the Mast," for a multiplication of these degrading details, and be convinced that unbelief has no power to escape from the supernatural in some form. This is about as consistent as atheism, and other members of the family generally get to be. It, too, is more or less religious, though it affects to despise evangelical Christianity.—*Southwestern Presbyterian*.

"JUST ABOUT JESUS."

BY CYNTHIA MORGAN ST. JOHN.

The summer was ended, and the warm September days were fast closing. It was time to return to the haste and interruptions of city life, and so much left unaccomplished in my own heart, and for my children, that I had planned to do in the quiet of the blessed country,—“God’s own country.”

All the Sabbath-day my heart had been saddened that I saw so little improvement in my wee boy,—that he was not what I wanted him to be, what I had dreamed of his becoming when we first settled down, undisturbed, to breathe the meadow-scented air. Oh! how could I help my child to flee from Satan, and to find his strength in the Saviour? Sweet, lovely, and impulsive, head-strong, impatient, sometimes disobedient,—what power of love, human or divine, would curb and mold into Christlikeness, and begin to do this before the impressible years were forever gone?

The prayers had been said,—oh, these sometimes—meaningless prayers!—and he had called me back for a last good-night kiss. I sat me down on the small bed-side, and, with a great ache in my heart, took the sweet face between my hands. I asked if he did not remember the days of the month before, when God’s good angels possessed him,—when we were so happy, because he was sunny and good. I pleaded with the boy to try harder to obey instantly, and to be my *gentleman*, so that we could be happy once more.

The darling child assented, of course, but I sighed; for my faithless heart told me that the next day would probably be a repetition of yesterday and the day before. I told him who alone could help him; I talked of Satan, who tried to make him enjoy being disagreeable or disobedient.

He then reminded me that he hadn’t prayed “a good prayer” this night, and would like to pray over again. I suggested that I pray for him. I confessed, in one of the most fervent outpourings of a lifetime, my own impatience as well as my boy’s. I told God how my heart yearned to have him my boy’s helper this very night. Then we fell to talking of Jesus’ life upon earth,—of his humble home; of his work as carpenter; of his poverty and loneliness; of his tenderness and sympathy with the poor, the mourner, and the sinful; of what he left for our sakes, and of how he longed to make us good and happy.

The talk drifted as it did because of my child’s questions. He was only five and a half years old, and I knew that he was absorbing Jesus’ life as never before,—that the “old, old story” was new to him in its fulness. When I left him, he cried out, “Oh, mamma! don’t stop talking to me! That’s the way you can make me good,—by talking to me all about Jesus.”

And, though I questioned to discover how Jesus’ life appeared to him, I was no wiser; but my mother-heart sang its *Te Deums*, because of his childlike insight, till the wee hours of morning. As I left him, I said, “You’ll think of how he wants you to try, and can help you, because he knows how you feel.”

“Yes, mamma; I’ll be good now. I know I will,”—energetically shaking his little head. “And we’ll begin now, and talk every night, when I go to bed,—just about God’s Son,—won’t we?”

Teachers, parents, that is the way we can help our children to be conquerors. I am sure of it beforehand. And yet we try (just as ministers sometimes try) to tell of everything else,—of religious things, of Bible characters, of saints, of morals,—but we do not talk enough “just about Jesus.” Do we?

THE SWORD OF THE SPIRIT.

The Christian soldier is fully armed only when the sword of the Spirit, which is the Word of God, is well in hand. This weapon is essential for both defense and attack. The Saviour’s quiet, “It is written,” foiled the purpose of Satan in the temptations of the wilderness. God had spoken, and his words are “sharper than any two-edged sword.” Like his Lord, the

Christian can vanquish his cunning enemy every time with a “Thus saith the Lord.”

It is an evidence of growth in holy strength that the sword of the Spirit is more effectually used. As the soul progresses in the ascending path of light the words of God have a deeper and richer meaning. In the earlier stages of experience some passage or promise opens up with a great blessing; in reverent familiarity with the divine Spirit through the obedience of faith a fuller meaning comes from the words; and they seem like newly-found springs in a thirsty land; further on, in the enlightenment that comes into a purified soul, cleansed from all unrighteousness, these well-worn words seem to be used by the Holy Spirit to lead into “all the fullness of God.”

The young convert cannot know the beauty and power of those words of Jesus: “If ye abide in me and my words abide in you.” They will break upon him soon. If loyal to the covenant of faith, he will pass quickly from a stripling to a stalwart; the words of God will be in him spirit and life. Those words will reveal to him the secret mysteries of holiness which no philosopher ever discovered, and they will show him paths of blessed triumph to the great central heart of omnipotent love, toward which a truly regenerated soul naturally hungers and thirsts.

There is more study of the Bible than any previous generation ever knew. Helps, commentaries, systems of study, Bible readings, and a weekly exposition of a series of verses given in every religious paper in the land—why is the Lord’s mighty host not larger? From such arsenals of ammunition we might justly look to see giants in these days so numerous as to make a diminutive, poorly-equipped Christian an exceptional phenomenon. A Bagster Bible under the arm, and some flippant commonplaces illuminated with pathetic stories, called “readings,” are not the credentials of a soldiery such as can be relied upon to march successfully against “spiritual wickedness in high places.” The words of God must not be confined to the realm of memory, nor be studied as scientific formulas, nor be taken or rejected as pleasure and taste may dictate, they must be eaten, assimilated and absorbed into the very being. They must become fire in the bones before they will issue from the mouth a fiery two-edged sword to the destruction of the spirit of evil.

The best method of Bible reading for soul strength is devotional reading. Lay aside all help but the Holy Spirit. He is the commentator for the soul. He alone can adjust the sword to the various sized hands that are to wield it. It is his weapon for resistance; by it his attacks are irresistible. But, alas, too often the sword seems to have lost its power. There is a cause. We wield a passage of Scripture as Peter did the sword in defense of his Master. He could have handled a fish-net to better advantage. We must be used to the sword, not only to its material, shape and purpose, but to the inspiration sustained within it. To know the grammatical construction of a sentence, or the root of a verb, will no more convict a sinner or defeat the devil than the constructor of an armor would make a good soldier without either the muscle or the patriotism for the conflict. Gehazi used the same staff that Elisha did. In the servant’s hands it was a failure; when the prophet placed it on the child it brought him to life.

But where is this soldier deficient who uses the sword of the Spirit in vain? He renders the word of God ineffective by a lack of prayer. Warriors of might must “pray always with all prayer and supplication in the Spirit.” This is not a part of the armor; it means the man behind the armor. Education is not to be ignored, but a full panoply of education on a small-sized soul, lean from the lack of the strong meat of the Word, and without the “praying always” quality, is a David in Saul’s armor. But a soul who knows the short way to God, and keeps it open by frequent comings to the throne of grace; who knows the secrets of the Lord by the Holy Spirit through the word, is thoroughly furnished for a great work. Goliaths go down before the word of God and prayer.—*Rev. I. Simons, in Guide to Holiness.*

POSITIVE MEN.

The world is full of negative men. They are creatures of very tender feeling. They are extremely liberal. They have warm hearts, and love everybody. But they are timid. They shrink back from their own shadows. They would sooner sacrifice a principle than to wound the feelings of a friend. They are always in a stormy sea, and always afraid of being dashed to pieces on the rocks which lie on either hand. They have a well-marked chart, and know just where the rocks lie, but they live in moral dread of them. They are moral cowards.

Such men are of little value to the world. They skulk away from the battle, and leave others to meet the tempest of wrath and win the victory. They carry no swords, and so bear no palms in their hands, and wear no crowns. Their souls are little. Their aspirations do not rise above their head. They are too insignificant even to be regarded with contempt.

This age needs positive men; men bold enough to take their stand on one side of every question—men of courage, men of soul. A few such men are still living. They are not popular. Men hate them. They call them extremists. They withhold from them their love and fellowship, withhold honors and the praises of men. They try to put them down and crush them. Luther’s record tells the history of their fierce hostility. Bunyan could rise from his grave, and tell how the world hates a positive man. But positive men have their value. They do not live in vain. They make their impression on the race. And grateful men, after they are gone, will build monuments to perpetuate their memory in the world—*Exchange.*

SLEEP AS A MEDICINE.

A physician says that the cry for rest has always been louder than the cry for food. Not that it is more important, but it is often harder to obtain. The best rest comes from sound sleep. Of two men or women otherwise equal, the one who sleeps the best will be the most healthy and efficient. Sleep will do much to cure irritability of temper, peevishness, and uneasiness. It will restore vigor to an overworked brain. It will cure a headache. It will cure a broken spirit. It will cure a sorrow. Indeed, we may make a long list of nervous and other maladies that sleep will cure. The cure of sleeplessness requires a clean, good bed, sufficient exercise to promote weariness, pleasant occupation, good air, and not too warm a room; a clear conscience, and avoidance of stimulants and narcotics. For those who are overworked, haggard, nervous, who pass sleepless nights, we commend the adoption of such habits as will secure sleep, otherwise life will be short, and what there is of it sadly imperfect.—*Selected.*

Rev. Mr. Goddard of Ningpo says, concerning the Chinese riots: From the fact that the brunt of the attack has generally fallen on the Roman Catholics, some have thought that it is an effort to get rid of them, and that other foreigners are only incidentally involved. The more generally received opinion is that these riots are the work of a political secret society called the Ko-lao-we, its object being to involve the government in difficulties with foreign nations, and to avail itself of the opportunity thus afforded to inaugurate a revolution. Probably it will be impossible to ascertain the truth of the case at present. We must wait further developments. Meanwhile, we ask that prayer be offered for the safety of those who are laboring in the disturbed regions, especially for those far inland; and that all these things be made to work for the furtherance of the gospel in this great land.

SABBATH REFORM.

SUNDAY IN ENGLAND.

Under the head of "Sunday Folk-Lore," the *Echo*, a London paper, of Oct 27th, publishes the following, which we reprint entire. It affords a little glimpse of the results of the effort to enforce Sunday-observance by law. Such results ought to teach us that the hope of the Sabbath is not in human laws, but in the law of God. Let Christian people find the "Thus saith the Lord" for the Sabbath, and with a conscience void of offense toward God, keep it; there will then be no need to call upon the legislatures to bolster up the Sunday, which has no clear divine sanction. The need of the time is not for better laws, more rigidly enforced, but for a more biblical faith and an unsullied conscience on the part of the church.

The article in the *Echo* is as follows:

Popular interest having recently been directed toward the customary mode of spending the first day of the week, a few remarks upon the folk-lore of the Sabbath may not be untimely. From the perusal of a correspondence on "Sunday night in London," in the columns of a morning daily, it would seem that the observation of the Sabbath is a topic almost as inflammatory as home rule when selected as a subject for debate. Nor can it be said that such sentiments are the outcome of the increased general interest in the philosophic side of religion which the end of this century has produced. An examination of the ecclesiastical and social history of England shows that the observation of the first day has been a matter of legislation since the earliest Saxon times.

The austerity of the Protestant Sunday is popularly ascribed to the severe rule of life inaugurated by the Puritans. They, however, did but revive and fortify certain restrictions and prohibitions that had from time to time been enacted during the reigns of the more soberly disposed kings, some of which date back as far as the seventh century. From an interesting chapter on this subject in Dr. William Andrew's work, entitled "Old Church-lore," it would appear that the thoughts of the Saxon Sabbath-breaker began and ended on the question of marketing. After the peace established with the Danes in the early years of the tenth century, some prohibitive Sunday regulations were imposed, including a fine for marketing on the Lord's day. A few years later Canute re-enforced these clauses. Sunday trading was likewise vetoed under the Norman dynasty, and a custom which had become prevalent in the country of holding Sunday markets within the church-yard was forbidden "for the honor of the church." Sunday bargain-hunting must be regarded as a special foible of early English human nature, for in 1428 a statute was promulgated commanding the closing of shops on the Sabbath, and imposing a fine of 6s. 8d. on the seller and 3s. 4d. on the buyer, should they be discovered transgressing this ordinance. In the reign of Charles II., when the sacred character of the Sabbath was practically disregarded, it is related by an old chronicler that a meat market was held at Wigton, in Cumberland. It was the custom to effect the purchase of such provender as was required before service, and suspend the joint on the church door while the buyer was engaged in prayer and praise in the interior. A petition, conveyed on foot by the priest of the parish to the king, secured the abolition of this scandalous proceeding.

As the æsthetic and artistic influence of the Moyen age gradually made themselves felt in England, the inclinations of the people drifted from Sunday trading to Sunday amusement. It is then that we first hear of the mysteries, or miracle plays, which were almost invariably performed upon the Sabbath. Curious records in a few old churches bear witness to this fact. The books of St. Martin's, Leicester, contain the following strange item: "1560: Pd. to the plears for their paynes . . . vij. d." An account for the year 1572, registered at Bewdley, records the following payment: "Paid unto the guenes plaiers in the church . . . 6s. 8d." This entry is referred to by Mr. George Roberts in his "Social History." From time to time certain of the church dignitaries made an attempt to discourage these practices. In 1542 a *mandamus* was issued by Bonner, Bishop of London, forbidding "all manner of common plays, games, or interludes, to be played, set forth, or declared within their churches or chapels." In many

cases, however—*vide* an ancient pamphleteer—it would seem that the clergy incurred considerable odium for taking part themselves in "games to be played in the afternoon, as lying the whelstone, heathenish dancing of the ring, a bears or bull to be bayted, or else jack-asses to ryde on horseback, or an enterlude to be played." A grave scandal was occasioned by the performance of *Midsummer Night's Dream* one Sunday evening (1631) in the Bishop of Lincoln's house in London. The indignation of the Puritans resulted in an indictment. In Mr. Halliwell's "Shakspeare," reference is made to the special punishment awarded to the unlucky sustainer of the *role* Bottom, the Weaver. There is a grim humour about it: "We do ordain that Mr. Wilson, as he was a special plotter and contriver of this business, and did in such a brutish manner act the same with an ass's head, shall, upon Tuesday next, from six o'clock in the morning till six o'clock at night, sit in the porter's lodge at my lord bishop's house, with his feet in the stocks, and attired with an ass's head, and a bottle of hay before him, and this subscription on his breast—

"Good people, I have played the beast,
And brought ill things to pass;
I was a man, but thus have made
Myself a silly ass."

By which it would seem that in those days at least the way of Sunday transgressors was hard.

Another popular manner of spending the day of rest in the days of yore was in public games, such as bear-baiting, bowls, and even football. The antiquary Hearne mentions a license issued by Queen Elizabeth in the 11th year of her reign, in which she grants permission to one "John Seconton, poulter, dwelling within the parish of St. Clement's Dane's, being a poor man, having four small children, and fallen into decay, to have and use some plays and games at or upon several Sundays for his better relief, comfort, and sustentation." In Mr. Dawson's "History of Skipton" he relates a good story anent football playing on the Sabbath. While on his way to conduct divine service, the Rev. J. Alcock, B. A., of Burnsall, espied a group of lads engaged in the game of foot-ball. He arrested his steps and re-monstrated solemnly with them for so profaning the Sabbath. At that moment the ball rolled to the feet of the reverend gentleman. The temptation was too strong to be resisted, and, making a tremendous effort, he kicked it high in the air. "That's the way to play foot-ball!" he shouted, to the admiring plaudits of the juvenile athletes, and went on his way to church. Great exertions were made by the authorities to stop foot-ball playing on Sunday, but it was only crushed out after exemplary sentences had been passed on aggressive players.

During the somewhat lax morality of the days of the Stuarts, bowling and bear-baiting were common Sunday pastimes. The first named diversion, extremely innocent in itself, actually received the countenance, it is said, of John Knox, the Scotch reformer. Even the austere Calvin indulged in a Sunday game of bowls on occasion, though it is not to be supposed that either would have sanctioned the inhuman sport of bear-baiting on any day of the week. At this period Sunday was the chosen day for the celebration of the marriage ceremony, and if the contracting parties were of high estate, the day ended in much revelry, dancing, and masking. There is a record extant of the marriage of James Stuart, afterwards Earl of Murray, which took place on the Lord's day, Knox himself being one of the guests. Some fifty years later, in 1613, Frederick, the Prince Palatine, espoused the Princess Elizabeth on a shrove Sunday with much pomp and pageant.

But a great change was soon to come over the spirit of the Sabbath dream. In the 17th century Cavalier license gradually gave place to Puritan severity. No sooner had Oliver Cromwell assumed the reins of government than the most stringent regulations regarding the observance of the Lord's-day were put into force. Not only was every form of amusement or barter prohibited, but, according to a clause in the statute, "all worldly words and thoughts." In their zeal to purify the country from Royalist immorality the Puritan fathers went far beyond the limits of common sense. In that portion of America colonized by them the most rigid Sabbatarianism was rampant everywhere. Walking, riding, cooking, and many needs of life, were visited by punishment. In New England a mother might not kiss her child on the Sabbath-day. Towards the end of the 17th century an act was passed forbidding the pursuit of business, traveling, and all sales, save that of milk, on Sunday. In the old church of St. James, Bristol, an ancient record gives an account of how four persons were fined 20s. each for walking "on foot to Bath on the Lord's day."

Church-going in the present time is a custom which a considerable portion of the community do not regard as

a duty at all. In the ages that are gone it was a matter, not of choice, but of obligation. Fines for the benefit of the poor were imposed on absentees from divine service, which, in the reign of James I., amounted to one shilling. Law suits were occasionally commenced against wilful disregards of this ordinance. An instance of this can be seen in the parish books of Kingston-on-Thames in use in the year 1635, when the following receipt was inscribed, "Received from idle persons being from the church on Sabbaths, 3s. 10d." As late as the year 1817, it is recorded that one Sir Montagu Burgoyne was prosecuted for several months' non-attendance at church on Sundays, but the case was abandoned on his proving illness.

In some respects a London Sunday of to-day may be far removed from an ideal Sabbath. It has recently been weighed in the balance of public opinion, and found wanting. It will be seen, however, from these remarks, that our ancestors fared in this respect somewhat worse than we. So may a voice from the past afford present consolation.

ROY DEVEREUX.

CARLTON HILL, N. W.

"SMALL, SWEET COURTESIES."

Life is so complex, its machinery so intricate, that it is impossible that the wheels should always move smoothly and without friction. There is a continual straining of every nerve to gain and keep a place in this over-crowded, busy world. What wonder if in the hurry and pushing the rights of others are trampled or completely ignored, when every individual is in such haste that time fails for the "small, sweet courtesies of life!"

But it is the little offices of friendship—the encouraging smile, the appreciative word, the thought for our preferences, the avoidance of our prejudices—which make life easier, and which lessen in a marvelous degree all its worries and perplexities. For nothing prevents friction so perfectly as the exercise of what we sometimes disdainfully call the minor virtues. As though one should be endowed with truth, and yet, lacking prudence and delicate insight and circumspection, wound with sharp needle-pricks the sensitive hearer. We do not care to be constantly reminded of our failings. "Faithful are the wounds of a friend," but friends too often show a fondness for the scalpel, and lay bare our pet weaknesses in a truthful but exceedingly uncomfortable fashion.

A gentlewoman never fails in the small, sweet courtesies. Instinctively she respects the feelings of others, and having the golden rule by heart, it is from her heart that all lovely, love-compelling graces flow. "In her tongue is the law of kindness," and she has the ready tact which takes advantage of every opportunity to render the lives of others happier.

"And every morning, with 'Good-day,'
Makes each day good,"

Her winning smile and gentle ministrations, her soft voice and unfailing sympathy, insure her always a ready welcome, and, like the sun, she "finds the world bright, because she first makes it so."

The fairy tale of our young days has a peculiar charm and attraction. The courteous, cheerful maiden who draws water for the withered old crone, and who listens to her, and replies with amiability, is rewarded with the gift of uttering pearls and diamonds; and, in the less romantic German version, Frau Holle bestows gold pieces as the reward of civility and diligence with that delightful prodigality so characteristic of fairy-land.

The small, sweet courtesies are so potent in their influence upon our daily life, softening its asperities, rounding its angles, and insensibly compelling imitation. For who could be churlish, or even cold and indifferent, when surrounded by an atmosphere of genial warmth? The little every day and all day thought for others is not hard to some gracious natures imbued with the rare virtue of self-forgetfulness; but to those who long for the admiration of their fellow creatures, the practice of the small, sweet courtesies can be recommended as an unfailing means of gaining that approbation. Mr. Browning expresses it thus:

"'Twas her thinking of others made you think of her."

In his exquisite portrait poem, "My Love," Lowell has translated into the diviner language of poetry the words of our text:

"She doeth little kindnesses
Which most leave undone or despise;
For naught that sets an heart at ease,
And giveth happiness or peace,
Is low esteemed in her eyes."

—Harper's Weekly.

MISSIONS.

BRO. SKAGGS writes that the Providence Church, of Missouri, is revived; weekly prayer-meetings are held; there is a general religious awakening; and some are almost persuaded to accept the Bible Sabbath.

THE expenditures of the American Board last year were as follows: Cost of missions, \$767,433 80. Agencies, \$21,085 09. *Missionary Herald*, less subscriptions and advertisements, \$4,617 72. Other publications, \$2,324 09. Administration, \$28,714 38.

SOME WAYS OF HELPING.

A bright, intelligent, earnest Christian young woman, in southern Texas, would like to go to school at Alfred, and, if not there, very likely at some other place, and help pay her way by doing housework or some other kind of labor.

A man in southern Missouri who once taught in the public schools, has been nearly blind for five years. His sight has improved so that he can attend to almost any kind of business; but his eyes cannot endure wind or dust. He seeks for some kind of indoor employment among our people.

A good and reliable man in Fouke, Ark., owning land and a new and suitable building for merchandise business, desires a partner with a capital of \$1,000, or the loan of that amount, for which he can give security. Here is a good opening for a store. A first-day man wants the business, but it should be kept in the hands of Seventh-day Baptists, and thus promote the colony's growth.

Another missionary, at least, is needed in the South-western Association. A good man stands ready to do the work; the Board wants to see it done; but we have not the needed funds.

Cannot all these worthy objects be helped forward? Please write to the Missionary Secretary.

SALEM, W. VA.

Brother Theo. L. Gardiner writes that the new "parsonage is a fine building, of which no church need feel ashamed." "Good friends east" gave aid, and the pastor worked upon it over fifty days. The church is in debt, owing to its advanced steps to secure a pastor and provide him a home. "They use the weekly envelope system, and will gradually work up to the needed amount," the pastor trusts. With an earnest and efficient minister, if the people will do their part, there cannot but be growth and prosperity.

"My regular work is to preach and teach a Sabbath-school class in Salem Sabbath mornings, and at 2 o'clock start on horseback for Buckeye, where I preach and teach a Sabbath-school class again. Here I am also Superintendent of Sabbath-school. Then every four weeks I go on over the mountain to Flint Run, and preach in the evening and First-day morning. Some of my people are fairly well-to-do, but the majority of the families are poor. I hope the Board can assist us for the year 1892. If your own finances were not at low ebb I should hope for an enlargement of appropriation rather than any reduction.

"The baptism referred to in the blank was a very interesting case. The lady belongs to one of our best Buckeye families, and was sprinkled at one time by the Methodists. For ten years she has resisted the idea of baptism. Finally

she became convinced, and told her husband that she did not feel as though she could sleep another night without being baptized. He made a dam across the little brook, and hurried off after me to baptize her. The pool did not fill in time, and she reluctantly gave it up for the night, but could not sleep. At daylight next day (Sabbath) we baptized her in the presence of a number of witnesses, and she was received into the church that day."

FROM O. U. WHITFORD.

At the Annual Meeting of the South Dakota Seventh-day Baptist Churches, held with the Pleasant Grove Church, there was a good attendance and a good interest to the very close. Eld. Ring and a Bro. Erickson, and Eld. Morton who had been holding meetings at Big Springs, for about two weeks, came. I was surprised to see Bro. Morton, but was very glad to see him, and had excellent visits and talks with him. There was a young man, son of Christian Severson, from Daneville, and a Bro. Johnson, of Lenox, near to Daneville, present. There was quite a number of our Scandinavian brethren and sisters of our church near Dell Rapids, fifteen miles from Pleasant Grove, in attendance, nineteen Scandinavians in all. Our church building and our people here are about ten miles from Flandreau. It is a fine and beautiful country—a rich prairie, a little rolling. There are about fifteen families of our people here, who came mainly from Minnesota and Wisconsin. I am very much pleased with the country and our people. They are a live people. Crops are pretty good this year, and the farmers are feeling good. The church is progressive and promising. Our people have a neat church building partly furnished. They have lately purchased a church organ and some pulpit furniture. They are some in debt for their church building. There is a fine class of young people, and they have a good and active Y. P. S. C. E. working for and with the church. I wish I had the power to pick up here and there about fifty of our scattered and isolated Seventh-day Baptist families and let them gently down on this broad and rich prairie, where they could make good homes, soon become forehanded, and help to make a strong and self-supporting Seventh-day Baptist church. How much better it would be for them and this church! I get sick and tired of so much scattering by our people seeking homes in the North-west and South-west. This Annual Meeting of our churches in South Dakota will prove a blessing to the churches composing it in uniting, encouraging, and strengthening them.

MILTON, Wis.

MISSISSIPPI AND LOUISIANA.

While there has been, under our labors, no great or marked revival in spiritual things, nor is the present condition of the churches all that we could wish, yet we believe, on the whole, there has been a steady and healthful growth during the year. Several additions have been made, both by letter and by baptism. The appointments of the churches have been well sustained, and a good interest manifested in both the preaching service and the Sabbath-school.

At Hammond we have not entirely recovered from the effect of the long, hot and dry summer, and the partial scattering of our membership for temporary work and visiting friends in the North. But as this is being overcome by the drawing on of cooler weather and the

return of our absent ones, we hope and pray for new interest and zeal in the Master's service. Our covenant meeting and communion service, occurring the first Sabbath in each alternate month, is made all the more interesting and helpful by the regular report of our two non-resident members, brother and sister Rich, of Limona, Fla. This, we believe, is a practice all would do well to copy. Our monthly appointment three miles out of town, seems to be increasing in interest and attendance. The Hammond village school containing three departments and about one hundred and fifty pupils, is now nicely under way for the year, under the efficient supervision of Prof. F. E. Tappan, of Dodge Centre, Minn.

In respect to Beauregard, Miss., we have made two trips to that place during the quarter, and find them in a good working condition. We hope, hereafter, while we may have charge of that field, to visit them regularly each month, if the health of our family will permit. They expect other families soon from some of our Northern churches. This will give them new strength and encouragement.

Thus are these two churches, though small in numbers and purse, endeavoring to place themselves upon a growing basis, in matters financial, intellectual, social, and religious. Pray for us that our work be not in vain in the Lord.

Your brother in Christian fellowship.

GEO. W. LEWIS.

HAMMOND, La.

FIRST AND SECOND WESTERLY.

I realize that I am approaching very close to the time when I shall sever my relations with the Board. I have some regrets indeed with respect to the work accomplished; and while in many respects I can see nothing to show advancement or upbuilding among these societies, I am, nevertheless, aware that in many respects there is manifest improvement; so I leave the results with the Father above, knowing that nothing will be lost to his eye. One young lady was recently baptized at Niantic, and others are soon to be baptized at both places.

God is manifesting his goodness and favor to me in these days in the movement seen among some of the young people, and the deeper interest in divine things among many of the older ones. I have received some encouraging letters from the Albion people, and they all breathe of personal interest in the welfare of the church and society there. I feel that God is helping me prepare for the work there. Pray for me that the work there may be to the spiritual quickening of the people.

Yours truly,

E. A. WITTER.

NIANTIC, R. I.

FROM WATSON, N. Y.

"Resolved, by the Watson Church and society: That we are very thankful to the Young People's Society of Christian Endeavor of the Seventh-day Baptist denomination, and also to the Missionary Board of the same denomination, for the labors of Elder J. L. Huffman among us as a people, and that his labors have been a great blessing to us, at this time. The church has been strengthened and our hearts made glad in the Lord. And we therefore tender our heartfelt thanks to the young people and to the Board, and to Bro. Huffman, for the efficient labor bestowed so gratuitously among us."

Done in public meeting, Sept. 6, 1891.

THOS. R. REED, Pastor.

A. WILLIAMS, Clerk.

WOMAN'S WORK.

THE BELL OF THE ANGELS.

There has come to my mind a legend,
A thing I had half forgot,
And whether I read it or dreamt it,—
Ah, well, it matters not.

It is said that in heaven at twilight
A great bell softly swings,
And man may listen and hearken
To the wondrous music that rings.

If he put from his heart's inner chamber
All the passion, pain and strife,
The heartache and weary longing
That throb in the pulses of life,—

If he thrust from his soul all hatred,
All thoughts of wicked things,
He can hear in the holy twilight
How the bell of the angels rings.

I think there lies in this legend,
If we open our eyes to see,
Somewhat of an inner meaning,
My friend, to you and to me.

Let us look in our hearts and question:
Can pure thoughts enter in
To a soul if it be already
The dwelling of thoughts of sin?

So, then, let us ponder a little—
Let us look in our hearts and see
If the twilight bell of the angels
Could ring for you and for me.

—E.v.

Two educated negro women have begun to issue the first newspaper in the Congo Free State.

THE Treasurer of the Free Will Baptist Missionary Society reports that for the year ending 1891 it made its best record. At the opening of the year, the Board did what necessity seemed to require,—increased appropriations, though with fear and trembling, not knowing how they would be met. All along the line the workers cheerfully accepted the situation, and worked hard to meet the demands—and *they did it.*

SAID a lady to a band of "Willing Workers," "When I was at your age work of all kinds was distasteful to me. Dish-washing was shirked and housekeeping was considered a drudgery. It was through much bitterness of spirit that I learned that dishes could be made bright and clean, and a room made to shine for God. It is not so much the work we do, as the spirit with which we do it, that tells for God and humanity." She tells the girls of a picture of one of the old masters in which the work of a convent kitchen is done by angels, all of the menial services of that room in their hands, and follows up the illustration with a practical thought as to what constitutes the real acceptability of the work of the Christian.

LADY HENRY SOMERSET says that she saw a picture of our Saviour in a fisherman's hut in the extreme north-east of Scotland, and that the fisherman told her this story about it: "I was way down with the drink, when one night I went into a 'public,' and there hung this picture. I was sober then, and I said to the bartender, 'Sell me that picture; this is no place for the Saviour.' I gave him all the money I had for it, and took it home. Then, as I looked at it the words of my mother came back to me. I dropped on my knees and cried, 'Oh, Lord Jesus, will you pick me up again and take me out of all my sin?' No such prayer, she adds, "is ever unanswered. To-day that man is the grandest man in that little Scotch village. I asked him if he had no struggle to give up liquor? Such a look of exultation came over his face as he answered, 'Oh, madam, when such a Saviour comes into the heart he takes the love of drink out of it.'"

A CIRCULAR LETTER.

The letter printed below has been distributed, we think, to all of the local societies. Yet, believing that there must be a larger membership among them than has yet been at any time reported, it is presumable that not all of the members will receive one of these letters. For such as do not, and for some isolated ones who may be overlooked, the letter is given here:

Dear Sisters, in local organization or isolated:—
Having intrusted to us the oversight of the work of our women in organization, we ask your co-operation during the year in the following:

Will you at some time, preferably early, write to every non-resident lady member of your church, a letter wholly of good cheer and sisterly kindness, seeking thereby to encourage them as also to increase your interest in our isolated ones.

Will you respond, and heartily, to both the home mission box work for 1891, and the Shanghai Christmas box work for 1892? The home box committee is Mrs. Irving Crandall, Leonardsville, N. Y., for Central Association and chairman of committee; Mrs. E. R. Pope, Plainfield N. J., for Eastern; Mrs. C. M. Lewis, Alfred Centre, N. Y., Western; Mrs. S. E. R. Babcock, Nortonville, Kan., North-Western. If these should not write to you, will you address them, volunteering to aid? Dr. Phebe J. B. Waite is now the committee for the Shanghai Christmas box work.

Will you make a real effort to increase the use of the thank-offering box, both for yourself and for others, taking the testimony of even thousands of women in America who are to-day using them, and finding in them the best culturing influence of any system used by organizations for the collection of women's mites?

Will you see to it that all moneys still due from you this Conference year, for Miss Susie Burdick's salary, be forwarded to Mrs. Ingham, Treasurer, Milton, Wis., at any time not later than May 1, 1892? Associational appropriations remain the same as previous years. Any change within the Associations at any time is to be made by the Associational Secretary. Our request concerning this money is based upon our obligations to the Missionary Treasurer, to whom payments are due semi-annually in advance.

The method of raising the money now voted for board expenses lies in the hands of a board committee and the Associational Secretaries. The committee makes an Associational apportionment. The secretaries are asked to secure the raising of the sums specified for their several associations. The whole amount is \$300. Nearly \$1,200 has been raised for dispensary enlargement. What is lacking of the \$1,200 will come in some way. The probable wages of native medical assistants will be from five to seven dollars per month, making for the two from \$120 to \$168 per year. One hundred dollars, a little more, is now in the care of the treasurer for such work. This matter will be readily adjusted when the station is ready for the workers. Last year our treasurer received \$3,051.25 from the women. More than \$1,000 was sent directly to the Missionary and Tract treasurers by individual women, while much was contributed by women in other ways. (See annual report of Secretary for 1891.)

There are many ways in which it would be both pleasant and profitable for us to work by special funds; but we have canvassed the question well, and believe that to accomplish the greatest amount of good this year, we ought to give to the general funds. This method, besides being thoroughly practical as touching the present denominational needs, would be unifying and harmonizing in its influence.

For our own best good, also, both unitedly and separately, we ought to pull together—a strong pull—but a pull together. We ought, likewise, to make some advance each year in total givings. We therefore ask our women to raise, and to send through woman's treasurer this Conference year, not less than \$1,200 for each society, Missionary and Tract, for the general fund of each. Only a little more than was done last year is needed to make it. Will you do this?

For further particulars and recommendations please read annual report of Secretary for 1891. Confer with your Associational Secretary, or with the Board Secretary, any of you, upon any of these points. We give you Col. 3:17.

In behalf of Woman's Board, in the bonds of Christian affection.

MARY F. BAILEY, Cor. Sec.

MILTON, WIS., Oct. 30, 1891.

A PEEP AT BETHLEHEM.

The interest attached to Bethlehem is so great that one feels even more impressed by its sacred associations than those of Jerusalem. It has not undergone so much severe dealing, and its buildings bear the impress of age and durability much more than the ruins of Jerusalem. The narrow street in which the business of the town is transacted has a very ancient appearance. Its pavement is so worn into ruts and cracks and fissures, one has to travel through it with care and pain, either on foot or in a carriage, when it is simply the most distressing, tossing, and tumbling falling business, like the motion of a ship on a chopping sea.

The factories of the place are remarkable. All kinds of religious symbols are made there for the Latins and Greeks, and ornaments from the bituminous formations of the Dead Sea are very interesting. New buildings are progressing in Bethlehem as well as in Jerusalem. The great old church, whose age is guaranteed by history, has under its roof the representatives of the sects that war over the sacred sites.

Where peace and good-will were proclaimed by angels it is a woeful spectacle to witness their quarrels, as any may who visit the deep shades beneath which these representations of Christian churches carry on their travesty of the simple acts of the holy One whom they ignorantly adore.

"Bethlehem is a Christian place," said a tradesman whose shop, a cool arch of thick stone work, we entered. He spoke English, and surprised us, presenting us with coffee, and warmly expressing pleasure at seeing us.

"I was in London," he said, "at the Crystal Palace, and at the Exhibition to sell the Bethlehem work."

It was pleasant to hear that between us and the inhabitants of this town, so deeply honored, there were such strong ties of friendship. The shepherds who watched their sheep that glorious night seemed to be nearer to us. We looked on the lovely plains that glistened in the sunlight, and could well imagine how the rays of the moon would adorn their beauties; but we could not conceive more painful sensations than those that must thrill the hearts of all who love the Lord Jesus when we hear that no Jew is permitted to enter the city where Christ was born.

And this is the rule of the cruel Greek and Latin churches, who crush the Jew in the name of the God of love and mercy.

But the Lord Jesus has his witnesses in Bethlehem. There is a lovely school, under the Society for Promoting Female Education in the East, carried on by a lady whose influence is blessed to the bringing of many little ones to Christ. There is also a Medical Mission conducted by two ladies, which has done much healing to bodies and souls in the sweet spot where the infant Saviour entered on the pains and sorrows of his earthly life.

Miss Jaconeb's School-house is worth a visit, and all who see the sham Christian imagery of the Bethlehem churches should refresh their spirits with a sight of the holy simplicity of the Home on the hillside that overlooks the unaltered plains where the angels sang.

The Syrians who now people Bethlehem do not seem aware that the exclusion of Jews from that particular city is a special injustice. The rival churches that rule their religious knowledge inculcate no love for the Jew—*Mrs. Meredith in Open Doors.*

A LADY who has had a large experience in missionary matters wrote as follows: "Don't be too anxious to have a special field or object of support. Give your money by an act of the most spiritual worship, directly to the Lord, and drop it quietly, laden with prayer into the treasury, having confidence (you must have that) in those who disburse it for you, and let them send it wherever needed most. Dedicate it wholly, not only to the glorious King, but to the Man of sorrows; and if the Master wants twine strings, wrapper paper and pine boxes, so practical and unromantic, let your funds go for those to carry the Bible in.—*Friends' Missionary Advocate.*

THE SABBATH RECORDER.

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SMALL service is true service while it lasts;
 The daisy by the shadow that it casts,
 Protects the lingering dew drop from the sun.

THE father of Deacon Philip Burdick of whom we published a brief sketch last week was Kendle Burdick and not Eden Burdick as published.

IT is said that more copies of the Bible were sold in Italy last year than of any other book. This is an encouraging statement; nothing else will so break the shackles of slavery to priestcraft, superstition and ignorance as the light of the Word of God.

WE talk of consecration, too often, without knowing what it really is. This definition by an exchange is the best we have seen: "Absolute obedience is consecration. The soldier learns it. He is not his own. He does not think for himself, nor make his own plans; he has but one duty—to obey. Payson used to talk of his 'lost will'—lost in God's will, he meant. That is what presenting one's self a sacrifice means."

THERE is a good deal of sound sense suggested by the remark of the colored preacher that life is mostly made up of praying for rain, and then wishing that it would clear off. It is, indeed, the blessed privilege of the Christian to carry every real care and want to the Lord in prayer. But the words of the preacher remind us of how often that which we call praying is the outpouring of supreme selfishness, and suggest how much better it would be to thank the Lord for the wisdom which orders all things for our good, and in joyful submission to His wise arrangements, go about our work, leaving the rest to Him.

IN the article on the Sabbath Folk-lore reprinted from a London paper in our Sabbath Reform column this week, occurs the oft repeated statement that among the Blue Laws of Connecticut was one which forbade a mother to kiss her child on Sunday. It has been repeatedly affirmed, we believe, that no such law has ever been found by the most diligent searcher of the ancient records. This shows how hard it is to chase down and stop a false statement when once it has been set agoing. Apparently the more ridiculous and absurd a story is the more ready currency it obtains.

A PRACTICAL illustration of what can be done in the way of keeping the drink demon out of a village is shown by the management of the town of Harvey, a suburb of Chicago. In the sale of all property here it is made one of the conditions that no intoxicating liquors of any kind shall be sold or used as a beverage on the premises. But can buyers for the property, under such conditions, be found? Certainly in great numbers; at least so say the announce-

ments. Indeed the fact that the town thus growing up is to be forever free from the rum curse, is one of the brightest attractions. On a small scale this shows how practical prohibition kills the prosperity and growth of a village or a community.

A CORNELL student has recently furnished an exchange the following statement of the great money centers of the world, arranged chronologically:

1. Phœnicia, the leading commercial city of ancient times, until the period which marks the reign of Alexander the Great. Tyre and Carthage were for a time commercial centers on the Mediterranean Sea until the fall of the latter gave the supremacy to
2. Rome. This city was the center of money and commerce during her greatness.
3. Constantinople was the principal seat of commercial exchange from the eighth century until surpassed in the tenth or eleventh century by
4. Venice, once the most extensive commercial city of Europe. Her prominence in this line begins during the tenth or eleventh century and her maximum power was reached in the fifteenth century.
5. Amsterdam. From 1580 to 1750 Amsterdam was the first commercial city of the world.
6. Hamburg. The greatest commercial city of Germany, and perhaps of the continent.
7. London, which is the present money center.

THE first church to report to this office a list of subscribers to the *Sabbath Reform Library* is that in New York City; the church sending the largest list, up to date, is the Pawcatuck Church, Westerly, R. I., which has reported a list of 113 names, with "more to follow." Others are working the matter up. We are glad to note this prompt response. Several pastors already report having presented the subject of our publications to their congregations, on the first Sabbath in December, agreeably to the request of the Tract Board. For this response we thank all such pastors. The pastors of churches and our denominational Boards are mutual helpers in our common work. No other class of men can do so much to interest the people generally in the work of our societies as the pastors; and the faithful supporters of our Tract and Missionary work are the best church supporters and local church workers.

ACCORDING to the recently published statistics of our churches, it appears that our largest churches West of New York State are also west of the Missouri River, the largest being at Nortonville, Kan., organized in 1863, and the next largest at North Loup, Nebraska, organized in 1873. This shows the rapid growth of our people westward, and will, perhaps, help to modify the fears of some that in sending our General Conference to Nortonville next August, we were running great risk of being lost on the trackless prairies, or of being obliged to seek shelter and lodgment under the tents of primitive, treacherous Indians. Nortonville, be it said, is very far from being on the borders of civilization, and is within a few miles of the geographical center of the United States, while the Sabbath-keeping people living there are very much like the representatives of that people in Wisconsin, New York State, New Jersey and Rhode Island, as every one who goes there to Conference next year will find.

BUT we began the foregoing paragraph more to emphasize the importance of persistent, systematic, and consecrated labors upon the newer fields in the West and South-west. The man who, twenty-five years ago, should have predicted that our largest western churches in 1891 would be in Kansas and Nebraska, would have been

thought almost out of his right mind. Home missionary work at that time was comparatively in its infancy. There were then no societies of Christian young people looking for work for the Master; we had then no systematic methods of raising funds for doing missionary work; there was then almost no interest in the Sabbath question outside of our churches, and the great, honest, and open hearted South and South-west was almost a *terra incognita*. With all the improvements in facilities for work now afforded, with the host of consecrated young people who are looking over the fields asking: "Lord what wilt thou have me to do?" with the unprecedented interest everywhere on the Sabbath question, and with the millions of pages of our literature annually going before to prepare the way, who will dare to predict where our largest and strongest churches will be twenty-five years hence? It does not matter where, only so we to-day with all our unparalleled opportunities and inspirations, do our duty.

ON Sunday, November 29th, as Dr. John Hall, Pastor of the Fifth Avenue Presbyterian Church in New York, was passing from the Church to the parsonage, after the morning service, he was fired upon by a man from the opposite side of the street, who followed him rapidly to the steps of the parsonage, firing three shots before the Doctor could enter the house. It is almost miraculous that he should have escaped unharmed. The man was speedily arrested and locked up. He is evidently a lunatic, and is laboring under the hallucination that he is a man against whom the best men in New York, such as Dr. Hall and others, are plotting. Before the week closed, another insane man entered the office of the millionaire banker, Russell W. Sage, 71 Broadway, and threateningly demanded a gift of \$1,125,000. This being refused, he flung upon the floor a dynamite bomb which completely wrecked the office, killing three men and injuring several others, and terribly shaking the entire building. The bomb thrower was himself literally blown to pieces. The intended victim escaped with comparatively slight bruises. Is there no way by which the lives and property of men may be protected against the possibility of attack from such maniacs?

WHEN men voluntarily expose themselves to dangers or endure hardships for a worthy object, such as the defense of the life, property, or happiness of another; we justly accord to them great praise; but when they thus expose themselves for no good cause, seeking only for a little cheap personal fame, we hardly know how to express our contempt for their conduct. The one is noble courage, heroic self-sacrifice; the other is craven cowardice, base self-seeking. Such is the difference which may attach to the same act according to the motives which have prompted to it. A few days ago two men near Akron, Ohio, laid a wager as to which of the two could sit the longest on a rail fence. For twenty-nine hours, most of the time in a drizzling rain, they sat before the contest was broken by the surrender of one of the contestants. Both men had to be carried to their respective homes, and at last accounts both were critically ill. If both should die, the loss to the world would certainly not be great. Indeed if the circumstances should come to the notice of those nerveless, spineless creatures who have no convictions on great religious or moral questions, or having such convictions, lack the courage to live by them, and should teach them the extreme

peril of "setting on the fence," then the Ohio men would not have lived, sat on the fence, and died in vain, albeit their contest was a brutal one, undertaken for no higher motive than to determine which of them should buy the oysters for a shiftless crowd.

ELOQUENT SILENCE.

There is, sometimes, a power in a dignified silence which no words could carry. There is such a thing as an eloquent silence. Perhaps no prophecy concerning our Lord is more impressive than that in which occur the words, "He was oppressed, and he was afflicted, yet he opened not his mouth; he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth." The quiet dignity with which Jesus did his work among men recalled another prophecy of similar import, "He shall not strive, nor cry; neither shall any man hear his voice in the streets." With these prophecies agrees well that calm demeanor of Jesus before Pilate when he refused to make answer to the accusations which were so vehemently made against him. It would be no loss but a great gain to the cause of Christ if, while infidelity is blatant, God's people should maintain themselves with that quiet dignity which rises above all strife and bluster and rests the cause of the Master in his own hands.

An illustration of this power of silence is given in the experience of a young man which has often been told, but which will bear repeating. We give it as told by the young man himself: "I was once in the company of several thoughtless girls. Among them, however, there was one exception—a serious, quiet and beautiful woman, whose religious opinions were well known, and whose pen had for a long time spoken eloquently in the cause of truth and virtue through the columns of our village paper. Suddenly I conceived the thought of bantering her on religious subjects, and with the foolhardiness of youth and the recklessness of impiety, I launched forth with some stale infidel objections, that none but the fool that saith in his heart, 'There is no God,' would venture to reiterate. The flock of silly goslings about me laughed and tittered, and I, encouraged by their mirth, grew bold, and repeated my innuendoes, occasionally glancing slyly at the principal butt of my fun. She did not seem to notice me at all; but she did not smile, did not look away, and did not look at me.

"Still I continued my impious harangue, thinking that she must refute something, that she would not hear her own faith thus held up by a beardless boy. The snickerers around me gradually began to glance toward her. Her face was so quiet, so even solemn in its quiet, that seriousness stole over them, and I stood alone, striving by my own senseless laughter to buoy up my fast sinking courage.

"Still she never spoke, nor smiled, scarcely moved; her immobility grew awful; I began to stutter, to pause, to feel cold and strange, I could not tell how. My courage oozed off; my heart grew faint; I was conquered.

"That night, after I went home, in reflecting over my foolhardy adventure, I could have scourged myself. The sweet, angelic countenance of my mute accuser came up before me in the visions of the night; I could not sleep. Nor did I rest till some days after I went to the home of the lady I had insulted, and asked her pardon. Then she spoke to me, how mildly, how sweetly, how Christianly!

"I was subdued, melted down; and it was not long after that I became, I trust, a humble Christian, and looked back to my miserable unbelief with horror.

"Her silence saved me. Had she answered with warmth, with sarcasm, with sneer, or with a rebuke, I should have grown stronger in my bantering, and more determined with my opposition. But she was silent, and I felt as if my voice was striving to make itself heard against the words of an Omnipotent God! Oh, how often would it be better if, instead of vain argument or hot dispute, the Christian would use the magic of silence!"

WASHINGTON LETTER.

(From our Regular Correspondent.)

WASHINGTON, D. C., Dec. 2, 1891.

Probably the most unique argument ever made for the prohibition of the liquor traffic was contained in a petition sent to the Commissioners of the District of Columbia this week, signed by 140 inmates of the Work House, asking that no more liquor license be granted here. This petition, which is, as far as I know, the first of its kind, is worthy of a wide circulation, so I will not apologize for quoting it: "We, the undersigned, citizens of the United States, temporarily residing in the Washington City Asylum, commonly called the workhouse, would respectfully but most earnestly pray your honors not to grant any more liquor licenses. We have been informed from high authority, and we fully believe from our own observations, that the curse of the Lord Almighty rests upon the drunkard, and woe unto him that giveth his neighbor drink, that putteth the bottle to him and maketh him drunken. It is our earnest desire to overcome the shame and disgrace to which intoxicating drink has, directly or indirectly, brought us and to again become worthy and law-abiding citizens. To this end we ask for honest employment and fair wages, and that all places of licensed temptation and rum may be forever banished from the capitol of our nation. We therefore beseech you to aid us by granting this, our prayer."

Secretary Foster has been confined to his room ever since his recent trip to New York City, and it is not thought that he will be able to resume his duties this week. His physician says that he has a well-developed case of "La Grippe," which was so prevalent here a year ago.

The annual report of the Secretary of the Interior, made public this week, is a very interesting document. It shows that the General Land Office is for the first time in many years almost up to date with its work; that the Indian bureau is accomplishing the disintegration of the Indian reservations, the severance of tribal relations, and the education of the Indian youth; it tells much about the workings of the Pension bureau, which disburses more than one-fourth of our National income; it tells something of the work of the Geological Survey in the irrigation of the arid lands in the far West and Southwest; it says that the Railroad Bureau is preparing for the maturity of the debts due the government from the Union Pacific and other subsidized railroads; that the Bureau of education has distributed the fund allowed the various State Agricultural colleges, and is now engaged in planning for the accumulation and distribution of information for these schools and for bettering their management, and that the Patent Office, which this year celebrated its centennial, is advancing in the volume and variety of its investigations. It also has something to say of

the Yellowstone National Park, Yosemite National Park, the Sequoia National Park and the Hot Springs of Arkansas, all of which are under the jurisdiction of the Secretary of the Interior.

The Justices of the United States Supreme Court are nearly all connected with the faculty of some of our colleges. Justice Brown, the baby of the court, that is to say, the newest member, has joined the faculty of Georgetown University, and this week delivered the first of a series of lectures on Admiralty law.

The Supreme Court this week heard the arguments in the three cases attacking the constitutionality of the present tariff law. For convenience the three cases were heard as one, although it is expected that separate decisions will be handed down. One of these cases is based on the ground that the sugar bounty clause of the law invalidates it; one that the reciprocity clause is a delegation of the taxing power to the President, and therefore unconstitutional, and the other that the omission of the tobacco rebate section from the bill as signed by the President makes void the whole.

The Evangelical Alliance of this city at its annual meeting held Monday evening issued a call to the local churches for the observance of a week of prayer from January 3 to 10, 1892.

A TRIBUTE.

Woman's Society of Christian Work—Tribute to the memory of Anna E. Titsworth.

God spoke, a sister heard, and to-day a happy spirit freed from all the shadows, pains and sorrows of life, rejoices in the joy of union with those called before, and in the presence of her Saviour.

To us is left the memory of a true, faithful life, for she "was mild and gentle as she was brave, giving the sweetest love of life in simple things." It can be truly said of her "she hath done what she could." By these frequent calls from our members, we should grow more earnest in well-doing, knowing that the Father would have our hearts mellowed by sympathy with those that suffer and sorrow, that they may be fitted to be the abiding place of His spirit. To the sorrowing family we tender our love, and can only pray that they may find comfort by resting in the "Everlasting Arms," ever listening for the voice of the loved one who would say, "Come up in the light, remember Him that healeth the broken-hearted and bindeth up their wounds."

"Weep not for her, in her spring time she flew
To that land where the wings of the soul are unfurled.
And now, like a star beyond evening's cold dew,
Looks radiantly down on the trees of the world"

MRS. ANNA RANDOLPH,
MRS. AMANDA T. MAXSON.

PLAINFIELD, N. J., November 29, 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.

THE Bible is full and complete as a book of direction; human life is full and complete as a field of exercise.

YOUNG PEOPLE'S WORK.

PERSEVERANCE.

Finish what thou hast to do,
Prove thy right to wear the crown;
Bravely tread thy journey through
Ere the sun goes down.

Lay some stone each passing hour
In thy palace of renown;
Run the flag upon the tower
Ere the sun goes down.

Crowd thy bark, though storm assailed,
Over seas that seek to drown,
To the harbor mouth, full sailed,
Ere the sun goes down.

Stand up bravely in the fight,
Play the king and not the clown;
Clear the trenches, storm the height,
Ere the sun goes down.

Plow thy furrow in life's field,
Though the heavens may smile or frown,
Falter not, look back nor yield
Till the sun goes down.

If thou canst not reap, then glean
Midst the stubble bare and brown;
Search the field, and leave it clean
Ere the sun goes down.

Time enough to lay aside
Warrior's mail or priestly gown
In the dusk of eventide,
When the sun goes down.

Selected.

"He that endureth unto the end shall be saved," is a great truth. By "saved" in the Scripture is not always meant what it is understood to mean.

SALVATION means character. Character is always in process of formation and of growth. It is the finishing touch to Christian character oftentimes which is most important. How many people fail at the end! How many would have succeeded in obtaining an education, in prosecuting a business, in following a profession if only they had not stopped just a little too soon. Though the darkest hour is just before the dawn, we must wait for the dawn. Though the life-boat be long in coming to us, we must cling to some floating spar with a firm grip till the boat comes.

So IN Christian life. Let us not meanly fail near the end of the race. This seems like a lesson for older people. But in youth we lay the foundation of principles to govern us in after life. Let us then form habits of perseverance, habits of endurance, in youth. Let us start out as young Christians determined to "stand fast." "Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above* all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God."

AIMS AND FRUITS OF THE CHRISTIAN LIFE.

BY MR. EDWIN G. CARPENTER.

Christians have many aims, but the Christian life has but one; the fulfillment of Christ's will on earth.

Christ came into the world to save the world. His mission was not simply to inspire men to better deeds, to raise the standard of morality, to elevate humanity and to bring about a reign of "peace on earth," but to save men, to save the world. To this seeking of the kingdom first all these things are added as a natural result of

*Over all.

salvation, and the steady advancement of his cause.

If, then, the aim of the Christian life is to save souls, Christians must fit themselves for this work. The "sure foundation" so necessary to the steadfast structure must be laid, and on that a pure and noble Christ-like character erected, since the weak and faulty soul possesses so little of the winning qualities to draw all men to the high Example. The Christian life is not, as many seem to think, built of simple goodness, no more than a house is made entirely of glass, because the windows which let in the light and beautify the dwelling are made of glass. Goodness is simply one of the materials in this edifice through which the light of God's love doth shine, making beautiful all things which it illuminates. Like Jesus in the temple with the doctors, so the disciple must seek knowledge and intellectual culture in the highest degree. He must have knowledge of God through nature, finding

"Sermons in stones,
Books in the running brooks,
And God in everything."

He must study humanity in the height and depth of human passion and desire, find sympathy within himself for every joy and sorrow in the lot of brother man, and extend the hand of fraternal kindness to all the world. But, best of all, the text book of the Christian, his Bible, teaches him the fullest revelation of the divine Architect from whose plan he shall build a character of eternal strength. The man who would make himself felt in the world, either in society, in business, or in the church, must, by his knowledge and usefulness in some special line of work, make himself necessary.

Let us aim to make ourselves a necessity in the world. But in and through and above all these is the one aim. To live for the saving of souls means this and much more, so earnest, so absorbing, so intensely practical that to be led astray by a multiplicity of aims can be but to court failure.

"For,
The man who seeks one thing in life and but one,
May hope to achieve it before life be done;
But he who seeks all things wherever he goes,
Only reaps from the hopes which around him he sows,
A harvest of bitter regrets."

But how sad, how hopeless, how utterly desolate is a life without an aim, all absorbing, all inspiring, one that lifts the life up out of itself onto a broader, higher plane.

To save a soul for Christ is the noblest ambition that ever inspired the human heart. When this takes hold upon the heart, when it becomes an integral part of the life and every other motive and aim becomes subservient to it, then life opens on a grander scale. Then, though he may be foiled in his aims as a business man, as a doctor, a lawyer, preacher teacher or learner, the consecrated soul need never be utterly discouraged. The merchant's fortune may fall into other hands, the doctor and lawyer may lose their practice, and the preacher his influence, the teacher find himself unfitted to lead the student in thought, and the scholar unable to pursue his studies; but if the life be wholly given to God, he will bring victory out of seeming defeat. Many a successful life has been built upon repeated failures. "The steps of a good man are ordered by the Lord, and he delighteth in his way; though he fall, he shall not be utterly cast down, for the Lord upholdeth him with his hand." Christians may fail, but a Christian life is always a success, the result of which cannot be comprehended. "By their fruits ye shall know them."

No class of people in the world are watched

with a more critical eye than Christians. Not only for their faults, but many an earnest soul is scanning the character of his Christian friend for some fruit of the life he professes to live. He searches for a deeper sincerity and earnestness, a kindlier spirit, something worthy of the struggle put forth. Is it to be found? These are the fruits of the Spirit, "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." These are the soul-winning qualities. The love of Christ draweth all men to him. A soul filled with that love will have unlimited power in bringing others to Christ. His Spirit in the heart gives a personal interest in every soul. There is a yearning after the lost one, and a longing to do for it that is wholly unknown to the heart that has not drunk deep at the fountain of love. The joy that comes from following his gentle leadings is apparent in every line of the Christian's character, and the peace that passeth understanding illuminates his countenance.

These are sweet influences that the earnest seeker after truth cannot long resist. But to the Christian's own soul, faith brings the greatest comfort. One writer has said, "Our faith comes in moments; our vice is habitual. Yet there is a depth in those brief moments which contrains us to ascribe more reality to them than to all other experiences." Were it not for those times of sweet communion with God, and perfect confidence in him, it would be almost vain to attempt the struggle. But here is a never-failing source of strength and inspiration. Though the life of the Christian may seem barren, and, after many years of faithful toil, the harvest may seem but small, be in no wise discouraged, but remember the poet has said:

"No stream from its source
Flows seaward, how lonely soever its course,
But what some land is gladdened. No star ever rose
And set, without influence somewhere. Who knows
What earth needs from earth's lowest creature? No life
Can be pure in its purpose and strong in its strife,
And all life not be purer and stronger thereby.
The spirits of just men made perfect on high,
The army of martyrs who stand by the throne
And gaze into the face that makes glorious their own
Know this, surely, at last. Honest love, honest sorrow,
Honest work for the day, honest hope for the morrow,
Are these worth nothing more than the hand they make
weary,
The heart they have sadden'd, the life they leave dreary?
Hush! the seven-fold heavens to the voice of the Spirit
Echo; He that overcometh shall all things inherit.

ALFRED CENTRE, N. Y.

A WORD IN BEHALF OF THE PERMANENT COMMITTEE.

J. A. PLATTS, *President.*

This little incident is related of a man of our acquaintance. He was owing a neighbor a sum of money, for which he was one day asked to give his note. He readily assented, the note was duly drawn up and signed, and as he turned away, with a sigh of relief, he exclaimed, "There, thank goodness, that's paid!"

The Missionary Board has placed Bro. Huffman on the Home Mission field, and the reports he is submitting to the Board from time to time as well as words of commendation from those with whom he has labored, and the abundance of Macedonian calls continually coming to him, have fully evidenced divine leadership in the transaction. Like all mortals, Bro. Huffman cannot live by faith alone, in more senses than one, and that he may devote his time to this work entirely the Young People's Permanent Committee has pledged the amount necessary to meet his temporal needs. The members of the committee being simply the representatives of the individual societies, appealed to each one for its proportionate pledge. Or, in other words, it asked each society to give its note, in part payment of the debt of gratitude to Almighty God

for all his tender mercies to us. In most cases the assent was as cheerfully given as in the incident above cited; but we sincerely hope not with the idea expressed by that personage. The Missionary Board stands pledged to Bro. Huffman for his support, but to so low an ebb has Christian enthusiasm fallen among the mass of our people that at the first meeting of the current fiscal year a considerable reduction was made in Home Mission appropriations, several good workers were not re-engaged, and others were, but with reduced salaries. All this is because of a lack of financial backing by the people. Thus, we see, the Missionary Board ought not to have any of Bro. Huffman's salary to pay from their general fund, which they must unless the Young People's committee fulfills its pledges. It has assumed these responsibilities in accordance with the promises to pay on the part of the societies, and can fulfill its pledges only as the individual societies live up to their promises. Some have already done this, but *all* must or the end of the year will find us with a deficit. Let each society that has not paid its pledge up to date remember that "this means *me*."

Again, as we are well past the middle of the year, the question as to repledging ourselves to Bro. Huffman's support arises. It is very necessary that we should know what we may depend on from *you* as early as Jan. 1, 1892. Let each society, then, thoughtfully and prayerfully consider the work that is being, and needs to be, done, its own responsibility in the matter, and report to the Secretary on or before the middle of December next.

Still further; never in the history of our denomination were there such wondrous opportunities for effectual preaching of Sabbath truth, and the Tract Society is heroically striving to rise to the occasion in all its magnitude. We as an organization are at present doing nothing to aid them in their work, and they need our help. The committee is endeavoring to perfect some plan, which may soon be placed before you for consideration and action.

In the midst of Thanksgiving and Christmas festivals let us pause and consider the full intent of these seasons, of the temporal and eternal blessings of which they are but symbols; of our obligations as we accept of them, and then rise up and say, in the spirit of King David, as he spake to Araunah, "Neither will I offer burnt offerings unto the Lord my God of that which doth cost me nothing."

LEONARDSVILLE, N. Y., Nov. 22, 1891.

THE POWER OF THE GOSPEL.

A missionary of the Church of England, about to return home from New Zealand, gathered his Maori converts around him in a farewell communion service. To his surprise, he noticed one man who had been kneeling at the communion rail arise, return to his seat in the church, and after awhile come back and receive the sacrament. On inquiring the reason of such conduct the man replied that he had knelt beside a man whom he found to be the murderer of his father, and whose life he had at one time sworn to take. At first he could not bear to receive the sacrament with this converted murderer. On resuming his seat, however, he thought he heard a voice say, "By this shall all men know that ye are my disciples, if ye have love one to another." While his natural feelings still rebelled against the command, he thought that he saw the cross, and heard the Man upon it say, "Father, forgive them, for they know not what they do." This overcame him, and he returned and received the communion with his former enemy.

SABBATH SCHOOL.

INTERNATIONAL LESSONS, 1891.

FOURTH QUARTER.

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

LESSON XII.—THE RISEN CHRIST AND HIS DISCIPLES.

For Sabbath-day, Dec. 19, 1891.

SCRIPTURE LESSON.—John 21: 1-14.

INTRODUCTION.—In the evening after the day on which Christ had appeared to Mary Magdalene and certain other women, at the sepulcher, most, but not all, of the eleven disciples, were together partaking of their evening meal, in a room which was probably occupied as their common home while tarrying at Jerusalem. See Mark 16: 14. Unexpectedly Christ appeared among them, and immediately sought to convince them that he had risen from the dead, for as yet only a part of his disciples believed him to be risen. After eight days, when the disciples were again together, and Thomas, before absent and still an unbeliever in the resurrection, was with them, then Christ again appeared in their midst, who immediately addressed himself to Thomas, who was there convinced, being the last of the eleven to accept the fact of Christ's resurrection from the dead. Neither of these meetings had been pre-arranged or announced by Christ to his disciples, but as confirming the fact of the resurrection, seems to have been preparatory to the meeting in Galilee with his disciples, foretold to the women at the sepulcher. The events of that meeting are described in our present lesson.

EXPLANATORY NOTES.—v. 1. "After these things." After the first and second appearance of Christ to his disciples at Jerusalem, and the many other signs, not recorded, had been given. v. 2. "There were together." The names of five of the apostles are given, and two others were present whose names are not given, making a company of seven. Perhaps these were all fishermen by avocation, and for this reason were the only ones to go, and therefore the only ones mentioned by the writer. v. 3. "Simon Peter saith unto them, I go a fishing." According to Matt. 28: 16, the disciples left Jerusalem and went into Galilee to meet Christ there according to the promise he gave them. It was doubtless while waiting for the fulfillment of this promise that the ever active Peter suggested employment, and naturally selected the business with which he was most familiar. "That night they caught nothing." Their failure to make a catch may have been a frequent experience among Galilean fishermen, but was in this case especially opportune for the active interposition of Christ on behalf of his disciples. v. 4. Though unconscious of his presence Jesus was near his toiling disciples. v. 5. "Children, have ye any meat? They answered him, No." The inquiry is suggestive of a kindly interest in the weary, hungry fishermen. The answer is a frank admission that, having caught nothing, they were without food for themselves and perhaps for those dependent upon them. The Master here, as elsewhere, seems desirous of entering into the sympathy and confidence of those with whom circumstances seem unfavorable and labor unavailing. v. 6. "Cast the net on the right side of the ship, and ye shall find." This was not said in the spirit of authority, nor as from one whose right it was to exercise authority, but rather in the way of direction and encouragement. It nevertheless called for active faith and implicit obedience. They had trusted themselves, done their best, and failed. Now they are asked to trust another, follow his direction, and succeed. The Lord never asks men to be saved, or to do his work, by following their own ways, but rather by the exercise of that trust in him which finds expression in strict conformity to his expressed will. They who would be fishers of men must hear and heed the voice of him who bids them cast the net on the right side of the ship. "They cast therefore, and now they were not able to draw for the multitude of

fishes." The failure of human plans and efforts, though not always so used, may become an aid to faith, and hence it was that the trustful obedience of the disciples found its reward in an abundant success. v. 7. "That disciple whom Jesus loved saith to Peter, It is the Lord." The thoughtful, discerning John, saw in the wonderful catch of fishes the evidence of the divine power and presence, hence the words, "It is the Lord." Responsive Peter, impatient of delay, throws himself into the sea, and strikes out for land to meet and greet his risen Lord. v. 8. "The other disciples came in a little ship." John, though loving his Lord no less than Peter, did not, in his anxiety to reach the land, forsake the miraculous gift, so recently bestowed, but brought it to land with him, thereby honoring the giver by gratefully appropriating the gift. v. 9. "Saw a fire of coals there, and fish laid thereon, and bread." It is needless to speculate as to how these things had been provided. Few will deny the ability of Christ to supply them by the exercise of his divine power, but, since the writer does not refer to this supply of fire and food as a miracle, it is not necessary to insist upon its being such, since it is not difficult to understand that Christ may have prepared, or caused these things to be prepared, for the refreshment of his disciples. v. 10. "Bring of the fish which ye have now caught." Food had already been prepared, but more would be needed before the meal would be completed, hence the order of Christ. Besides this, to cook and eat of these fish would show that a real miracle had been wrought. v. 11. "Of great fishes an hundred and fifty and three." The number is mentioned as showing that a veritable miracle had been performed, since the size and number of fishes were unusual, and the catch far beyond the capacity of the net to retain, except by the interposition of divine power. v. 12. "Come and dine." This was a morning meal. The Revised Version gives the real thought, "Come and break your fast." "None of the disciples durst ask him, Who art thou?" In the hush of the conscious presence of their risen Lord the disciples were overcome with an awe or fear which served to deter all questioning of Christ concerning himself. v. 13. "Taketh the bread and giveth them, and fish likewise." It is not necessary to infer that Christ did not take the bread and bless before giving it to his disciples, because it is not here so recorded. It does not seem probable that Christ would, under the circumstances, fail in the recognition of the divine source of blessing, or omit a custom so common, a custom which in him found its fullest significance and intent. v. 14. "This is now the third time that Jesus showed himself to his disciples." This was the third time Jesus had met with his disciples, when most of them were together, since the time of his resurrection from the dead. It seems to have been designed as an object lesson, largely for the disciples, to impress the necessity of dependence upon divine power and direction in order to success in their life-work.

TEMPERANCE.

—THE way to cure drunkenness is to quit drinking.
 —PROHIBITION that is not founded upon absolute total abstinence is a delusion, and can be of no permanent benefit to the temperance reform.
 —CARROLL D. WRIGHT, the most trustworthy statistician, says that for every dollar paid in by the saloons for their licenses, about twenty-one dollars is paid out by the people.
 —ALL Victorians in Australia point with pride to Mildura, the beauty spot, where the development of the irrigation scheme of the Chaffey Brothers from San Francisco, is making the wilderness blossom as the rose. No public houses (saloons) have ever been licensed. After prosperity came, a club license was sought and granted, but wrought such disaster that it was soon revoked. The district policeman testifies that he has never had to arrest a drunken man.
 —THE cause of prohibition is making great headway in Sweden. Already many parishes or communities enjoy absolute prohibition. Total abstinence societies are numerous and strong. Clergymen take an active interest in the work; altogether the outlook for prohibition is encouraging. At a recent parliamentary election, six candidates of the prohibition party were elected. The cause of temperance has long received official recognition and support. Last year twenty-five thousand crowns were appropriated toward this cause. Of this appropriation a certain sum is set apart as prizes for the best essays on the best method of dealing with the traffic. The remainder of the money is to be employed in printing and distributing the essays.

HOME NEWS.

New York.

FIRST ALFRED.—The Young People's Society of this church celebrated the sixth anniversary of its organization with a public session in Kenyon Memorial Hall, Tuesday evening, December 1st. After the regular business of a monthly session, short addresses were made by different members on various phases of practical Christian work, a sketch of the society's life and work for the six years was presented, a letter from an absent member was read, and Dr. Platts made a short address on "The Discovery of Young People." The programme was enlivened by excellent music by members of the society. A half hour was then spent in social intercourse while visiting the various departments of school work in the building, the work room of the department of Industrial Mechanics, the Art rooms, the Museums of Natural History, and the Library having been thrown open for this purpose. A large number of new students were present, and the occasion seemed specially fitted to the forming of pleasant acquaintances and carrying forward the practical phases of the Society's work.—Dr. Geo. F. Witter, an old student of the University, but now a practicing physician in Central Wisconsin, was visiting friends in town last week, and as all such visitors should do, attended chapel and addressed the students one morning, giving some wholesome advice.—A very pleasant birthday party was held at the home of Mrs. Nancy Burdick on Sunday the 6th inst. On the day previous Mrs. Burdick was 91 years of age. In the party were five children, seventeen grandchildren and sixteen great-grandchildren. Mrs. Burdick is the widow of the late Thomas T. Burdick, and has lived in Alfred 62 years. She is still well and active, and greatly enjoyed the day celebrated in her honor. S. R. S.

SCOTT.—Eld. B. F. Rogers, from Berlin, has been engaged to serve this church as pastor for one year. His appearance upon the field and entrance upon the work is now expected very soon. *

New Jersey.

SHILOH.—We have enjoyed a beautiful autumn in New Jersey, and have not yet seen any snow at Shiloh, although other parts of the State were covered last First-day, November 29th, by the white mantle, and the cold wave rolled over us.—Brother D. H. Davis's visit to his former pastorate, with his wife and little Alfred, was highly prized. Mrs. Davis and Alfred were detained a few days after Mr. Davis's departure on the account of Alfred's sickness, but last Monday found them both well and on their way to join Mr. Davis at Plainfield.—The two churches at Roadstown and the Shiloh Church joined in holding a Thanksgiving service as usual; services this year with the Baptist Church at Roadstown and the Shiloh pastor speaker.—Last Monday night about half past eight o'clock Deacon A. B. Davis discovered that his barn was on fire. The alarm was immediately given and several hundred people were soon on the grounds, but the fire had made too much headway to be extinguished, having in a few minutes reached the parsonage barn, which joined the former, and the only thing to be done was to remove all that could be taken out of the barns and save the houses and other buildings near by. Nearly everything was removed except a quantity of hay and corn in each barn, all covered by in-

urance. It is expected the insurance will about cover the loss except on the parsonage barn, which cost the church about one hundred dollars more than the insurance. The fire was prevented from spreading by the heroic efforts of the people; several other buildings were on fire at different times. The parsonage house adjoining the barn was covered with carpets which were kept wet. Most of the things were removed from Deacon Davis's house, but were soon put back after the fire. There was little wind, otherwise we might have had a very different account to make. We are thankful our homes were spared. The neighbors have kindly furnished needed barn room, while the trustees have already commenced the work of rebuilding. The cause of the fire remains a mystery. Several barns in this vicinity have lately been burned. I. L. C.

DECEMBER 4, 1891.

Wisconsin.

MILTON.—We have had Quarterly Meeting in Milton, and we had a good time. Bro. Peterson, of Morgan Park, opened the session with an excellent sermon. Bro. Main was with us, and preached twice. Elder Kinne, of Barry, Ill., the recent convert to the Sabbath, was also here and preached. The spirit of the meeting was excellent all through. The Ministerial Conference, lasting through Sixth-day and a part of First-day, was unusually good; perhaps because it was in Milton, yet many of us thought the Quarterly Meeting was the best we ever enjoyed. Parties who have just moved here from the East are delighted to see the greater enthusiasm and larger attendance at such gatherings than they have seen where they came from; we exhort them to be patient, and assure them they will see the same marked improvement in everything.—On the evening after the Sabbath, the 28th ult., the Philomathean oratorical contest was held in the College Chapel. There were six contestants. Prof. Salisbury, of Whitewater, Eld. A. E. Main, of Rhode Island, and Mr. Jack, of Edgerton, were judges. Three prizes were awarded; 1st, to Helen Holmes, 2d, to Alice Carr, 3d, to Nellie Jackson. Other judges might have awarded the prizes differently.—The prospect for a very full term this winter is quite flattering. Prof. Kumlien has proved a valuable addition to the Faculty. It has been announced that Dr. Jairus Stillman will be here to take charge of the music. Jairus's face in Milton once more will be a well-spring of joy to all. This department has been very ably conducted the past term under the charge of Miss Annabel Carr.—We are to have our streets lighted,—thirty-three lamps in all. Just think of that. And then the Junction has as many more. Two pleasanter villages do not lie out of doors.—George Shaw has been very sick at Morgan Park, but at present writing he seems to be recovering. His brother, Prof. Shaw, is with him.—We have had cold weather, ten below zero, but it is warm and spring-like now. E. M. D.

QUARTERLY MEETING.

The Quarterly meeting of the churches of Southern Wisconsin, convened Friday Nov. 27th, at 10 o'clock, A. M. The Ministerial Conference was called to order by the President, A. B. Spaulding. After prayer and singing, Elder Nathan Wardner read a paper upon "The True Relation between the Passover Feast of the Jews and the Lord's Supper of the Christian Church." The discussion of this paper continued until time for noon recess, General Secretary, Rev. A.

E. Main, Rev. E. M. Dunn, F. E. Peterson and others participating.

At the afternoon session the following officers were elected for the ensuing year: A. B. Spaulding, President; Hamilton Hull, Vice President; Geo. W. Hills, Secretary; E. M. Dunn, Programme Committee. Then followed a paper by the Secretary on "How can we best draw out and Utilize the Christian Ability of Business men in Church Work?" The writer of this paper, as usual when he opens his mouth, puts his foot in it, and evidently some exceptions were taken by the discussion which followed. During this time Elder Niles Kinne came into the meeting and was introduced. He made a short speech, during which we learned that he is a Baptist minister from Barry, Ill., is 82 years of age, a convert to the Sabbath during the past year.

E. M. Dunn then presented a paper on "How to provide for our Pastorless Churches." Five methods were spoken of in this paper. A discussion followed. Elder Main spoke of the need on our home field in New York, Virginia, Alabama, etc. The propriety of appointing some one of their number as a leader of the weak churches, and by what name such a person should be called was discussed.

F. E. Peterson preached Friday evening, after which Elder Dunn led for an hour an excellent conference meeting. Elder Main preached Sabbath morning in the absence of Elder Witter, and again Sunday evening, which closed the meeting. Sabbath afternoon Elder N. Wardner preached. In the evening Elder Kinne preached on the subject of the "Holy Spirit." Sunday morning Eld W. C. Whitford talked about the propriety and cost of sending some of our ministers abroad. At 10.30 Elder Hills preached. The afternoon was occupied by the "Young People's Union," and will, of course, be reported by the Secretary.

Elder Main traveled all night Thursday night in order to get to our meeting. Ira J. Ordway was detained from coming until Sabbath night. They with Eld. Kinne added much to the interest of the Quarterly meeting. Some have pronounced it the best one they ever attended.

E. B. SAUNDERS, Sec.

The following programme was approved for the next meeting, and place of meeting was referred to a committee composed of Elder Witter and Mr. Coon, of Utica.

1. What is the true Relation Between our People and our Denominational Boards? E. M. Dunn.
2. What is the true Relation between Church and State? E. A. Witter.
3. What are the Present Needs of our Churches in their Mission Growth? S. H. Babcock.
4. What Attitude ought our Denomination Assume Towards Christian Work in the large Cities? L. C. Randolph.
5. What are the Reasons Christians should Organize Themselves into Churches? N. Wardner.
6. What are the Greatest Needs of the North-West Mission field. O. U. Whitford.
7. What is true Consecration? F. E. Peterson.
8. What is the true Relation Between the Work of the School and Work of the Church? W. C. Whitford.
9. What is the Church of Christ as taught by the New Testament, and who are its members? Who have a Right to Partake of the Lord's Supper? Hamilton Hull.

GEO. W. HILLS, Committee.

NEW YORK LETTER.

Some inquiries have come to us about "The King's Daughters and Sons" movement. The plan of organization is very simple. A central council is located in this city, Mrs. Margaret Bottome president. To this council each member pays ten cents a year. Then there are

standing committees covering many lines of work, and then department committees on foreign missions, on education, on temperance, home missions, for working women, etc. But each circle can work in any way it chooses. The States and Counties are also organized with State and County secretaries. Connection with the visible church is not a condition of membership, but a belief in Christ is. The plan is simple but broad in its comprehensiveness. It seeks to enlist the masses in Christian work. Its aim is to touch all conditions of society. It has no conflict with issues or politics. It wastes no energies in this direction. Economy in expenses is the one aim of the central council. A hearty God-speed is given to all Christian endeavor. An utter absence of unholy criticism against other organizations seems to pervade the workers of this order. Its spirit is catholic and democratic, knowing nothing of "my church," "your society," etc. God's work is one, and all workers are his children. Help each other from a friendly appreciation and interest in all of God's work.

One writing to us from Syracuse says: "It will be a pleasure to help, in any way I can, our fellow creatures who are journeying on the sea. We owe much to the seamen in the business and travel upon the deep blue sea. Let us repay them by kindness and help them to become conscientious Christian men." From Milton, Wis., sixteen letters were sent to be given to sea faring men as a Christmas greeting. These letters are full of interest, and we trust that some lonely heart will be touched by the kind wishes of these unknown friends.

In my next I will speak of Lady Henry Somerset, who has been delighting New York audiences with her masterly eloquence.

The church attendance thus far this year has been the best since my coming here. Dea. Chipman has sent on our list for the new tract serial. I wish that our people would take this matter to heart, and show the Tract Board that there is some enthusiasm in our churches among our pastors. Let me whisper it:—If the pastor would only get enthused, he could enthuse his people. My dear pastor, how much of the \$4,500 now due the RECORDER do your people owe? It is a sad comment, a painful picture. It cripples our efforts. It is not a Christian way, neither is it a business way. I am not sure but that our Board is committing an error in allowing things to run on in this unpayable manner. One good brother suggests that we put our paper at the very small price of \$1 00 per year, payable strictly in advance. We have now about 500 subscribers who are delinquent, which amounts to \$1,000 per year, an absolute loss. Now if that 500 were to pay \$1 00 in advance, there would be so much gain, then add 500 more names—we ought to add 5,000 because the paper is so cheap—and in the end there would be a gain. Friends of the cause, our Board have added within a year two contributing editors in order to make our paper better. What remains for us to do is to settle up our subscriptions at once, so that our Board may not be embarrassed in its further improvement. We hear a hearty amen!

J. G. BURDICK.

245 W. 4TH ST., N. Y.

NAGOYA, JAPAN, MISSION.

Not a little anxiety has been felt in Syracuse especially for the safety of our dear friends, Rev. Dr. Whiting S. Warden, A. M., M. D., and family,—wife and two children. He is presiding elder at Nagoya, Japan, and has the

medical care of foreigners and others in that city, which was so terribly shaken by the earthquake, Oct. 27th last. We have just learned that in that city of 150,000 inhabitants where so many were killed, Dr. Warden and his family escaped, miraculously it seems, though the parsonage was badly wrecked, and all received slight bruises from falling pebbles. Dr. Warden was in a church edifice at the time of the shock and though falling as he passed out he escaped unhurt; the two who preceded and the two who followed him were killed by falling tile.

E. R. MAXSON, M. D.

SYRACUSE, N. Y., Dec. 1, 1891.

AUTUMN MUSINGS.

The wind blows cold and drear,
The leaves fall brown and sere,
They tell us that the year
Is growing old.

The flower with beauteous hue,
Which by our pathway grew,
Has faded from our view
Back into mold.

The song of fitting bird,
Whose notes our hearts have stirred,
In fairer climes is heard,
Joyous and bold.

The sheaves of ripened grain,
From hillside and from plain,
Are gathered in again,
In wealth untold.

To pastures brown and bare
No lowing herds repair,
The husbandman with care
His flocks enfold.

So to my life has come
Autumn with sombre gloom,
Hasting me to the tomb
So dark and cold.

Oh! spring time flowers, now lost—
Nipped by Death's chilling frost,
Oh! hands on bosoms crossed
Quiet and cold,

Oh! singing birds, now flown,
Leaving our hearts so lone,
Our lips to sigh and moan
By grief controlled,

But list;—With angel throngs
Each flown bird now belongs,
Tuning its sweeter songs
To harps of gold.

And see! In gardens fair,
Tended by angel care,
Lost flowers, in beauty rare,
Their leaves unfold.

There, souls redeemed from sin,
Like ripe grain garnered in,
Made free from all Earth stain
His face behold.

The Shepherd from above
Will gather by His love
All who that love will prove
Into His fold.

My soul, in triumph sing;
Autumn no grief should bring
For Death hath lost his sting
Through Christ the Saviour, King
The One foretold.

MRS. B. H. STILLMAN.

CARTWRIGHT, Wis.

IN MEMORIAM.

WHEREAS, in the order of Divine Providence, our sister, N. Mary Clarke, has been removed from our midst by the hand of death; therefore,

Resolved, That in her death the church has lost a noble and generous friend and supporter, a lady of true and honest purpose, an earnest Christian worker and an ardent lover of the truth as it is in Jesus.

Resolved, That we treasure the memory of her Christian life and her zeal for the cause of Christ.

Resolved, That from the manner of her life, taken as a whole, and from the positive character of her Christian experience and testimony during her long illness and severe sufferings, we are fully persuaded that our loss is her eternal gain; and while we mourn on earth, we trust she is rejoicing with the redeemed and blood-washed in heaven.

Resolved, That we tender to the relatives, especially the children and grand-children of the deceased, our unaffected sympathy in this their bereavement.

Resolved, That a copy of these resolutions, signed by the assistant clerk, be forwarded to Alfred M. Clarke at

the late residence of the deceased, for her children and relatives.

Resolved, That these resolutions be spread upon the church records, also forwarded to the SABBATH RECORDER, with request for publication.

For Second Hopkinton Church.

CURTIS F. RANDOLPH, Assistant Clerk.

Nov. 30, 1891.

A CLOSE CALL.—Friday afternoon Mr. Whipple brought me word that No. 71, Broadway, had been blown up. Mr. Chipman is in an office on the 5th floor at that number, and we supposed that certainly he had gone down in the general wreck. So, with Mr. Whipple, we went to the scene of disaster to find whether Mr. Chipman was all right. It was an exciting scene, so many rumors and so little that could be gained about the number hurt or killed. After quite a lengthy search we found that no one was injured on the 5th floor and were relieved. When the explosion came Mr. Chipman was sitting on a stool in his office. He said that it seemed to him he was thrown upward about 3 feet, and through the dust and smoke he tried to find an exit, but finally, by the fire escape, reached terra firma. We had the pleasure of having Bro. D. H. Davis with us last Sabbath, who gave us an interesting account of their first experiences on reaching China.

J. G. B.

TRACT SOCIETY.

Receipts in November, 1891.

Church, Westerly, R. I.	\$ 69 78
Plainfield, N. J.	68 42
Adams Centre, N. Y.	16 00
New Market, N. J.	25 00
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Mrs. Sarah A. Davis, Lyons, Kan.	1 00
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	\$739 69

E. & O. E.

J. F. HUBBARD, Treasurer.

PLAINFIELD, N. J., Dec. 1, 1891.

SUCCESS IN PREACHING.

We must take care that we preach the gospel simply. This seems an easy thing, but it is harder than it looks. I could tell you of ministers within my knowledge who could not be understood by anybody except by those technically educated. The language of studious, bookish people is far out of the reach of laborers and artizans, and I feel convinced that many of the terms which we commonly use in our theological discussions are no more understood by the multitude than their equivalents in Latin. Crumble down the bread when you serve it out to the children. Break the loaves and fishes for the multitude. The common people like to hear that which their minds can grasp, but they shun the jargon of the schools. I believe that the quality which fills the house is real earnestness. Nothing attracts all eyes like fire. Flame with zeal, and you will soon be known. Whether he uses copious illustrations or not, if a man is in downright earnest he will win attention and secure an audience. Do you wonder if some chapels are almost empty? Would it answer any man's purpose to go far to hear men who do not themselves feel sure that what they preach is true? Would some of you go far to hear yourselves preach? Give an honest answer in the quiet of your own thoughts. Downright earnestness, zeal at blood heat, energy at its utmost—these are necessary, and, as a rule, there will neither be success without them nor defeat with them. The gospel, preached in a red hot style, will find a way for itself, whatever may oppose it. Try it and see.—Spurgeon.

THE STORY OF A BRICK.

One bright morning in the month of November, some years ago, I was preparing to go to town, when the servant told me a man was waiting at the front door to see me.

"Tell him I'll be down in a moment," said I. On going to the door a man of tall, robust appearance, calling me by name, asked my assistance, saying that he had a large family, a wife in delicate health, and no means to procure food for them.

"You appear to be a strong and healthy man; why don't you work?" asked I.

"For the reason, sir, that I cannot get work." Not having any work to give him, I thought I would test his sincerity.

"If I give you work, what pay do you want?"

"Anything, sir, you choose to give me, so long as I can get help for my family."

"Very well," said I; "I will give you one shilling per hour if you will carry a brick on your arm round the square for five hours without stopping."

I found a brick, placed it on the man's arm, started him on his walk, and then went to town to my business. I thought but little of the affair; yet as I knew I should be back within the five hours, I determined to see if he performed his work. My business kept me away later than I expected, so I had to hurry home to be back within the five hours.

As I approached the corner of the street where I reside, I found a crowd of persons gathered. Upon inquiring what had brought the people together, I was told that it was the sight of a tall man carrying a brick on his arm around the square for nearly five hours. The neighbors were looking at him from the windows and doors as he passed along. Some thought he was crazy, but when spoken to his answer was: "Don't stop me; it's all right."

"There, you can see him at the other end of the street, walking with head down," was the answer.

I waited till he came up to me. Then, taking him by the arm, I walked with him to the house, followed by a lot of boys. The man was thoroughly tired out when I took him into my hall and seated him on a chair, while my servant went for something to eat. I paid him forthwith the money. He informed me that, while making one of his turns, a lady came out of the house and inquired why he was carrying that brick, and on his giving her the reasons he received half a crown. As he passed the houses small sums were given to him by different persons, and he was well satisfied with his day's work.

"But," said he, "what shall I do to-morrow?"

"Why," I replied, "go early in the morning to the houses from which you received the money, and ask for work, and no doubt you will find some one who will put you in the way of getting it; then report to me."

The following afternoon he informed me that he had been sent to a German, who needed a clerk to keep his books. He was to get a guinea a week if his work proved satisfactory, and his duties began on the following day. Before leaving me he asked for the brick which had brought him such good luck.

Three or four years after this I was riding in a street car when a well-dressed man greeted me with a smile, and asked me if I knew him. Seeing me hesitate, he said: "Don't you recollect the man who carried the brick?"—*Exchange.*

DOT'S WELCOME.

Dot Hunt was as sweet a child as you ever saw. She was beautiful, too, and everybody loved her because she was lovely. She was the only child of a wealthy widow, her home was one of elegance and culture. There never was a kinder or more generous child or one more compassionate. If while driving in the fine carriage beside her mamma, she saw a child grieved or injured, she was not happy until something was done to comfort or help it. If a beggar child came to the door, she turned beggar, too, begging Ann, the cook, to feed the hungry.

But Dot was only five years old. I tell you this so that you will not wonder at what I am about to relate.

Dot went to church for the first time one bright Summer day. She was a perfect blossom in her snowy white dress, with a bunch of rosebuds fastened in the broad sash.

At the church door stood a plainly dressed woman with a very sad face, and beside her a little girl of perhaps ten years of age, the latter wearing a calico dress and a common looking straw-hat. People were going into the church very fast, but no one seemed to notice the sad-looking woman and her daughter. Presently a sun-shiny voice broke the icy coldness of the church-goers. It was Dot's.

"Isn't you goin' to church?" asked Dot. "It isn't our church; we're strangers. We don't know where to go," answered the little girl.

"It's God's church," Dot said, reverently. "Come with mamma and me. There's lots of room in God's church."

The weary mother looked into Mrs. Hunt's face questioningly, and although the latter's face flushed, she seconded her little daughter's hearty invitation.

"Yes, do come with us, please," she said, "We will be glad to have you." And presently seated side by side in "God's church" were the children of wealth and poverty. There had been a number of witnesses to the pretty scene, and more than one face blushed with shame as the minister, during his reading, gave this passage: "I was a stranger and ye took me in."

Was it Jesus looking through her little daughter's eyes?

"Inasmuch as ye have done it unto the least of these, ye have done it unto me."

And, after the service, more than one richly dressed lady shook hands kindly with the "strangers" and bade them welcome.

Dot never knew how forlorn, how homesick, how desolate those two strangers had been before her gentle welcome reached their souls, but her first Sabbath at church had taught some "children of older growth" a lesson sadly needed.

And lo! how great a tree grows from a little acorn. The "strangers" who had come to the city from a bereaved home, from which death had taken beloved ones and money had taken wings, found friends and pleasant and profitable employment. How far a little candle throws its beams!—*Ex.*

RUSSELL SAGE TO BOYS.

The boy who is wanted in the business world of to-day must be educated, says Russell Sage in an admirable article on "The Boy that is Wanted," in the November *Ladies' Home Journal*.

If his parents cannot afford to give him a high-school or college education, he must learn to study without the aid of a teacher, in the early morning before business begins, and in the evenings after business hours. It can no longer be truthfully said that an education is out of any one's reach. Our splendid school system, where one can study by day or in the evening, has put the priceless treasure of an education within the reach of all. The main thing, in the beginning, that I would impress upon boys, is one of the great commandments, "Honor thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee." The boy who respects his father and mother, who treats his sister and brother with loving kindness, has laid a good foundation for a successful career. You will do as your parents tell you, and that certainly will be to study. Don't be in a hurry to get away from your school books. The cares and responsibilities of business life will come soon enough. Go to school as long as you can, and, remember, every hour spent in study in your youth will be worth money to you in after life. Read good books—the Bible above all. Make yourself acquainted with history. Study the progress of nations and the careers of men who have made nations great. If you have no library of your own, join one of the numerous associations to be found in all cities, where good healthful books may be obtained. Study religion, science, statecraft, and history. Learn to read intelligently, so that you may turn to practical use in after life the readings of your youth. Be sure you begin right. Do not waste time in reading trashy books.

SPECIAL NOTICES.

☞ THE Rev. Henry L. Jones, having changed his residence from Verona Mills to New London, N. Y., desires his correspondents to address him at the latter place.

☞ 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.

CONTENTS.

The Old Meeting-house—Poetry; Paragraphs... 785
 Business and Religion... 786
 Superstition... 787
 Just About Jesus; The Sword of the Spirit; Sleep as a Medicine... 788
 SABBATH REFORM:—Sunday in England; Small Sweet Comforters... 789
 MISSIONS:—Paragraphs; Some Ways of Helping; Salem, W. Va.; From O. U. Whitford; Mississippi and Louisiana; First and Second Westerly; From Watson, N. Y... 790
 WOMAN'S WORK:—The Bell of the Angels—Poetry; Paragraphs; A Circular Letter; A Peep at Bethlehem... 791
 EDITORIALS:—Paragraphs; Eloquent Silence... 792
 Washington Letter; A Tribute; Special Inducement... 793
 YOUNG PEOPLE'S WORK:—Perseverance—Poetry; Paragraphs; Aims and Fruits of the Christian Life; A Word in Behalf of the Permanent Committee; The Power of the Gospel 794
 SABBATH-SCHOOL:—Lesson... 795
 TEMPERANCE... 795
 HOME NEWS:—First Alfred, N. Y.; Scott, N. Y.; Shiloh, N. J.; Milton, Wis... 796
 Quarterly Meeting; New York Letter... 796
 Nagoya, Japan, Mission; Autumn Musings—Poetry; In Memoriam; Tract Society—Receipts; Success in Preaching... 797
 The Story of a Brick; Dot's Welcome; Russell Sage to Boys... 798
 SPECIAL NOTICES... 798
 BUSINESS DIRECTORY... 799
 CATALOGUE OF PUBLICATIONS... 799
 MARRIAGES AND DEATHS... 800

MARRIED.

CLARKE—PIERCE.—In Alfred Centre, N. Y., Dec. 2, 1891, by the Rev. L. C. Rogers, at his residence, Mr. Roscoe A. Clarke, of Scott, N. Y., and Miss Ella Pierce, daughter of John Pierce, of Alfred.

PERRY—STONE.—In Hopkinton City, R. I., Nov. 28, 1891, by Rev. L. F. Randolph, Mr. Benjamin S. Perry and Miss Grace M. Stone, both of Hope Valley.

THORNGATE—DAVID.—At the residence of Mr. E. C. Hibbard, in North Loup, Neb., Nov. 25, 1891, by Rev. Jos. W. Morton, Mr. R. G. Thorngate and Miss Flora David.

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.

JONES.—In Alfred, Nov. 11, 1891, suddenly, of acute Bright's disease, Elmer H. Jones, son of Ira and Charline Jones, aged 7 years and 27 days.

A bright and loving son has been taken from the earthly to the heavenly home. T. B. W.

POTTER.—In Andover, Allegany Co., N. Y., Nov. 29, 1891, of chronic disease, Mrs. Persis Ford Potter, aged 61 years and 8 months.

She was born in Massachusetts, and at the age of 5 years came to Andover with her parents, where, except a short time spent in Alfred, she lived until her death. Although she never made a profession of religion, she hoped in His pardoning grace, and her kindred and friends are comforted with the hope that their loss is her gain. J. C.

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

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Dickens Pet Daughter.

Pretty "Mamie" Dickens was already considered by those who knew Charles Dickens best to be the novelist's favorite daughter. To none of his children, perhaps, was Dickens more affectionately attached, and the pet daughter saw much of her father under all circumstances. When even the dogs were chased out of the novelist's study, Mamie was allowed to stay. The daughter is now a full-grown woman, living quietly just outside of London. For the first time since her father's death, Miss Dickens has been persuaded to write of him whom she knew so well. During 1892 there will be published in *The Ladies' Home Journal*, of Philadelphia, a series of articles by Miss Dickens, under the attractive title of "My Father as I Recall Him." Fortunately for the thousands who will read what she writes in this series, Miss Dickens has a retentive memory, and she made copious notes during her father's lifetime. She will tell in this series everything she remembers of her father; how he educated his children; his family life and his personal habits; how he wrote his famous books; his love of flowers and animals; how Christmas was spent in the Dickens household; how the novelist romped with his children; the famous people who came to the Dickens home, and his last years and closing days. No articles ever published have in them so much promise of telling the world things which it has never known of Dickens, and Miss Dickens's story of her father's life will be eagerly looked for in thousands of homes where the name of Dickens is like a household word.

The *Joyful Story* is a beautiful Christmas Service, by Dr. J. B. Herbert, consisting of Choruses, Recitations, Responsive exercises, Quartets and Solos. Most excellent words set to bright and pleasing music. Adorned with an exquisite cover printed in four colors. Price 5 cents; \$1 00 per hundred. The S. Brainard's Sons Co., 145 and 147 Wabash Ave., Chicago.

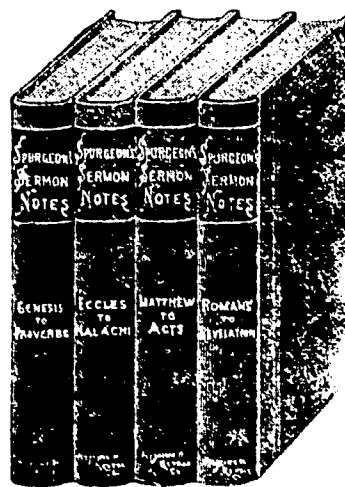
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To complete a set, the minutes of General Conference for 1807, 1810, and for which fifty cents each will be paid.

GEO. H. BABCOOK.

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

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