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SATIS EST.

God is enough! Thou who in hope and fear
Toilest through desert sands of life sore tried,
Climb trustful over death's black ridge, for near
The bright wells shine; thou wilt be satisfied.

God doth suffice! O thou, the patient one,
Who puttest faith in Him and none beside,
Bear yet thy load; under the setting sun
The glad tents gleam; thou wilt be satisfied.
—Edwin Arnold.

[Contributed Editorials.]

—THE writer of the notes for the *Infant Department* of one of our religious papers, in commenting on the lesson on *Christ the True Vine*, said it would not be possible for any teacher at this season of the year to take a branch with leaves and fruit on it before her class, but she could call memory to her aid, etc. Reading this in Florida, with orange trees in plain sight of her window, their branches loaded to the ground with fruit, and covered with the brightest and most beautiful green leaves, the teacher would smile at the ignorance which made the writer get all her facts from her own narrow experience. Having seen her own fruit carried into the cellar, and the leaves on the trees fall to the earth, leaving the branches naked, she wrote that which the experience of thousands has found false.

—WELL, we are all in the habit of generalizing too largely upon our experiences; and in these days of the "scientific method" it won't do at all. The longer the range of one's telescope, and the higher the power of his microscope, the less is he inclined to a *a priori* assurance and assertion. Not a few people decide that a thing is so because it is, or is not so because it is not, and that is all there is of it. Both the friends and the enemies of the Bible and religion are of this number in many cases. But long ago was it decided that you cannot batter down the walls about the miracles of the Bible with the old battering-ram of "Miracles can't happen." Mr. Huxley has lately written an article for one of the British magazines in which he acknowledges that there is no *a priori* ground for refusing to accept the miracles of the New Testament except in one case; and he says if they are rejected it must be by such a scientific sifting of their history and the testimony for them as leaves nothing of them. "So say we all of us." Because miracles are contrary to the experience of a set, or a century, or a thousand years, it does not follow that they are contrary to the *universal* experience. Doubtless there are trees loaded with green leaves and delicious fruit just outside the range of our knowledge, and we do well not to assume that what we do not experience cannot be.

—THERE was once a man of our acquaintance who refused to believe in the resurrection of the Lord because it was too wonderful and strange, and impossible a thing to be believed. That a dead body should have life restored to it was outside of his experience, and therefore to him impossible. But there are many things within the range of our knowledge that are a thousand times more wonderful than the restor-

ing of life to a fully mature and complete body. To a reverent mind the origin of that body, its life, the spirit that dwells in it, and its thinking and feeling, are many times more wonderful than any mere restoration of life to a body already prepared for it. One having a wide experience of musicians and a great knowledge of music, might declare certain things impossible; but by and by God gives the world a Mozart and the impossible things become actual. All that was needed was the marvelous gift of one man to give the world a new experience and knowledge. Given, a man with gifts from God enough and it is not safe for any one to say what can and what cannot be. Given, one richly enough endowed with *life*, and the very things impossible with persons only ordinarily endowed become real and a part of the world's history, and the very factor is introduced that may bring about the result people think cannot happen. So those who deny Jesus' miracles on any grounds refuse to take into account the person so marvelously gifted with life that we should expect wonderful things in the line of a life of love.

—ONE reason why the miracles of Jesus have been attacked as they have is the false relation to the evidences of Christianity they are made to hold. Christian people sometimes speak as if they were the very foundation on which the structure of the church's faith is built. Jesus persistently refused to work any miracle to prove himself the Anointed One; and there is evidence that he did not regard them as the church has regarded them. His miracles, on the whole, were simply a natural part of his life of doing good, which the divine love in him made as natural as his heart's beating. Is there a single miracle which can be spoken of as having for its motive in Jesus' heart the proving of his Messiahship? Rather were they the natural result of that wonderful gift of life and love with which he was endowed by his Father, who is the father of all men. If the signs (the usual word) were used to show what Jesus was in rich endowment, and what he lived and did because he could not help it,—because of the love in his heart, and without any conscious motive at all, but with the unconscious and spontaneous action of a full, rich life, and were not used to show that Jesus had the conscious motive of trying to be known as God's Anointed One, there could be less opposition to them. Jesus did his best often to do good in the ways of healing upon his own principle of not letting the left hand know of the good done by the right; and there is not one of the signs that can be pointed to as having selfish, or semi-selfish purpose or motive.

—REVISION is likely to be badly muddled before the year ending with the next General Assembly is over. What was said in these columns last week will indicate this plainly enough. It does not seem possible that any agreement can be reached except upon the basis of the action which the Chicago Presbytery has taken, which is undoubtedly the final outcome of the

matter. This Presbytery decides that revision is entirely impracticable, and asks that the Confession be left as it is, and a simple and scriptural declaration of such things as Presbyterians believe be made for common use in the churches, and as the standard for the ministers. Practically this is the state of the case now in many Presbyterian churches, and even in the ordination of ministers. The signs of the times are that any revision will be but a temporary makeshift, and the Westminster standards will finally be held as a historic document, valuable as the voice of the church on its march towards the light, but not the voice of this century.

—ANOTHER congregation in New York has come face to face with the problem whether it will go to another part of the city with its building because its members are going there, or will stay where it is and minister to a population which needs a church right where this stands. They have decided to do the latter, to increase their funds and their laboring force, widen the range of their work, and preach the gospel as much better from the pulpit as it will be able from preaching it so many other ways everywhere within their reach. It is said, we know not how truly, that the present pastor was called to keep the church full, and he proposes to try to do it in a way they did not expect; and best of all, they propose to stand by him and help him. The church is the Madison Avenue Presbyterian Church, and the pastor is the Rev. Chas. L. Thompson, D. D.

W. C. TITSWORTH.

Sisco, Fla.

—THE question of revision is one which by no means concerns Presbyterians alone. This time-honored standard, the Westminster Confession, which was wrought out in the turbulent times of Charles I, and of Cromwell, is by far the best statement of the fundamental principles of Christianity that the church has ever set forth in the form of a creed, and is representative of the very best theological thought of its day. The men who wrote the larger and shorter catechisms, and their followers, were men who fought some of the most desperate battles, battles for evangelical Protestantism, as against the then non-evangelical and Romish Church of England. To this document, all Protestantism owes much indeed.

—THEN, again, the day is past when the questions which are engrossing the attention of one denomination has no interest to the others. "No man liveth to himself," and no denomination lives to itself. The discussions attendant upon the re-molding of the old, or the forming of a new creed for the Presbyterian Church, and the final outcome of the whole, is sure to profoundly affect the theology of all evangelical denominations, and in a measure to recast their religious thought.

—THE late decision of the Chicago Presbytery was against revision, and in favor of a new creed, which shall be "a simple and Scriptural declaration of those things which are most surely believed among us." This is more than a large

straw showing the direction of the tide, but it at least indicates, as in similar attempts in the past, notably in the framing of our Constitution of the United States, that the more they try to "tinker up" the old creed, the less satisfactory it will appear to all. The only remedy is a new creed, and a new creed must surely come.

—THE old creed was good for its day, but it is not good for this day, for the reason that we are capable of something better. No creed is now good which has its center in the decrees of God; the decrees are all right in their place, but their place is not as the center of our theological system. We have found something better for the center of our theology, and that is Christ. The difference is as great as that between the Ptolemaic and the Copernican systems in astronomy.

—A VERY suggestive editorial appeared in the Chicago *Evening Post*, of Nov. 28th, a part of which we quote: "Miss Willard, who is as broad in her sympathies as the wide, wide world, is leading at least one work of reform in which she deserves the co-operation of every mother and sister on earth. This is the campaign against the sale of cigarettes to children. Miss Willard estimates that between 70 and 90 per cent of the school-boys in America are habitual cigarette smokers. This is somewhat vague and, as we believe, vastly extravagant; but if the half of it were true (as it may be) the case is serious enough to enlist the most serious efforts of the most serious people. . . . It is no secret that most, if not all, of the cigarettes on this market [American] are drugged with opium, arsenic, and other chemicals equally deleterious, infused in most cases into a revolting mass of refuse, not worthy the name of tobacco. The disgraceful industry is controlled by a trust, so that whatever incentive competition may once have supplied for improving the quality of the wares is now lacking." When this is the general attitude which leading secular newspapers take in regard to this great evil, how should the church and all Christians stand? Should we limit co-operation with Miss Willard in this crusade to the mothers and sisters alone? Have the fathers and brothers no interest in it? What is the most obvious way that fathers and brothers, Christian fathers and brothers, can co-operate in keeping our boys from this menacing evil? Come now, the readers of the RECORDER, like the judges of the Supreme Court of the United States, "are supposed to know something," and I leave it to your common sense, to your own knowledge of the force of example, and ask you what is duty? "If meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend." F. E. PETERSON.

MORGAN PARK, Ill.

HOW CAN WE BEST PROVIDE FOR OUR PASTORLESS CHURCHES?

REV. E. M. DUNN.

We reply, in the first place, that where feeble churches are not able to sustain a pastor without aid, but earnestly desire one, and can partially compensate him, let the Missionary Board furnish what amount they can, and so supplementing what the church can raise, a good pastor might be secured. There are a number of Congregational churches in the State of Wisconsin to which the State Missionary Board of that denomination donates \$200 annually towards the maintenance of a pastor, and the church furnishes the rest, which is seldom

less than \$400. Our Missionary Board may not be able to contribute more than \$100 annually, but this, with what some small churches can raise, and with what the pastor might himself earn by manual labor, would suffice to secure a pastor for some of our feeble churches.

A second method, I suggest, is that where three or four churches are located near enough together to admit of its being done, the Missionary Board, upon consultation with these churches, appoint a missionary pastor, with a fixed salary, who shall, at stated intervals, supply these churches with preaching and other pastoral labor; the pastor receiving his salary from the Board, and collecting what he can on the field, to be paid into the treasury of the Missionary Society.

A third method, I suggest, is for the Missionary Board to make arrangements similar to the one they have already effected with Bro. O. U. Whitford, *i. e.*, give him the superintendence of the missionary interests in a certain territory, under which appointment it shall be his duty to visit all the feeble churches in said territory, and spend as much time with each as his judgment may direct.

A fourth method is to encourage the larger churches to allow their pastors a portion of their time to labor with these feeble churches, the larger churches continuing the salaries of their pastors, and the Missionary Board paying their expenses, or that portion which the churches visited could not or did not raise. There are some difficulties in the way of this, *to wit*, if the church has a pastor whom they like, they prefer to have him with them, and they really need him. If he is a conscientious worker he cannot so well be spared from his field as some may imagine. He will always have some interests pending which require his presence at home. Again, living away from home is so different from living at home, it requires a month's living around before one can adjust himself to his circumstances so as to render good, faithful and fruitful service.

A fifth method is the encouragement of gifted and consecrated church members to take under their charge some feeble church and furnish it with religious instruction, either preaching themselves or securing others to preach, just as Bro. E. B. Saunders has gratuitously served the Rock River Church for some years past, and under whose watch-care the church has thrived quite as prosperously as any of our larger churches.

A sixth method is that which is pursued by other denominations, and is being favorably considered by some of our own people, and that is that young men and women who can sing and tell what they know experimentally of Christianity, should be encouraged to spend what time they can with feeble churches, their expenses to be borne either by the churches they thus visit or by the Missionary Board, or what may be still better, by the church, if sufficiently able, of which they are members. The Y. P. S. C. E. of the Milton Church have already begun to do this last mentioned kind of work. I have heard it suggested by Bro. Main, and I look upon the suggestion with favor, that it would be well in all small, pastorless churches, to have, besides a deacon, an elder ordained who shall be a sort of leader of the little flock, with authority to administer the ordinances of the Lord's Supper and baptism. In thus ordaining elders it need not be understood that they are ordained ministers of the denomination, but are to exercise their delegated privileges only in the little church over which they are

appointed to a sort of leadership. I believe this to be in accord with the early practice of the New Testament Christians. And I believe Bro. Main and Bro. O. U. Whitford, as they canvass the entire field, should feel at liberty to encourage such appointments, and assist in such ordinations.

MILTON, Wis., Dec. 1, 1891.

CHRIST THE ONLY FOUNDATION.

REV. A. W. COON.

"For other foundation can no man lay than that is laid which is Jesus Christ." 1. Cor. 3:11.

This Epistle was written from Ephesus, the capital of Lydia, Asia, to Corinth by the Apostle Paul in regard to certain questions that had arisen in the church and were causing them much trouble.

It was at Corinth that Paul labored one year and six months, preaching the gospel. Two epistles were written to this church which included not only those living in Corinth but those living in the adjacent towns of Achaia.

Corinth was one of the most noted cities of Greece, and was called the Eye of Greece. It is supposed to have been founded fifteen hundred years before the birth of Christ. It excelled all other cities in the world in splendor and magnificence of its public buildings. It is now in the hands of the Turks, and its population is only twelve or thirteen thousand souls, with little of its former glory remaining. It was at Corinth that Christians first began to classify and arrange themselves under human leaders, and to assume worldly distinctions in matters of religion. These distinctions led to continual quarrels and disputings. The Apostle had learned by the house of Chloe in regard to those contentions in the church. "Now I say that every one of you saith I am of Paul and I of Cephas and I am of Christ." In this and the preceding chapter the Apostle endeavors to show his brethren the unprofitableness and wickedness of such distinctions and that they ought to all be united in the one great teacher, Jesus Christ. "I beseech you, brethren, by the name of our Lord Jesus Christ, that ye speak the same thing and that there be no divisions among you but that ye be perfectly joined together in the same mind and in the same judgment." The deadly tendency of these contentions about human teachers were too obvious, and to counteract this bane of Christian union Paul tells his Corinthian brethren that these teachers in the gospel are co-laborers, all standing on the one great and glorious foundation, Jesus Christ.

Let us consider then Jesus Christ as a foundation.

The term foundation is architectural and relates to the lower part of a building, that on which the whole structure rests. We often use the term to denote the beginning of a thing and sometimes to signify the essential principle of a system. As used in the passage we have quoted, it may be considered applicable to each or all of these significations. The church is the temple of God, a spiritual structure, and Jesus Christ is the foundation stone as well as the head of the corner. The great plan of salvation is a dispensation of grace and mercy to lost sinners of this dispensation. Christ is the beginning. Christianity is a system of truth and of that system Jesus Christ is both the center and the essential principle. Christ is the foundation of the gospel. It is emphatically the good tidings to a lost and ruined world. He is the source, the subject and the glory of the gospel. All its doctrines he revealed and all its privileges he conferred and all its blessings are

from him and from him alone. All the ordinances of the gospel bear his sacred name, and all its light and glory came from Him. Christ is the foundation of our acceptance with God. He is the one mediator between God and man, the man Christ Jesus, who gave himself a ransom for all.

The divinity of Christ is really the mercy seat, or altar on which the God-like human was sacrificed, whom God set forth as a propitiation through faith in his blood, the forgiveness of sins. The two goats of the Mosaic law represent the human and the divine. One was slain. Its blood was shed as a propitiation for sin. The live goat was to bear away sin into forgetfulness. Being redeemed by his blood much more shall "We be saved by his life;" we have redemption in his blood." Christ is the foundation of the sinner's approach to God and not only so, but Christ crucified is the only foundation by which God can approach the sinner. So that when we draw near to God he draws near to us.

Again, Christ is the foundation of the Christian hope. Hope is the anchor to the soul and reaches to that within the veil, when Christ the forerunner hath entered. "For the deep and hidden mystery, even the mystery which hath been hidden from ages, and from generations, is now revealed to his saints, which is Christ in you the hope of glory." The Christian's hope pertains to a full and complete salvation, victory in death, resurrection from the dead entrance into glory and bliss eternal in the presence of God. O what a glorious hope is the Christian's. How like an anchor to the soul sure and steadfast! Such hope we all need in this dark and sinful world, and none can die safely without it.

But, secondly, let us notice the characteristics of this foundation.

1. It is distinguished for its strength. This is of the utmost importance; were it frail and yielding, the whole structure would be endangered. The Lord is a rock and his way is perfect. Upon this rock will I build my church and the gates of hell shall not prevail against it. It is not sand on which the foolish build. "He that heareth my words and doeth them," says the Saviour, "I will liken to a wise man who built his house upon a rock; the winds blew, the rain descended and beat upon that house, but it fell not because it was built upon a rock." Jesus as a foundation has all power. He is not only the wisdom of God but the power of God.

2. Jesus Christ is an appropriate foundation, appropriate with reference to God. It is every way worthy of him, all his perfections center in Jesus Christ as a foundation.

"Here the whole deity is known;
Nor dare the creature guess
Which of the graces brightest shone,
The justice or the grace."

3. It is appropriate to the sinner; just what he needs,—exactly adapted to his state and condition. Here is grace and mercy brought down on a level with his circumstances; mercy free, without money and without price. Here, too, is the river of life running full and "whosoever will may come and partake the water of life freely."

4. Again, Jesus is a foundation broad enough for all the world to build upon, an inexhaustible fountain of grace and mercy, a healing siloam for all who believe in his precious name. His blood cleanseth from all sin.

"There is a fountain filled with blood,
Drawn from Immanuel's veins,
And sinners plunged beneath that flood
Lose all their guilty stains."

Jesus as a foundation has not only broadness, but fullness. The Christian always find a fullness of all he can desire in Jesus. Here is all he needs, and it is all within his reach.

This foundation is distinguished for its perpetuity. It is not affected by the changes of time or by the revolutions of the kingdoms of this world. Through perpetual ages it is invariably the same.

"This earthly globe, the creature of a day,
Though built by God's right hand will pass away."

Not so the foundation on which the righteous build their hopes. Indeed, it is the only foundation in which the redeemed to the end of time can trust with certainty. The patriarchs and prophets, the apostles and martyrs, all God's people in all ages, have built upon this foundation, and not one title has ever changed or passed away; and there is inscribed upon it, "Jesus Christ the same yesterday, to-day and forever."

"How firm a foundation ye saints of the Lord;
Is laid for your faith in his excellent word.
What more can he say than to you he hath said,
Ye who unto Jesus for refuge have fled."

It is said in the eleventh Psalm, "If the foundation be destroyed what can the righteous do?"

It must be futile and wicked to attempt to lay other foundations, and yet the history of the world amply shows that such attempts have not been few. How many false foundations have been laid and embellished to attract the unwary and lead them from the only way of life and salvation!

ALFRED CENTRE, N. Y., Dec. 1 1891.

THE HOME AND THE CHURCH.

JOHN HALT, D. D., LL. D.

He must feel slight interest in his fellow-men who is not daily pained by the reports, some in print and some in social chat, of the domestic tragedies, not by flood or fire, but by the unhappy developments of those who took one another "for better, for worse," until parted by death. Allowing for the wider publicity now given to such matters than in former times, and for the tendency in the press to make social incidents striking and memorable, there is yet surely enough to make every lover of his race, and of his country, anxious and humble. We are a people that renounced royalty and a privileged aristocracy, and that gave to religion a close though not formal connection with the national life. We have magnified simplicity of life and the maintenance of individual rights, and here we are before the civilized world with so little security for the continuance of the home, and so many processes for the legal destruction of marriage ties, that to our almost innumerable remedial "associations" one has had to be added for the purpose of dealing with the divorce question.

The family, the Church, the State,—these three institutions are commonly referred to as closely related to each other, and each claiming justly the divine sanction. In the important middle place stands the Church, and her influence as a teacher of truth and of duty ought to be felt by both. To glance at the State for a moment—how often we hear of "corrupt politicians," of men whom companies and individuals can buy, and of the bribes accepted in the lobbies! "Ah! but politicians of that class do not go to church." Granted, as partially true, and those who do go appear to be little benefited. But it takes two parties to make a bribery case—the giver and the receiver. Who are they who create the demand for sordid politicians who can be bought with dollars? Are they all outside the reach of the Church's ethical teaching? Or are we compelled to own that in the State and municipal elements of our life there are venal office-holders chosen by the people, and there are many outsiders, individuals and companies, that trade upon, and are parties to, this venality?

But turning to the wreckage in homes, to

which it is not needful to give more detailed description, what are the facts that in the main explain it? To begin with, is not the marriage union too often entered from other than the intelligent, affectionate, unselfish regard which should underlie the offer or its acceptance? Men and women want social advance, or ease, or money, and an alliance is solemnly formed. But that which should give continuity to it—true and pure love—is wanting, and, alas! the petty vexations that require mutual forbearance, and the varied temptations into which they are sure to rush who make such alliances, are strong enough to snap the very slight cords that bound man and wife together. Ought not the teachers of religious truth and duty to speak out from the pulpit words of instruction, of warning and of appeal on this class of subjects? Ought not the young to be told what is the basis of true home life? Ought they not to know from the place where divine truth—a perfect rule of faith and practice—is set forth, that if a sordid, mean, selfish step is taken in a matter so sacred, and ratified by solemn repetition of practical falsehoods, the sinner is most likely to be punished in the way of his sin?

To go farther back, is there not rapidly growing up a form of social life that affects for the worse the family in which boys and girls, young men and maidens, form their ideas of home? No time for the parents to see the children in the morning, for the parents were "up late last night"; no time to be with them through the day, from business and social pleasure, and no time for them in the evening, for "papa and mamma are going out"; and when they are with them and at ease, children readily see what are the things that are interesting their parents. Good company, stirring pleasures at party or play, these are the ideals of happiness which the parents are unconsciously setting up in the youthful mind. "Oh! but we send the young ones to Sabbath school, and they go to church—when it is convenient." Yes, my good friends, and you are quietly undoing all that teacher and preacher try to do, by the strong, abiding, natural influence you exert over these boys and girls.

Let it not be supposed that this folly is chargeable only on the rich. "Rich" is a relative word. The shopkeeper or the working man can have his club, his "set," his place in the public entertainment, just as truly as the social magnate, and with just the same influences as those whose life he is shaping. Can the Church do anything to raise a higher standard in the details of home life and parental obligation? What are baptismal vows? Where is family religion to appear? How is the home to be made and kept sacred? Was there reason, in the judgment of infinite wisdom, for setting forth in the inspired Word the follies, crimes and silly imitations—by prominent and, in some instances, good men—of surrounding and conspicuous outside transgressors? Does that reason still hold good? Should it not be set before parents? The young person who is old enough to enter into holy marriage ought to be able to forecast the future, in a measure, from the experience and observation of the past. What a gain it would be to society—for prevention is better than cure—if a girl's avowal were always: "I know what my father was; he feared God and he loved his Bible, and he was true all round; if I am to be married I want a husband like him!" How much it would modify things if the young men of the period manfully and heartily said: "I know the kind of mother whose arms were about me all my life; and if I ever marry I shall try to get a wife like her!"

And finally, is there not some danger of the church unwittingly hurting the home by some of her methods? "People like society, young folks like entertainments. Let us meet their wishes. It will interest them in the church and commend the truth." And so, little bits are borrowed from the money-making methods of managers and actors, and the guests have a good time, and some sentimental subscriber to the cost says of some of them—"Poor things! they don't often have the like at home."

True, my good friend, but reflect a moment. Would it not be wiser, better, to labor for the improvement of the home than to provide a

temporary substitute for it? Reflect again, is there no danger that some of the "poor things" will make up their minds, in due time, to see the real things of which you gave them faint copies? And, after all, is this the best way to advance the truth—God's way of making the human soul and the earthly home happy? I do not pronounce on this question. I only raise it. I would fain have it thought over. Timothy was an earnest Christian worker. He was young, and in sympathy with the young. He had two charges given him by an inspired apostle, with instructions as to how he should work, organize and "run the church." You can find the counsels and orders in Paul's first and second epistles to him. Please read them over. Homes then needed to be made pure and sacred, and the truth to be brought into them; for home life in Ephesus, Corinth and such other places was not pure by any means. Timothy was to be a hard worker, not confining himself to Sabbath sermons, but "instant, in season and out of season." Here, however, is the way in which he was to work (as you can see if you will turn over in your Bible to 1 Tim. 4:2), "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine." If human nature has not essentially changed, can the church use any better means to-day for improving individuals and preserving the home?—*Ex.*

THE DEMAND OF THE HOUR.

BY REV. GEORGE H. GUTTERSON.

What is it? In the domain of commerce it is for large undertakings and concentration of power; the merchant of London and Leeds buys and sells on the banks of the Ganges and the Oxus, and uses pins and beads for currency around the head waters of the Nile. In the field of exploration and discovery it is man's intent to leave no square mile of the planet untrodden. The requirement of the age for science is that she apply her results to human need, to the making of life easier and home more attractive. In the thought of our English-speaking race there is a desire for extended influence, and heroism finds brilliant illustration in the character of such men as Lord John Lawrence, Sir Richard Temple, and General Gordon, as they widen and deepen the material and moral domination of the Anglo-Saxon race.

Now, in the realm of religion, what for us English-speaking Christians is the demand of the hour? It includes two things, it seems to me: first, that every Christian, especially every young Christian, believes with all his soul that the religion of Christ is designed for every man in every age and clime, and that it only is able to remove or relieve every evil and every disability that afflicts that man; second, that every Christian be filled with the thought of his or her personal part in the application of Christianity to every lost man, with soul so stirred into activity that heroism and self-sacrifice shall enter into his service for Christ; and that he be filled with the thought of the gospel for every man, the kingdom of God in every land. No home missions, no foreign, but one mission of the church, and that to seek and to save the lost man, whether on the banks of the Charles, the Mississippi, or the Kongo. The Christian of the nineteenth century should reject any narrower conception of Christianity than this.

A question came to me recently from an educated man to this effect: Can Christianity do aught for the Hindoo woman that Greek culture did not do for the woman in Athens, or Roman civilization for the Roman matron of the Augustan age? A learned judge remarks in my hearing that the beneficent work of modern civilization renders "foreign missions" unnecessary. The president of an American university is quoted as declaring that "Mohammedanism is good enough for the Mohammedan." Some New England Christians are sceptical as to the power of the gospel to reconstruct the man on the Somali coast, in the Andaman Islands, or behind the wall of China. Should not these doubts and reproaches cast upon Christ's work mightily persuade every friend of his to prove, by personal service of going or giving, that the cross is mightiest to save?

Opportunity should be an incentive. Emer-

son says that America is synonymous with it. The hour is mighty in the opportunity that it offers to the alert and brave man. All lands are open to him who for enterprise of commerce or science wills to enter; there is no continent too fast, no mountain too high, no danger too serious, to deter the explorer. Captain Young-husband climbs the slopes of the Pamir, and looks into the ancestral home of Genghis Khan. Stanley cuts his way through African forests, and waits for weeks until the clouds shall lift from the Mountains of the Moon. Men encamp in lonely places on the Himalayas, and Western Ghauts, near to the tiger's lair and the feeding-place of the wild elephant, in order that they may measure the altitude of mountains or discover a new orchid or fern growing from the crevices of the rocks; royal engineers live in malarial districts in southern India in order to construct irrigation works to increase the rice crops for a half-fed people. Africa is crossed in order that men may know the sources of the Blue Nile. There is neither gold nor human souls at the North Pole, yet men keep seeking it in the interests of pure science. Nor is any one surprised when gold is used and life risked in such endeavor. Shall it be said that the courage and enterprise of the Christian church delays and sleeps while commerce and science hasten to girdle the globe? Is not the uplifting of a race as important as the geography of a Saharan oasis?

But there is a higher motive, at least for you personally; and should it not move you, my friend, to instant and earnest thought of the missionary service as a possibility for yourself?—namely, this thought, that perhaps this work will not only afford opportunity for your own highest and best service, but will rebound to the broadening and deepening of your own Christian experience as no other service ever could.

A bronze statue of John Bright has recently been unveiled in the town of Rochdale, England. Mr. John Morley said on that occasion that Mr. Bright's "eloquence was character, conviction, sincerity, purpose, service, fitness;" it "was the moment and the man." The great Englishman is a high example to all mankind because he was equal to his "moment." The widening opportunity for mission service is your "moment." Are you ready for it?—*The Golden Rule.*

THE ENTERING OF THE WEDGE.

BY WAYLAND HOYT, D. D.

It is well and necessary that the American people be kept informed of the real significance of the latest Roman Catholic attack upon our public school system. I speak my profound conviction when I say that there is no subtler, more encroaching, more determined antagonist of our republican institutions than the hierarchy of this Roman Church. The last form of attack by this hierarchy upon the foundation institution of our republic—the public school—is that of a so-called transfer of the Roman Catholic Parochial School to the custody of the Board of Education of the public school. The instances in point are such so-called transfers of parochial schools in Faribault and Stillwater, in the State of Minnesota.

Precisely what does such transfer mean in the eyes of the Roman Catholic hierarchy? Fortunately it is possible to record. Fortunately a member of that hierarchy has declared himself. The *North-Western Chronicle* is a Roman Catholic paper, published weekly in St. Paul. Its editor is the Roman Catholic priest, Rev. John Conway. I quote from an editorial on the matter in that paper: "The *Catholic Citizen*, of Milwaukee, says that the agreement come to between the Catholics of Faribault, through Father Conway on the one hand, and the school board on the other, pleases nobody. Who is nobody? The arrangement is satisfactory to every one concerned in it. It pleases those who have the spiritual and temporal interests of Faribault at heart. It satisfies the people of the parish, the school board, the pastor, and the ordinary. Are these 'nobody?' Some criticise the arrangement who know little about it. They are either misinformed or misapprehend the situation. The Catholic children in attendance last year are there at present, but in much larger numbers. The school board has abolished

ward divisions, so that the children may attend from any part of the city. The Dominican Sisters teach there. The religious emblems in the school-room last year are there to-day. Full provision is made by the pastor for the religious instruction of the pupils. If anything else is required by the Catholic Church in the education of children, we do not know it, and yet we are scarcely without full information as to what theologians and councils and pontifical documents have said on the subject. The parents of the children think it an appreciable advantage, that whilst religion is not endangered they are freed from all financial burdens. Nor is it a small matter to be released from a money burden of this sort."

Consider what such so-called transfer necessarily means.

It means the segregation of the Roman Catholic children of the whole city into an essentially Roman Catholic school, supported by the State. The ward divisions of the city have been annulled, as far as this school is concerned.

An immense advantage of our public school system is the aggregation of all the children of all creeds and races. So, they come to know and understand each other. So, they come to learn the width of the American citizenship of which they are the heirs. So, lines of various divisions are lessened, lost sight of. So, the supremacy of the State, and the primal duty of fealty to it, is effectually taught. Nothing is more necessary than that our conglomerate population come to the consciousness of their real unity in an American citizenship. Our population, so various and diverse in its heredity, must be made homogeneous if our republic is to stand. A supreme function of the public school is the welding together of the children of our immigrant peoples. They cannot be thus welded if they are kept apart. This so-called transfer keeps apart, and so defeats a main end of our public school system. Roman Catholic children are segregated in essentially sectarian schools supported by the State. Carry this on for generations and what must be the inevitable bloom? Such schools will teach supreme fealty to the Pope instead of chief loyalty to the State.

Also, it is the organic law of our public school system that there be no sectarian teaching in our public schools. But, by this so-called transfer, there is steady sectarian teaching in them, even though oral, technical sectarian Roman Catholic teaching may not be given during the particular school sessions, but before and after. For consider, the sectarian emblems remain in such school-room. While, in Faribault, some of the sectarian religious emblems have been removed from the walls, the picture of the Pope remains in the most conspicuous place. In Stillwater, none of the religious emblems have been taken away. There the parochial school buildings have not been made over to the school board, but have been simply rented by it; and a department of this so-called public school is carried on in a Roman Catholic convent hard by. Consider also, the Dominican sisters, who are the teachers, wear their distinctive, sectarian, ecclesiastical dress through all hours of the school. Every lesson they teach is taught in this dress. Here is sectarian teaching, and of the strongest sort. It is sectarian teaching held steadily before the eyes of the impressible children. The sectarian symbols of the Roman Church wrap the children round, they cannot get away from them. Nor is it intended that they shall. Of course, there is no objection to the employment of a Roman Catholic nun as a teacher in a public school, provided while she teaches she is simply a public school teacher, and not the teacher of any special sect. But she cannot be this and wear her sectarian garb. That teaches all the time, and teaches nothing but sectarianism; can, from the nature of the case, teach nothing else, and sectarian religious emblems teach sectarianism as well, and the State pays for such sectarian teaching in a so-called public school! It would be hard to discover a more flagrant violation of the organic law swaying righteous sceptre over our public school system. And the result is that the Roman Catholic Church gets the sectarian teaching it is determined on, and gets the State to pay for it! So, to the fundamental law of the State the Roman Catholic

Church is disloyal when it can win for itself advantage. The truth is, such whole transfer business is the capitulation of our public school system to the sectarian uses of the Roman Church. Let such surrender go on, and your public school system is disintegrated, broken up, annihilated. And that such shall at last, somehow, be the issue, is the inflexible and plotting purpose of this Roman Church.—*In Examiner, Nov. 12, 1891.*

SABBATH REFORM.

At a convention for the preservation of the Sabbath, held in Utica, N. Y., Nov. 17th, 18th, the Rev. J. T. Crowe said: "We are following the divine mind as revealed in the Scriptures. The State should compel strict Sabbath-observance. The law of God should be the only standard of appeal. We have before us a wonderful opportunity to do good and we should embrace it." We should like to ask, Wherein has the Scriptures revealed the divine mind that "the State should compel the strict observance of the Sabbath"? It is passing strange that men with clear heads on other subjects suddenly become hopelessly mixed when they begin to talk on this question. The difficulty lies in the fact that they have set out to make the Scriptures support Sunday-keeping when they know nothing about Sunday. The Sabbath is a Bible institution, and as such it needs no State to back it up. Sunday is a man-made institution, and so it can have no authority higher than the State to support it. It is the effort to put the human Sunday in the place of the divine Sabbath that makes all this confusion. If the Rev. Mr. Crowe and his associates would live by his own rule when he says, "The law of God should be the only standard of appeal," he and they would have no difficulty in finding the light, and would cease to suppose it the divine mind that the State should compel strict Sabbath-observance.

CONFESSIONS.

REV. J. G. BURDICK.

Said an eminent Baptist divine recently to Bro. A. E. Main: "I always defend your people when it comes to the Sabbath question, for you have the Bible on your side."

A lady last week, when she found that I was a Seventh-day Baptist, said: "The Bible certainly teaches that Saturday is the rest-day Sabbath, but we ought to be joyful on Sunday, as on that day Christ arose."

A gentleman said last Sunday: "The Bible does not command us to keep Sunday."

In conversation with Mr. Phillips, a reporter on the *Sun*, he remarked: "I have seen your paper, the RECORDER, and I believe that your people are right, and have often wondered why the Christian Church kept Sunday for the Sabbath."

Said a reverend gentleman preparing to enter the mission field of India: "I have read the *Outlook*, and think your position on the Sabbath *invulnerable*, and have thought so for a long time.

A very eminent Baptist confessed that if he lived in a Sabbath-keeping community "he should observe the day with great satisfaction."

A young lady preparing for foreign mission work frankly says: "I am convinced that the only Bible Sabbath is the seventh day of the week."

Now all of these testimonies have come to us within a few weeks. There is a deep undercurrent of thought upon this question, and if there

was ever a time when our people needed to bestir themselves it is now. The favorable opportunity *is now*. The question is a prominent one among the various questions of the hour, and we ought to improve the present open door. The *Mail and Express* announces its purpose to shut up every saloon on the Lord's-day. If it fails it will not be the fault of its managers. It seems like a drop of water swashing against the solid, rock-bound coast. But the agitation of the question helps, in the present hour, our cause, if we are on the alert to catch the time by the *forelock*.

It might be well, during our confession, to confess that too many of us treat the Sabbath as most people do Sunday. How many among us keep it from a conscience stand-point? How many of us keep it holy? One might imagine that Sabbath-keepers in the city would be rather lax upon the Sabbath. Some of them are; but from personal observation I think that they keep it better than many who are placed under more favorable conditions keep it.

What do you think about thirty young people going from the prayer-meeting on Friday night to the post-office, and then, while waiting for the mail to be distributed, talking and laughing as on any other night of the week? How soon the atmosphere of the prayer-meeting vanishes away, and we forget that we have entered upon God's Sabbath! Then what must be the influence upon those outside? Well may they remark, "These people are no different from others. They keep this day because they have been taught that way. Our young people on a Sunday night after prayer-meeting would not enter a public place and thus demean themselves." Are there not many people among us—respectable Christian people too—who have need to confess that they have become careless about God's Sabbath? It is fairly possible that some of our ministers could make a confession that they set a bad example on Sabbath-day. It might be well to turn our eyes unto ourselves, once in a while, and take an introspection. What is the reason that, in certain churches, our young men leave the Sabbath as soon as they come to manhood? It is not because they lose faith in the Bible doctrine,—why is it? It seems to me the remedy lies in the home,—not alone in a better observance of the day,—but in a healthier sentiment in regard to our position in the world, and the ability of our young people to make their way to success, *honorably*, yet as Sabbath-keepers.

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

AN INTERESTING DISCUSSION.

"Ought the Columbian Exposition be opened on Sunday?" was the question discussed this afternoon by the students of Yale Divinity School, at the regular Wednesday afternoon Rhetoricals. These discussions occur in the Seminary Chapel, in the presence of the Faculty, and are often participated in by members of the Faculty. The discussion to-day was more than usually animated, and seemed to me to develop facts and phases of thought that may be of interest to Sabbath-keeping people. These cannot all be given here, but some items may be mentioned.

The speakers and arguments, pro and con, were nearly equally divided. Those favoring the opening are not non-Christian anarchists; they are conscientious, philanthropic Christian men, and their position on this question is the outgrowth of the enlightenment that is sweep-

ing over the Christian Church in reference to the secular character which really belongs to Sunday. The first two or three speakers used the words Sabbath and Sunday interchangeably or as synonymous terms. Another criticised the previous speakers for this folly, and said that "the time has come when intelligent, well-informed people can no longer use these terms interchangeably, they are entirely distinct institutions. Until we can show that in some mysterious way the sanctity of the Jewish Sabbath was transferred to the first day of the week we have no right to call Sunday the Sabbath. They are two distinct days. Since we believe that Christ fulfilled the old covenant, and thus abolished the ceremonial law, giving in its place the liberty of the gospel, we are to use the dictates of our own consciences upon all these matters. If a man feels that he can get good out of the World's Fair on Sunday I say *let him go*. You do not compel any one to go by opening the Exposition, but simply give them the privilege to go if they wish to."

I have given as nearly as I can the exact words of Mr. Harris upon the question, because they embody in the most concise terms the views as to the sacredness of Sunday of those who favored opening the Exposition on that day. The point where Mr. Harris failed to adhere to the truth, as we see it, is so evident that it need be mentioned only to call attention to the fact that it is practically the only escape from Sabbath-observance that one informed upon the history of Sunday can make, to say that the Sabbath is *Jewish*, and was abolished with the Jewish system. This position, however, shows as great ignorance of the *Sabbath* as any other position would show of Sunday. It is simply to say that God neglected, with all the perfection of the gospel plan, to give his people any Sabbath, and that the *church*, seeing this deficiency of the plan, and its needs of a Sabbath, had appointed one for itself.

But to return to the discussion. No speaker on the question found any argument for closing the Exposition on Sunday from the Bible. A few dwelt upon the sacredness of the day as it had been handed down to us by our fathers; and the need of a Sabbath to perpetuate Christian worship, was argued, but outside of Bible proof for its authority.

At the close of the discussion Dr. Brastow, the professor of Homiletics, said that "this question must be discussed without any reference to the *sanctity* of Sunday. That is a question only of the church, and the church cannot legislate for those outside of it. If the church wishes to make Sunday a sacred day it is its privilege. But the opening of the Columbian Exposition on Sunday must, so far as the people at large are concerned, be discussed from a civil and economic point of view."

If these statements and concessions affected the World's Fair only, they would not be worth repeating. But as the drift-wood in the stream indicates the course of the current, so these agitations of public sentiment indicate the conscience of Christian people. A Sabbath conscience is fast dying out among Sunday-keeping Christians.

The only salvation from this condition is to fall back upon the Bible and plant our feet upon the Rock of Ages. Are we, as a people, awake to our opportunity and our duty in this matter? May God help us to be "up and doing while it is called to-day."

B. C. DAVIS.

20 EAST DIVINITY HALL, NEW HAVEN, CONN.

MISSIONS.

BRO. GEO. W. HILLS, Milton Junction, Wis., has recently spent several days in Chicago, preaching once, making 27 visits, and distributing 3,807 pages of tracts. He says the work needs following up.

ELD. TODD, missionary on the Berlin field, Wisconsin, may feel assured of having the warm sympathy of the Board, as of many other friends, in his great affliction. He has long known where and how to find the divine comfort and strength.

In round numbers, for every \$12 the Congregationalists pay for denominational home expenditures, they expend \$4 for home benevolence, and \$1 for foreign missions. In view of the vastly greater destitution and need on the foreign field, Secretary Alden's suggestion does not seem to be unreasonable, namely, that one-half of every \$24 should be equally divided between home and foreign missions.

A MEETING of representatives of several denominations was recently held in the Bible House, New York, to consider the question of making religious exhibits at the World's Fair. Our Missionary and Tract Societies were both represented. It was voted to ask the Exposition authorities to appoint a commissioner on religious exhibits. Should this request be granted, we ought to ask at once for space in which to illustrate our progress in schools, publications, and missions, by means of photographs, diagrams, printed reports, papers, tracts, books, etc., etc.

WE are glad that the southern Wisconsin ministerial conference recently endorsed the doctrine that it is competent, New-Testament-wise, and essential to the greatest growth and usefulness, for every Seventh-day Baptist church to have at least one duly chosen and ordained deacon and one elder, for religious leadership and the administration of gospel ordinances. It also seemed to be agreed that the elder of the local churches should be formally recognized by some appropriate denominational council or committee, before he could be properly acknowledged as a minister of the denomination at large.

WE have recently attended two very interesting meetings—the Annual Meeting of the New Jersey churches, at Marlboro, and the Quarterly Meeting and Ministerial Conference of the churches of southern Wisconsin, at Milton. The New Jersey meeting was almost a model of what any Association might well be. The business did not occupy, we think, thirty minutes; and there seemed to be needed only a stirring prayer and conference hour, to make the meetings well nigh complete. What higher purpose can such gatherings have than to edify Christians and save sinners? The papers and discussions of the Milton ministerial conference were interesting and practical; the quarterly meeting preaching earnest and helpful; and the Christian Endeavor meeting a crowning glory and blessing.

FROM HOLLAND.

On the 22d page of our last Annual Report, brother Velthuysen makes mention of a young woman, member of our Haarlem Church. The young people of Milton Junction are now help-

ing in her support to the amount of \$100 a year; and the following is the translation of a letter written by her to her American friends:

Dear Brethren in Jesus:—Although you are all a very great distance from me, and probably I never shall meet you on earth, even I like to write you somewhat. In the first place I feel bound to bring you my hearty thanks, because you will be so kind as to sustain me. When I learned that news by Bro. Velthuysen's communication, I felt ashamed in my very heart. Do you know why? I accuse myself often, because in my heart is too little prayer for the brethren and sisters, who are far away, and for all brethren and sisters. And now I got again such a plain proof of your love and interest. I became afflicted for my own self. Oh, how good is the Lord, for not doing with me according to my deeds; for who could exist?

I thought it would be good to tell you something about my life and doings.

I was baptized, being nine years of age, by Bro. Velthuysen. My father and mother were then Baptists. Now I am 23. My parents, when the Sabbath question arose here, begun to keep the Sabbath (and I with them); but not longer than one year; then they forsook the command of the Lord. Now I was even a child of but 11 years of age, but because of this alteration, I always continued in thinking over this question. In that way it happened that after many prayers and much struggle I resolved to keep the Sabbath when I was 19. And O, how I have since learned to call out; Yes, indeed, in keeping the commandments of the Lord there is great reward! Not to me, not to me, but to him alone be the glory, when I am walking in his light!

The Lord has done me good above prayer and thoughts, since the time I kept the Sabbath. The Lord has given me Bro. Velthuysen, who always is the means in God's hand to lead my feet in right paths. O, you don't know how many faults I learned to see in myself, and how I learned to fight against them, by means of the preaching of Bro. Velthuysen. Certainly the Lord has given much to me in Bro. Velthuysen, too. He was also the means in the hand of God to bring me to the position that I gave myself to the service of the gospel. I will tell you how that happened. Always our Bro. Velthuysen stirs us up to labor for Christ; and the Lord gave me, and gives me still, that when God's word is brought to me I listen to that word, and therefore I began laboring. I was a servant, and I began to write, because I thought I could serve the brethren and sisters, perhaps, who are lonely Sabbath-keepers, by sending them from time to time a letter. Perhaps, so I thought, it gives them some comfort. By and by other writing matter came, I began writing to people whom I knew, that they did not like to love God; people whom I knew that they did not obey God; and who, notwithstanding, confessed him. Now and then I wrote some items for *de Boodschapper* concerning temperance, domestic education, &c.

At that time I was a servant and was never allowed to go out, except to our chapel.

Not far from the house in which I was a servant, there was a poor quarter where people lived who were wholly without any religion. As soon as I got opportunity of having half an hour free, I hastened to go there, and afterwards more. There lived a family where the mother was always drunken; another one where it was the same case with the father. Now I did not know indeed what to speak there, but I could not but go to this people, again and again. I loved them, and always my heart was filled

up by the thought, Who maketh me to differ? I being made free from sin by the property of the Lord; they slaves of strong drink. Never could I say much; but they felt that I loved them. By and by they suffered to be counseled by me. Thus there were, whilst I was yet in service, four families. I love them. Even the same it is with the Christians. Therefore, I am sad, that the latter do still the sin of keeping Sunday and rejecting baptism. I know their gladness would become fuller when they obey God! And, then, the glory of God! O, for becoming the nearer to the hand of God for making known the truth of baptism and Sabbath! Lord, give me more time for gospel's sake! By and by more time was given me, indeed, but more work, too; and I continued in longing for more time.

On Sabbath-day, April 10th last, we had in our praying-calendar, the subject: "Prayer for the women that they may give themselves to labor for the Lord;" and Mr. Velthuysen's sermon was on Matthew 15: 22; but then and there it became plain to me that it was good and I was allowed to do what my heart desired so much. And when I now saw that I was permitted to go, the difficulties arose. Yea, but from what will you eat, and from what will you clothe yourself? Yea, but how will the mistress that I am serving and all friends make a mock of me? How must this and how will that? Then again I began to reflect, whether I could not diminish my longings, leaving the things as they were. Then about a full week struggle was in my heart. Thursday evening, April 22d, I promised the Lord that I should go to labor in his vineyard. The next Sabbath in prayer-meeting I expressed myself. I had also told the matter at once to my mistress. I was then not allowed to leave my situation before the month of August; at that time my term ended. For deciding the struggle whether I should give myself wholly to the service of the gospel or not, the Lord has used the words of Mal. 1: 14.

Now I did not know how or what. My desire was to work among neglected and rejected ones. I felt unable to it; but, O, I do love them so much, and can't help; but I must give all my powers to move them to Jesus. I am now principally laboring among women and girls. But nobody knows how many faults I have. I am not as confident as I ought to be, I possess much too little wisdom, but I cannot leave this people.

And now I must tell you something more. Till now I found but little opportunity to speak with others on baptism and Sabbath, and yet my very heart is going out so much to that. O, pray for me, that God make it so, and that he may give wisdom to me.

When I gave myself in the Lord's hand I did not know for the least from what I must live, and, lo! the Lord made that so good. After having decidedly spoken out myself, the thought to this matter did never rise again in my heart. I said with myself, the Lord says: "The silver is mine, and the gold is mine, and the cattle upon a thousand hills;" and I am the Lord's, therefore it is all right. And the Lord did not put me to shame. Till now I got every week just as much as I want for board, and now I begun just to meditate because my clothes become so mean. My mother did already begin to ask: "What will you do? All your things are wearing off and you have no money." And I answered: "That does not matter; when my clothes will be wholly at an end, there will be some others." And so it is now. I was invited two times to become deaconess in a quarter of this town; but I feared the danger of becoming in that way a maidservant, not of God, but of a

minister, and such I did not like. I yet meditated on it just half a day. Then Mal. 1: 14, did say me decidedly, No.

Now I must close. I will write you from time to time. You all are very cordially thanked for your assistance. The Lord bless you all.

Your sister in Christ,

MARIA VAN DER STEUR.

FROM L. F. SKAGGS.

First I desire to praise God for his loving kindness to me and my family; we are all well at this time. I have just returned from a five weeks' visit in Texas county. As a rule I have preached once a month for this, the Delaware Church, until this quarter; Bro. Johnson is its pastor. I assisted him in a series of meetings in August. The church seemed to be greatly revived and quickened, and quite a number of the unconverted called for mercy. This church received one member at the time of the Association. In Texas county I preached forty-one times, in Cabool I preached four times, twice in town at the Cumberland Presbyterian church house, and twice at the Baptist church. The people were very kind, paying my hotel bill except fifty cents, and earnestly requested that I should visit them again. At Summerville I remained ten days, preached ten times; Eld. Helm assisted in the meeting and the interest was good throughout. There are as kind people here as I ever met anywhere. The night the meeting closed, we asked every one in the house, who believed that we had preached the gospel of Christ, and desired that I should come back and preach for them, to give me their hand while we sang. So far as I know every one came forward. Before we closed the meeting, the people voluntarily contributed \$3 50, and furnished conveyance to Providence church, where I preached 16 days; most of the time day and night, preaching 27 times. This was the greatest religious awakening that has been here for years. The church was awakened and professing people generally. Eight or ten were converted, seven baptized, and one united with the church. No churchism and no Sabbathism some of the causes. I visit and talk with a great many persons, both professors and non-professors. "Are you a professor of religion?" "Yes." "You belong to the church?" "No, sir." "Why?" "Too much sham, the people that belong do not practice what they profess." Some would-be ministers are preaching disorganization and no-Sabbathism, and in the last ten to fifteen years, there has been a wonderful sight of confusion in the churches. We reap as we sow. We have men claiming to be sent by Christ to preach the gospel, and they tell the people that the Old Testament Scriptures are no more than a last year's almanac, and the four gospels are all done away, nothing but the Acts and the Epistles are binding. Christ abrogated his Father's law. Another pernicious and soul-destroying doctrine is that the Holy Ghost is dead; that is, his power was spent, and he was exhausted when he had inspired the holy apostles to write the New Testament Scriptures. In view of all this, is it any wonder that sin is on the increase, and confusion? Is it any wonder that the anxious seeker after truth is saying, "Too much sham?" Is it any wonder that the world is saying, "Too much sham," when they see Sabbath-keepers going fishing and to shooting matches and chopping wood on the Sabbath? In the face of all this, is it any wonder that when our children are converted they do not join the church? Is it any wonder that a great many of the

churches are Christless and powerless? They are like the valley of dry bones, no life in them. It does seem to me if the churches do not become more spiritual they surely will die.

The Providence brethren and sisters are going to keep up a weekly prayer-meeting; may God help them. I do love to visit and preach, where people pray. May God bless you and all the members of the Board and the home and foreign missionaries. Yours in love.

BILLINGS, Mo.

WOMAN'S WORK.

THE following from the *Canadian Missionary Link* is, says the *Missionary Review*, what some of the best Hindu minds of the present day are thinking.

"Weary we are of empty creeds,
Of deafening calls to fruitless deeds; □
Weary of priests who cannot pray,
Of guides who show no man the way;
Weary of rites wise men condemn,
Of worship linked with lust and shame;
Weary of custom, blind, enthroned,
Of conscience trampled, God disowned:
Weary of men in sections cleft,
Hindu life of love bereft;
Woman debased, no more a queen,
Nor knowing what she once hath been;
Weary of babbling about birth,
And of the mockery men call mirth;
Weary of life not understood,
A battle, not a brotherhood;
Weary of *Kali yage* years,
Freighted with chaos, darkness, fears;
Life is an ill, the sea of births is wide.
And we are weary; who shall be our guide?"

THE W. C. T. U.

The World's W. C. T. U., in connection with the National W. C. T. U., was in session in Boston Nov. 13th to 18th. It was the occasion of the first World's Convention, but the eighteenth annual meeting of the National Union. Concerning certain features of that representative body it were well worth one's while to stop and think.

There was the routine work of similar bodies. There was much of the old story about it. There was, too, such a crowding of work into the days, and so many days were occupied that the tired worker at home is almost tempted to pass hurriedly over some of the detailed reports in convention dailies and other reportings, yet if she loves the work she cannot consent to do that. But in a higher and a better sense than in the above use of the expression, "the old story," there was within the spirit of that which created the business routine that sweet "old, old story," never any more sweetly sung by full chorus since the days when the heralding angels sang of him who brought "peace on earth, good will to men."

Two things over and above preceding national gatherings must be recognized, and with thanksgiving for this particular session.

First, the women had come from the ends of the earth to bring their treasures, the gold, frankincense, and myrrh of their practical experiences. They brought them to the cradle of this World's Union of women workers for Christ, and there offered them to the great Master, who had given to them the manifold fields of service for him, praying, praying, forevermore praying his blessing and his leadership. They represented world-wide differences of experience. They came from peoples in antipodal relationships to each other in so much that makes up the daily lives of human beings. They represented Christian and heathen peoples, with grades and grades of interminglings of the two. But they came as with one accord to one place, to work together for God, and home, and every land.

Second, more time was given this year to the superintendents of departments; thus more active testifiers, fresh circles of interest created by the repeated skipping of the stone of reportings upon the stream of the past year's history. This, so it seems to us, was one of the most helpful innovations yet made in the matter of business routine. Within this influence lies that which should enthuse every reader of convention reportings with new love for the story of old, new and personal zeal for its telling to the sin-sick world all about us, which should give a better understanding of our Lord's commission to women, Go tell of a risen Saviour.

Rich women, poor women, the just well-to-dos, wage-workers, overworked women, educated, refined, the spiritually cultured, women tested by God's crucial fires, women of ease until the Lord had found them out and they hearing him have answered, "Lo, here am I, send me," women of indomitable courage and energy, frail women, women once timid now brave through Christ who giveth them strength, aged women, those in the mid-day sun of service, and the young, and children in the midst,—but all *consecrated Christian women*,—had come together to report for the past, and to plan for the future for the world of needs held by every conceivable class of men, women, and children.

Their work is many-sided. This but fits the many-sided abilities, and opportunities, and obligations too, of the Christian women of the world who are to-day wrestling with the God of Jacob, and who will not let him go until he gives his blessing. God has answered already too many of their prayers to turn them aside while they pray thus, nor will he leave them, but will yet declare, "as princes have they power with God and men, and they have prevailed."

For our own women just a word here. If every one us were to-day allied with the W. C. T. U., because of the healthful condition of its life in organization, because of its well systematized methods it would help just every one of us to do more systematically that to which we have set our hands. It would quickly put us into unison of effort which would tell for great good all along the track of organization methods. It would be an educator of great power to lead us into many a channel of service for the Master in our own denominational work. It would, by the comradeship with consecrated Christian womanhood, keep one's soul in sympathetic touch with the Master's leadings, and would put us, by the very atmosphere which in such comradeship one must breathe, into a newness and vigor of organization life, not to speak of other benefits, which would do us all good. God is in the movement,—a *consecrated Christian womanhood*; that is why be allied with him in this work of his.

ANY pastor who has influence enough with his church to be of any service to them in any other line of Christian work can, if he is so disposed, secure the adoption of some plan of benevolence that will be helpful to the church and to missions. It is not that the churches, even the smallest and the poorest, as a rule, are not willing to contribute to these causes that so large a number give nothing, but it is because they are not informed as to the necessity and the opportunity. If the pastor is himself interested and informed, he will find a way to interest and inform his people.—*The Advance*.

The greatest thing one man can do for another is to tell him something about God.

THE SABBATH RECORDER.

L. A. PLATTS, D. D., - - - - - EDITOR.
 REV. W. C. TINSWORTH, Sisco, Fla. CONTRIBUTING EDITOR.
 L. C. RANDOLPH, Morgan Park, Ill. " "
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JNO. P. MOSHER, Business Manager, Alfred Centre, N. Y.

"VICTORIOUS faith, whose conquests everywhere
 Thy mighty power and majesty declare,
 Thy truthful inspirations gently give
 The light and love by which the soul can live.
 'Tis by the light of faith I see
 What sight can never yield to me."

SOMEBODY has well said that one great trouble in doing a mean action is that you are compelled to associate with yourself afterwards. If you could only have "nothing to do with a man who was guilty of such meanness" it would be a relief.

Two articles in our Sabbath Reform column this week are particularly well worthy of careful reading; they are those by Brethren J. G. Burdick, of New York, and B. C. Davis, of New Haven, Conn. They show both how the Sabbath question in all its manifold phases is taking hold upon the minds of people, and how honest minds are driven to the acknowledgement of the truth respecting the day of the Sabbath. These things should greatly encourage and stimulate us in our work.

THE religion of Jesus Christ is a religion of hope. There is no sorrow from which it does not offer a hope of relief through the atoning blood of the crucified and risen Lord of glory; there is no joy, however bright, that it does not point the rejoicing soul to heights of bliss beyond, inexpressibly sweet and full. And so to the child of sorrow or of joy it is continually speaking of better, brighter, sweeter things beyond. This door of hope to all is opened in Him who died for our sins, and rose again for our justification. All who will may lay fast hold on that precious hope by faith on His name. This is the blessed gospel of our Lord and Saviour Jesus Christ.

WE notice that the Lunatic Law Reform League in New York has recently taken action recommending that the law be so amended as not to make insanity an excuse for crime, but that, if insanity be clearly proven, it be admitted as a mitigation of the usual sentence for the particular crime of which such person may be proved guilty. This would seem to be a step in the right direction. It would, at least, remove the temptation to the deliberate planning of crime in the hope of escaping conviction by the "insanity dodge;" and, if the proper safeguards were put around the provisions of such a law, it could work no harm to the offender, for all insane persons of a dangerous turn of mind should be confined in some place or manner that would keep them from deeds of violence if they were not already guilty of such deeds.

MENTION is made in our columns this week of the death of two persons, not extensively known, but of quiet faithful lives, rare to behold,—the wife of our dear Brother Todd, and Deacon Isaac H. Dunn. Bro. Todd was the first

Seventh-day Baptist minister we ever knew, and the calm, sweet face of Mrs. Todd, as we saw it in those days forty years ago, will always be one of the brightest pictures left upon our boyish memory. Since then we have seen her only occasionally, but we have learned to read the outlines of a noble soul in that expressive face. Having been the pastor of Deacon Dunn from 1868 to 1876, we knew him in his prime. He was indeed, as Dr. Lewis well says, a man of quiet but strong faith and tenderly devotional spirit. He loved the worship of God and filled his place faithfully in the house of God, using the office of deacon well. The world is certainly better that such lives have been lived in it, and heaven is a little richer now that, through abounding grace, they have been taken thither.

THE function of the church, so far as its membership is concerned, is two-fold,—their training in sound doctrine and their direction in practical Christian work. Primarily, the instructor and leader of the flock in this two-fold way is the pastor, whose pulpit is his throne. Under him, and as aids in his great work, especially in the instruction and training of the young, is the Sabbath-school and the Endeavor Society, both in the same sense parts of the church. The Sabbath-school is primarily and peculiarly fitted to the work of instruction, the Endeavor Society is primarily and peculiarly fitted to the work of training the young in the ways of Christian service. The former ought to give us, does give us, young people well instructed in the truths of the Bible and of our holy religion; the latter ought to give us, does give us, earnest laborers in the Master's vineyard. Taken together they give us intelligent, as well as earnest workers. The doctrines of the Christian life as found in the Bible are the foundations of true Christian character; the application of these grand truths to the work of soul-winning makes the truth in the believer the power of God for the salvation of many now out of Christ. Thus the Sabbath-school and the Endeavor Society supplement each other, and together, are, under the wise and earnest pastor, the strong right hand of the church of the present day.

ORGANIZATION FOR CHRISTIAN WORK.

The age in which we are living may be said to be an age of organization. Especially is it an organization for Christian work. Rightly used the organization gives power such as the individuals composing the organization, working separately, could not wield. So we may justly hail this tendency as a sign of progress in work for our Master, and rejoice in the existence of Missionary Societies, Young Men's Christian Associations, Young People's Societies of Christian Endeavor, the King's Daughters, and other organizations for women's work, etc.

But every good thing, in human hands, is liable to abuse; so in this matter of organization, one or two dangers are especially to be guarded against.

1. There is danger that the organization will absorb and conceal the individual. The religion of Jesus Christ comes to mankind, not in the mass, but as individuals. Men are saved, man by man. By and by we shall enter heaven, one by one. So in the work we do in the world as Christians, the seat of power and of responsibility is in the individual and not in the organization. The organization serves its legitimate and helpful purpose when it gathers together in one aim and effort the individuals compos-

ing it. Its true object is to concentrate and consecrate individual effort, not to obscure or dissipate it. When, therefore, we throw the responsibility for our work or its failure from our own shoulders upon the church or the society, we are abusing, not properly using the church or the society. There is some truth in the old proverb that "What is everybody's business is nobody's business," but it does not apply here. On the contrary, in the church or other organization for Christian work, of which I am a member, "What is everybody's business is my business." The Christian society will be fully consecrated to the work which it has set itself, when every member composing it is so consecrated; the church of Christ will be up to the full measure of its work in the world when each member composing it stands in his place with every power of soul and body consecrated to that work. But it must be confessed that too often men and women hide their indifference and their indolence in the church or some other Christian organization, apparently thinking that they have done their duty by joining it and giving it a sort of general support. We too often speak of the commission of the church, the opportunity of this society or that, or the work of such and such an organization, as if they had responsible souls, and as if *we*,—*you* and *you* and *I*,—had no responsible part in the matter. Naturally and necessarily under such conceptions the church languishes, her great commission goes unfulfilled, and the unparalleled opportunities for Christian work slip by unimproved, and we lay to our individual souls the flattering unction that it is not our fault; the church, the society has not done its part. This is the tendency of the time, the terrible danger of the time with respect to all forms of organized Christian work. The safeguard against this danger, and the remedy for its terrible evils, is the personal consecration of each individual member, and the abiding sense of personal responsibility.

2. A second danger in organized Christian work is that which grows out of the consciousness of strength in numbers, and is the danger of forgetting that God only is the source of strength and his Word the true fountain of Christian wisdom. "Not by power nor by might, but by my Spirit, saith the Lord," is a law we cannot keep too constantly before our minds; "Paul may plant, and Appolos water, but God giveth the increase," is the fundamental doctrine of all Christian work which needs to be wrought into the fibre of every Christian heart. Single-handed in life's work, we feel our weakness, and are driven almost unconsciously to God and his Word for wisdom and help. This is why some single men have achieved such heroic things for God and men. In the strong society, on the contrary, the conscious strength of numbers makes us feel self-sufficient; we lean upon one another, upon the church, upon the society and are satisfied. We vainly suppose that we are "rich and increased with goods, and have need of nothing," while we "are wretched, and miserable, and poor, and blind, and naked." The story of Gideon and his army (Judges 7: 1-25) is in point here. It ought to be read as often as once a week until we are familiar with the last details of the wonderful history, and our souls are filled with its spirit and doctrine. The general drift of the times to question the authority and to lessen the importance of the Scriptures, and to minimize the spiritual in our religious life and work makes it doubly important that we guard against this danger, and by all the holy helps

which God has provided, keep close to him and his Word in all our organized work for him. The times demand, the good of our own souls demands, the hosts of men perishing in their sins whom we may be instrumental in saving, demand, the cause of Christ demands that all our organizations for Christian work,—our churches and our societies of every name, character, and purpose,—shall be centers, first, of spiritual power; they will then be mighty instruments for uplifting, saving work among men.

To make the organizations of the times useful, to their highest capacity, for Christian work, we must, then, guard well these two points, and bring into them our individual selves with a full sense of the responsibilities of individuality and these selves consecrated to God and loyally obedient to his Word.

OUR PUBLICATIONS.

In response to the request of the Publishing Board that our pastors preach upon the question of the necessity and the duty of all our people taking our denominational publications, Dr. Lewis gave us a stirring discourse the first Sabbath in this month. His theme was "Come up higher." He reviewed briefly the financial aspect of our publications, the SABBATH RECORDER in particular. The statement that the indebtedness of subscribers for this paper alone, if paid, is sufficient to pay the entire debt of the Tract Society and give them a thousand dollars besides, was somewhat startling to many of his hearers. He strongly urged the congregation to give our publications their earnest support, and to pay their subscriptions promptly. He then dwelt upon the origin and growth of the various denominations of Christians, giving reasons for the existence of each, and for the many divisions into which some of them have been rent. He also brought out in a forcible manner some of the reasons why we, as Seventh-day Baptists, have been permitted to exist and to prosper for centuries, showing, also, that the fundamental idea on which our denomination rests is loyalty to the Bible and to the Law of God as written in the hearts of men; that the Sabbath must continue because demanded by the needs of men, individually and as a race. Also that the present agitation concerning the Bible, involved in the "Higher Criticism" and otherwise, is a part of the trial which the Bible and the Sabbath must pass through, and that the Bible and the Sabbath will stand or fall together. The pastor's earnest appeal to the people to read our publications with increased interest, and not be deceived with the idea that we know all that we need to know of their teaching, was very convincing, and many were made to feel the necessity of becoming more familiar with the various productions that are being issued from our Publishing House. He urged his hearers to study our books more carefully since they deal with the various phases of the Sabbath question which arise in our contact with non-Sabbath-keepers. For the same reason he urged people to subscribe for and read the *Outlook* as it is about to appear in new form. The "Ideal Denomination" was set forth as an organized unit, made such by faith and obedience. He gave as one of the greater, if not the greatest, reason for the existence of the Seventh-day Baptists, the perpetuation of Sabbathism, and of regard for the Bible and God's Law, for the sake of the Church Universal, and for the sake of the Protestant movement.

J. D. S.

PLAINFIELD, N. J., Dec. 8, 1891.

DEACON ISAAC H. DUNN.

Isaac Horton Dunn, son of the late David and Mary Dunn, was born in Piscataway, N. J., November 22, 1816. He died December 8, 1891, having just entered the seventy-sixth year of his age. He was baptized by the Rev. Wm. B. Maxson, D. D., in 1832, and united with the Seventh-day Baptist Church of Piscataway, of which he remained a worthy member until he was summoned home. On the eleventh of November, 1866, he was chosen a deacon of that church, and on the 18th was ordained to that office by the pastor of the church, Rev. L. C. Rogers, assisted by Rev. Walter B. Gillette, D. D., Rev. Lucius Crandall, and Rev. A. R. Cornwall. During the last eight years he has resided at Plainfield, where he frequently officiated as deacon, and was a faithful attendant upon the services of God's house. He held a prominent place in the affairs of the Piscataway Church, being chorister of the church for about forty years, and of the Sabbath-school for about thirty-five. He was also clerk of the church for about twenty-five years, and of the township for thirty or forty years.

The acquaintance of the writer with Deacon Dunn covers the last eight years; that acquaintance revealed him as a quiet, patient, faithful Christian, of strong personal faith, with devout reverence for the Bible and unwavering love for the Church of Christ. Especially since the death of his wife, a few years ago, he has seemed like one uncomplainingly homesick for heaven. Though called somewhat suddenly, after a brief illness, he was fully ready, sustained by "dying grace." Such are they who do enter into everlasting rest.

A. H. L.

MRS. J. M. TODD.

Mrs. Emma Langworthy Todd, whose death is announced this week, was born in Bridge-water, N. Y., and at ten years of age removed with her father's family to Erie Co., Penn. There, at the age of fourteen, she accepted Christ as her Saviour, and was baptized by Rev. Thomas B. Brown into the fellowship of the Seventh-day Baptist Church of Hayfield, Penn. She was educated at the Kingsville (Ohio) Academy, and became a teacher in that section of the country. In 1849 she was married to Eld. J. M. Todd, and came to Wisconsin, settling at Berlin, where, for nine years, she did what she could for the cause of the divine Master. When her husband accepted the call to Brookfield, N. Y., and removed there in 1858, she entered heartily into the work, doing what she could, both by precept and example, to build up the church in holiness, good works, and the truth. The song service, the Sabbath-school, the prayer-meeting, were her delight, and she labored to make them a success. She was always a helper in her husband's work. On leaving that field in 1889, she went with her husband to Nebraska, where she made her influence felt for the cause of her master. In 1890, with her husband, she came to this place, which has been one of both joy and sorrow. She was taken ill last spring, which continued up to the time of her death. Her disease was of such a nature as to cloud the mind and fill her with feelings of sorrow, I may say, despair. A few days before she died this state of mind was largely, if not entirely, removed. Her death was peaceful and calm. Eld. N. Wardner preached at her funeral from 2 Cor. 4: 18. Now that the end has come, and this is the place of speaking, "Her husband praiseth her."

Thank God for such a wife, spared for more than forty-three years.

"Home at last on heavenly mountains,
Heard the Come, and welcome in."

BERLIN, Wis.

SUGGESTIONS BY MISS F. E. WILLARD.

—We ought to have a family pledge, including opium, tobacco, chloral and all narcotics. Let it be called the White Ribbon of Honor and be kept in stock by the W. C. T. U. We should pledge our boys and girls against gambling—an evil that bids fair to rank with the liquor in its corroding effect on character. I wish this Convention would call for this pledge, and for Loyal Temperance Legion lessons in its support.

—Declare by resolution and send a commission to New York City to protest against the introduction of the English bar-maid system into the saloons of New York City.

—Dean Wight's correspondence school for Bible study will prepare any woman's head to be an evangelist if her heart is ready for that blessed calling. Write him at 9 Clinton St., Cambridge, Mass.

—Mrs. Esther T. Pritchard, our Superintendent of the plan for Systematic Giving, merits encouragement for the earnest work done in the past year. If locals will act upon Mrs. Pritchard's suggestions, they will find "millions in it" for the sacred causes to which they are devoted.

—By resolution and petition seek to secure the appointment of women on all Commissions of Inquiry into the results of the liquor traffic and Prohibition as the best method of controlling that traffic. Such a commission has been ordered in Canada, and the Dominion White Ribboners are asking for representation among its members.

—Diligently pursue the work of petitioning for a commission, composed of men and women, to investigate the causes and cure of social vice. Apply to Mrs. Ada Bittenbender for forms of petition and instruction. Mrs. Bittenbender is attorney for the National W. C. T. U., and is preparing a treatise on the law and alcoholic beverages, showing the non-constitutionality of all license laws; a book of great practical benefit to all local unions.

EVERYWHERE.

The vows of consecration which a Christian man takes upon himself at the beginning of his religious life bind him in perpetuity. He cannot subsequently put them off at his pleasure. True, he may prove unfaithful to them, but in the act of doing so he incurs sure guilt and condemnation. This is a thought that is worth considering. We have occasionally met with a backslider who was ready to say: "I no longer make any pretensions to be a Christian man, and therefore I ought not to be held accountable for my failure to live after the requirements of the New Testament." What a piece of folly! Can a man repudiate a note of hand at his own notion, and thereby escape the obligation to pay it? Equally vain is the effort to cancel the vows which we have made to our heavenly Father. Always and everywhere we, who have committed ourselves to his service, are solemnly pledged to walk and act in accordance with that fact. Not for one year, nor for a period of years, but for the whole course of our earthly probation, we are the Lord's. Whether the way be rough or smooth, whether the surroundings be propitious or unpropitious, whether the temptations be few or many, we must not forget that our one business is to glorify God in our bodies and in our spirits, which are his. No lower view than this at all comports with the requirements of the gospel. What our Lord asks of us is not a partial, incomplete, and temporary obedience, but a full, perfect, and everlasting submission of ourselves to his will and purpose.—*Nashville Advocate*.

YOUNG PEOPLE'S WORK.

WRITE THEM A LETTER TO-NIGHT.

Don't go to the theater, concert, or hall,
But stay in your room to-night;
Deny yourself to the friends that call,
And a good long letter write;
Write to the sad old folks at home
Who sit, when the day is done,
With folded hands and downcast eyes
And think of the absent one.

Don't selfishly scribble, "Excuse my haste,
I've scarcely the time to write,"
Lest their brooding thoughts go wandering back
To many a by-gone night,
When they lost their needed sleep and rest
And every breath was a prayer
That God would leave their delicate babe
To their tender love and care.

Don't let them feel that you've no more need
Of their love or counsel wise;
For the heart grows strongly sensitive
When age has dimmed the eyes.
It might be well to let them believe
You never forget them, quite;
That you deem it a pleasure, when far away,
Long letters home to write.

Don't think that the young and giddy friends
Who make your pastime gay,
Have half the anxious thought for you
That the old folks have to-day.
The duty of writing do not put off;
Let sleep or pleasure wait,
Lest the letter for which they looked and longed
Be a day or an hour *too late*.

For the sad old folks at home,
With locks fast turning white,
Are longing to hear from the absent one,—
Write them a letter to-night.

—Selected.

THOUGH the Corresponding Editor in charge of this page is no longer connected with the Young People's Permanent Committee, he has by no means lost his interest in the work they represent, nor is his personal connection with the members of that Committee as it now stands any different from what it has been.

If there be any difference now, it is that his interest in the Young People's Committee is warmer than before. That they shall be guided by infinite wisdom in all their counsels is his prayer. That they may devise wise methods whereby the work of young Christians may be more efficiently carried on, and with greater satisfaction to themselves as well as the "older folks," is his earnest hope.

LET the Committee feel that in this page they may have an opportunity to publish all their plans and state their wishes as fully as they desire. Let all the young people of the denomination recognize that here is the Forum where may be discussed all things relating to what is of interest to them. Just now there is a lack of spicy, original articles for our page. Do not wait for personal solicitation, but send something which you would like to read if written by some one else. Be sure to write, but observe the *Golden Rule*. The Corresponding Editor has questioned many young people, and the number of those who never read this page is very large among his own personal acquaintance, by actual account over 75 per cent. *Verbum sat sapienti.*

THE SOCIAL COMMITTEE.

EDA L. GRANDALL.

Read at the Young People's hour of the Quarterly Meeting at Milton, Wis., Nov. 29, 1891.

The thought has occurred to me since our president has taken as a general heading "Our Tools," to inquire a little into the particular functions of that tool which the social committee may represent. In following out the idea of the world as a harvest field, and the church

as the laborers, this committee may represent that implement which harrows and mellows the ground preparatory to the reception of seed.

It may be well to speak of a few of the ways in which this can be done.

As this mellowing process is of great importance to the quick growth of the seed, so the social committee has it in its power to do much to prepare the hearts of men for the reception and growth therein of Christ's spirit. Nor should this work be left alone to the few members constituting this committee. Each member should appoint himself a committee of one to warm the social atmosphere of the church and society by a hand clasp, a word of appreciation when a testimony has been helpful, an invitation to some one not in the society to attend and become one with its members—in short by a sympathetic reaching out and coming into touch with those about us. If we follow Christ's command to love one another we will possess such an interest in all mankind as will manifest itself in the true social spirit. Sociability cannot be acted, it must be the natural result of a large Christ-heart which loves all God's creation. Not that this diffusion should excuse the social committee from any of these duties, but that three or four people cannot create a social atmosphere, any more than three or four sunny days can make a spring-time. I look upon Christian sociability as the great softening influence which shall be the connecting link between worldliness and spirituality.

In regard to a few practical hints as to methods of work, it seems that in village societies the duties of a visiting committee may easily be added to those of this one, as there is not the need for so many organs through which a small society may do its varied work.

Strangers should be given a home feeling by receiving calls and invitations to attend the appointments of the church and society. First influences in a strange place often determine the kind of life one leads, and as Christian endeavorers we should be on the alert to give the church at least an equal chance with the world in this decision. There are also in every society shy, retiring people who have latent forces which need drawing out, and a little care and tact may develop them into most valuable workers. Through this committee, too, the pastor may find material aid, as there are often those whom he desires to reach, but finds distant and unapproachable, yet who would succumb to the advances of young people of their own age. Let us shun none of these responsibilities, for they not only carry a blessing to others, but rebound in great measure upon ourselves. It needs the unity of the spiritual, intellectual and social elements in one's nature to make the perfect man in Christ Jesus, and we cannot cultivate the one to the exclusion of the others without being deformed. Social intercourse and recreation is demanded by all cheerful, healthful natures, and unless the church or endeavor society provide for that need amusements of a pure moral tone, the younger members especially will seek companionship among those who are not Christians. To maintain a growing Christian life this intercourse can only be safely sought for the sake of influencing such to come to Christ, never for the mere enjoyment which a worldly companionship can give. Then instead of leaving our members the necessity of being drawn away from Christian people for the recreation which youth craves, the Endeavor Society should provide pure pleasures which would keep its own young people and

draw those of the world into an atmosphere purified by Christian influences.

Naturally, then, it falls to the social committee to carry on this branch of the work to a large extent, and it becomes theirs to inquire into the best means of providing these uplifting influences. The underlying thought of such amusements should not be a business venture or merely a merry-making, but to provide those which are free from the taint of sin and stimulating and helpful to the growth of Christian character.

It is not within the scope of this paper to suggest any special methods, but in these days when people are awakening to this need there are many new plans for making social gatherings a success. Although it may be well occasionally to obtain funds for carrying on the different branches of work from novelties, it seems, on the whole, better to keep money-getting out of the social life of the society. One of the reasons is this—people outside the church are often difficult to reach, and the social committee must furnish the attractive medium through which to gain their attention and pave the way for spiritual work to be done effectively. If we in connection with this ask for their money in return for what we offer, they can justly say our interest lies no deeper than the benefit we receive. But, on the other hand, if we have something to give from our storehouse, we remove this suspicion of our motives and place ourselves in an attitude to accomplish the true object for which such gatherings should be held. Our first care ought to be to arouse an interest in the cause of Christ, and then the money will be gladly given. We cannot expect those uninterested in the salvation of souls to give of their means for the furtherance of the gospel.

So let us keep to the true idea of the social committee and do our part in making the seed fall on good ground, that it may bring forth an abundant harvest.

MILTON, Wis.

WORK FOR THE TRACT SOCIETY.

J. A. PLATTS.

I think we all understand full well that the aggressive denominational work of our people is directed by Boards of Managers of two Societies, whose work, while it might seem quite different, is really one,—the promulgation of truth. The difference in their work lies partly in the different methods of operation (one by the living teacher, the other by the printed page), and partly in the different phases of truth which they present. We may possibly differ in our opinions as to which method of operation may be the more effective, but it is not for human intelligence to declare that one phase of God's revealed truth is more important than another. On the contrary, it is imperative for us to stand *en masse* behind the whole truth. Hence, for us to devote all our energies and money to the work of one society is hardly justifiable. The work we have already undertaken has been wonderfully blessed of God, both in the results which are manifest, and in the blessings which always come of doing for God, but we have a golden opportunity now presented to us for aiding the other society in its equally important work.

The Tract Society is anxious to open an office in New York City where tracts and other publications may be deposited, and from which the *Outlook* and some of the other publications may be issued, the printing to be done at Alfred as heretofore. They have secured a large in-

dividual pledge toward the support of the office, but desire funds for the support of an attendant at the rate of ten dollars per week. Here is a work which they have asked us to take up—a work in which every one of us should be personally interested. The Board must have our answer as early as Jan. 1st. Let action be taken accordingly.

In the line of Sabbath Reform work, we would suggest that each Society appoint a Sabbath Reform Committee upon the same basis as the Lookout and other standing committees. Let this committee supply itself with Sabbath tracts from our depositories, and distribute them, with personal work, among those of our own people who may be becoming lax in their Sabbath principles, and among others who may become interested in the Sabbath question.

Again, a prominent member of the Board has suggested that the young people become interested in the publication of our Sabbath Reform Library. In this work we request that each Sabbath Reform Committee secure the names and addresses of the ministers and prominent laymen in its vicinity to whom this publication may be sent, and send the list to the Permanent Committee, where all may be methodically arranged and placed in the hands of the agent by whom they are issued.

Let it be borne in mind that whatever is done along these lines should be done and reported to the Permanent Committee at once.

LEONARDVILLE, N. Y.

WISCONSIN Y. P. S. C. E.

Young People's hour of the Quarterly Meeting at Milton, Wis., Nov. 29, 1891.

In the absence of the President, Mr. C. S. Sayre presided over the meeting.

After a praise service and prayer by Dr. Wardner, the following programme was presented;

Table with 2 columns: Committee Name and Name. Includes Prayer-meeting Committee (Hal. M. Burdick), Lookout (E. M. Dunn), Social (Eda L. Crandall), Bible-school (Marion Rease), and Missionary (N. Wardner).

After the opening of the subjects by the persons mentioned, an interesting and general discussion followed.

The consecration meeting was conducted by F. E. Peterson, of Morgan Park, Ill. A feeling of deep solemnity seemed to pervade the services, and we went out from the place feeling that we had indeed been drawn nearer to God than ever before.

The following resolutions were adopted:

WHEREAS, The blessing of God has rested in such a visible manner upon our Endeavor work the past year, in permitting us to witness the conversion of about seventy-five souls within the limits of our Association; therefore,

Resolved, That while we render to God our heartfelt thanks for the same, we will put forth still greater efforts in the year to come, looking to him alone for guidance and victory.

Resolved, That inasmuch as our associate members by coming into the society in that relationship acknowledge an interest in the cause of Christ and their soul's salvation, that we recommend to the different societies, having such members, to make a special effort to bring said members to Christ and into the society as active laborers.

Resolved, That, as one of our most efficient workers, Bro. George Shaw, is lying dangerously ill, while we bow in submission to the Divine will, we request the sincere, earnest prayer of all Christians, that God may rebuke the disease, believing that "the prayer of faith shall save the sick."

Upon the adoption of the last resolution we engaged in a special season of prayer for the recovery of Bro. Shaw and his restoration to the work.

MRS. N. WARDNER, Sec. pro tem. MILTON JUNCTION, Wis., Dec. 1, 1891.

SABBATH SCHOOL.

INTERNATIONAL LESSONS, 1891.

FOURTH QUARTER.

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

LESSON XIII.—REVIEW SERVICE.

For Sabbath-day, Dec. 26, 1891.

STUDIES IN THE GOSPEL OF THE DISCIPLE WHO WAS JESUS LOVED.

Review Topic.—Love and its Sacrifice.

GOLDEN TEXT.—God so loved the world that he gave his only begotten Son. John 3: 16.

I.—REVIEW THE TITLES.

- 1. Five minutes' drill from the initials placed upon the blackboard.
2. Give the title of the lesson in which each of the following words of Love occur, viz.:—(1.) Loose him and let him go. (2.) We would see Jesus. (3.) Ye should do as I have done unto you (4.) I will not leave you comfortless. (5.) Abide in me. (6.) He will guide you into all truth. (7.) I pray for them. (8.) Let these go their way. (9.) Every one that is of the truth heareth my voice. (10.) Behold thy mother. (11.) Go to my brethren. (12.) Come and dine.
3. From what lesson and incident thereof may we learn the following works and duties of Love? viz.:—(1.) Jesus comes in answer to prayer. (2.) We may ask help to see Jesus. (3.) We should do humble services to others. (4.) We should believe Jesus and not be troubled. (5.) We should be happy and useful. (6.) It is the work of the Comforter to convict of sin. (7.) Since by the Word we are sanctified, we ought to study it much. (8.) When given to Jesus we cannot be lost. (9.) Be patient, gentle, and forbearing when suffering wrongfully. (10.) We should remember others' needs, even in our greatest suffering. (11.) If we would find Jesus we should seek him early and persistently. (12.) Jesus provides food for his disciples.

II.—REVIEW THE LESSONS under the topic, Love and its Sacrifice.

[Directions.—Assign parts previously. As each lesson is called by number, the little ones may give the Titles; larger pupils may repeat the Golden Texts; then let one pupil occupy a minute or two in giving in his own words the lesson story, touching mainly on the points in the Outline. Let an advanced pupil then, in two minutes, show the Love or Sacrifice in the lesson, and close by stating the points briefly, as in the Practical Summary, or otherwise. Do not attempt to give in a review all the good points in the lesson; time is too short. Stick to the Topic. Be brief, pointed, practical.]

Lesson I. John 11: 21-44.

Christ Raising Lazarus.

Topic.—Love to the Bereaved.

Outline.—Bereaved sister be assured, "thy brother shall rise." Mary called. Jesus weeping. The dead restored.

Practical Summary.—Jesus calls the afflicted, comforts the bereaved, assures of a resurrection, weeps with those that weep, and restores the dead to life.

Lesson II. John 12: 20-36.

Christ Foretelling His Death.

Topic.—Worshippers Instructed.

Outline.—Seeking Jesus at public services. Fruitage and life through death. Assurance from heaven. To become children of light.

Practical Summary.—Attendants upon public worship may be led to see and learn of Jesus to sacrifice this for eternal life, hear the heavenly voice, believe and become children of light.

Lesson III. John 13: 1-17.

Washing the Disciples' Feet.

Topic.—Humility of Love.

Outline.—Love stills the ambitious disciples. Luke 22: 24. Teaching humility by humblest service.

Practical Summary.—From the lowly ministries of

the loving Master the ambitious, striving, and selfish should learn to do humblest service with highest motives.

Lesson IV. John 14: 1-3, 15-27.

Christ Comforting His Disciples.

Topic.—Home and Loved Ones.

Outline.—Comforting the troubled. A place to receive them. Another Comforter to instruct and remind.

Practical Summary.—For his lonely, troubled ones he prepares a place in the "many mansions," and provides a comforting, helpful, loving companion.

Lesson V. John 19: 1-16.

Christ the True Vine.

Topic.—The Source of Life and Joy.

Outline.—Life in him made pure and fruitful. Obedience brings joy in answer to prayer.

Practical Summary.—His love abiding in us, our lives become most pure and fruitful, and all our requests are granted.

Lesson VI. John 16: 1-15.

The Work of the Holy Spirit.

Topic.—Comfort in Persecution.

Outline.—The Comforter to be sent. His work in the world; in the disciples.

Practical Summary.—With persecutions comes a spirit convicting persecutors of sin, contrasting righteousness with their wrong judgments, but comforting and guiding the persecuted.

Lesson VII. John 17: 1-19.

Christ's Prayer for His Disciples.

Topic.—Pleading Love.

Outline.—"For those given" he prays for "eternal life;" that they may be one; their joy may be fulfilled; be kept from evil; sanctified.

Practical Summary.—When the hour of his supreme suffering comes, in love he pleads for eternal life for his people, their oneness, their joy, their safety and holiness.

Lesson VIII.—John 18: 1-13.

Christ Betrayed.

Topic.—Self-Sacrificing Love.

Outline.—The arresting band. Jesus pleads to "let these go." Restrains rash defense. Bound and led away.

Practical Summary.—It is amazing love that, when in danger, pleads for others only, restrains defense amid treachery, and, knowing all, meekly submits to be led to drink the bitterest cup of death that others might live.

Lesson IX. John 19: 1-16.

Christ Before Pilate.

Topic.—Love's Suffering.

Outline.—Scourging. Crowning. Smiting. The Jews' repeated cry to "crucify."

Practical Summary.—The scourging of quivering flesh, the smiting of the thorn-pierced head, the cruellest sport of meanest mockery, all urged on by his own,—this his love endured for me.

Lesson X. John 19: 17-30.

Christ Crucified.

Topic.—Love's Sacrifice Consummated.

Outline.—Cross bearing. Crucifixion. Care for his mother. Thirsting. Death.

Practical Summary.—Hanging on rending wounds, denied a mother's touch, in agony he is mindful of others' needs, and dies willingly, sacrificed for others' sins.

Lesson XI.—John 20: 1-18.

Christ Risen.

Topic.—Victories of Self-Sacrificing Love.

Outline.—Seeking where Jesus laid. Mary's persistence. Appearance to Mary. Recognition.

Practical Summary.—The resurrection of Jesus gives stooping souls who seek him assurance of a living Saviour, conquering death and lighting up the Christian tomb,—assurance of life beyond the grave, and recognition of loved ones there.

Lesson XII. John 21: 1-14.

The Risen Christ and His Disciples.

Topic.—Love's Ingathering.

Outline.—"I go a fishing." Toil in vain. Jesus obeyed. Great success. Jesus' invitation.

Practical Summary.—In their own way disciples toil in vain, but in Jesus' way they gather great draughts in the gospel net and find a feast prepared, to which he says, "Come."

"O power to do; O baffled will! O prayer and action, ye are one. Who may not strive may yet fulfill The harder task of standing still, And good but wished, with God is done."

HOME NEWS.

New York.

LEONARDSVILLE.—Our new pastor and the people are becoming well acquainted, and the work for the winter is progressing with much earnestness throughout the entire community. Three prayer-meetings per week are held. The attendance upon all is very large, and the spirit of the meetings is very frequently such as is generally found in the midst of revival seasons. Already results are beginning to manifest themselves.—A large number of people were present at the Thanksgiving services whose faces are rarely seen within our churches, who, we hope, derived some benefit from their attendance.—Last Sabbath our pastor preached upon the present issues of the Sabbath question, and the need of our supporting the Tract Society in its effort to meet the crises.—Active preparations, in the line of personal work and special prayer, are being made for the week of prayer, when we hope to hear many sinners inquiring the way of salvation. Brethren, pray for us that we may be so faithful that God may pour out his blessing upon us. S. F.

WEST EDMESTON.—On Sabbath-day, Nov. 21st, the church here held a covenant and testimony meeting, which was a very precious time to all in attendance. There were forty who testified to the goodness of the Lord to them, and expressed a desire to renew their covenant with him and the church. It was a real spiritual feast to all present, and a time which will long be remembered.—Our church sheds broke down last winter under the pressure of heavy snows; they were almost entirely wrecked. The brethren are now busily engaged in rebuilding them. The expense will be about one hundred and thirty dollars; we hope to have them finished soon.—Our Sabbath-school has had a present of about one hundred and fifty books, second hand, but in fair readable condition. Our Sabbath-school library, like other small churches, was very meagre, and, of course the books were soon read and then left in the library untouched.—Not more than one-quarter to one-third of the congregation stop at the Sabbath-school. The congregation here is made up quite largely of middle aged and elderly people; we have but a few young people. Though our membership is not large, yet we are striving to do what we can to help all good works along. We feel an interest in the various denominational lines of work, and do what we can to help them forward to a better success, which we believe they merit. A. L.

BERLIN.—When it became known to the friends of Rev. B. F. Rogers that he was soon to leave town for his new field of labor in Scott, N. Y., a farewell visit was planned by some of them, which culminated in a complete surprise on the evening of November 28th. The day had been a stormy one, and Nature seemed to frown upon such an attempt; but at dark the storm subsided, and the besiegers proceeded to put their plan into execution. Hearing a vigorous knocking, the door was opened and the guests were invited in. Although several were prevented from attending by the unpromising weather, nearly forty came together. The evening was chiefly spent in social intercourse. A bountiful repast was served. After singing and remarks by Elder Rogers, the company dispersed, with a feeling of satisfaction, having assured their former pastor that he would leave

many friends in Berlin. A purse of thirty dollars was left as a token of their esteem. X.

Rhode Island.

ROCKVILLE.—We had the privilege and pleasure of visiting the baptismal waters last Sabbath, Dec. 5th, when a dear brother, considerably past middle life, followed his Lord in the beautiful and significant ordinance of baptism. The case was one of more than ordinary interest for several reasons. In the first place, the subject was not a Christian till quite recently. In the next place, he has lived a strictly moral life, though not a little annoyed by the seeming inconsistency of professors of religion. In the third place he has kept the Sabbath much better than the majority of church members. We naturally expect to see in him as consistent a Christian as he was a moral man. He has given himself without reserve to the Lord. It was as clear a case of individual purpose and decision as we have ever seen. There were many moist eyes in the congregation when he related his experience. We are earnestly hoping that others will follow his example. A. MCL.

WASHINGTON LETTER.

(From our Regular Correspondent.)

WASHINGTON, Dec. 9, 1891.

The opening of the Fifty-second Congress brought together the usual nondescript crowd, the crowd which, it is said, increases the consumption of alcoholic liquors in this city from 25 to 33 per cent by its presence. In addition to the usual incidents accompanying the beginning of the first session of a new Congress, was the very unusual one of the House of Representatives having to adjourn from Monday to Tuesday without electing a Speaker, owing to the inability of the caucus of the majority party to agree upon a candidate. This has not happened before for nearly forty years. An agreement was reached Monday night, and at yesterday's session Judge Crisp, of Georgia, was elected Speaker. This selection is pleasing to the temperance people, even those unacquainted with, and politically opposed to, the new Speaker, because of the attempt of the liquor interests to make votes against him on account of his being a total abstainer and in favor of prohibition. He voted for the "original package" bill, which became a law at the last session of Congress, and was widely talked about at the time. His election has encouraged the hope that some legislation restricting, if not absolutely prohibiting, the traffic in intoxicating liquors may be secured during this Congress. It must be admitted, however, that there is little tangible basis for such hope, as, owing to next year being presidential year, the probabilities are that the first session will be almost entirely taken up with politics and matters relating thereto.

The unusually large number of new members, both in the Senate and the House of Representatives, makes the opening of Congress very interesting to the people of Washington, although it will be quite a while before the *habitués* of the capitol can become accustomed to the absence of so many faces with which they had long been familiar and the presence of so many new ones.

The first act of Speaker Crisp after he took his seat, and before the other officers of the House were elected, was to request Rev. Dr. Milburn, the blind Chaplain of the House, to offer prayer. Dr. Milburn said: "Almighty and eternal God, in whose hand our breath is and whose are all our ways, we render thee devout and hearty thanks that thou hast brought so many of the representatives of the people to the halls of this time-honored Capitol, consecrated by the mem-

ory of so many patriots, sages, heroes and statesmen. Breathe into the soul of every man on this floor a solemn sense of the lofty trust confided to him to maintain the Constitution, the dignity of the republic, the honor, safety and welfare of every citizen, the humblest toiler in the mines, at the forge and in the mills, as well as the rich and prosperous. Imbue these, thy servants, with largeness of mind, kindness of temper, hospitality of spirit, with courage and devotion to the interests of their constituents and of the whole country. Grant thy blessing to Thy servant, the Speaker of this House, who has just taken the oath of office. Uphold him and every member of the House, keeping them in health and peace, and help them so to discharge the duties of their trust as that the country shall say, 'Well done, thou good and faithful servant'; and that the welfare of the country shall be prospered and carried forward by their labors; and to Thy name, oh Father, shall be all the honor and glory, through Jesus Christ, our Lord. Amen."

Postmaster General Wanamaker spoke twice Sunday evening at the Central Union Mission rooms. First at the opening of the meeting appealing to his hearers in a plain, straight-forward business talk to lead Christian lives, showing them how much more profitable, both in a material and spiritual sense, such a life always is, and giving an account of how, thirty years ago, when a country boy, he was converted. Later, during an experience session, Mr. Wanamaker gave his testimony in such a convincing way that a dozen persons requested the prayers of the meeting. The benefit of the example of a man of Mr. Wanamaker's prominence and experience publicly pleading for Christianity is incalculable particularly upon the young, and it is to be regretted that more of our prominent public and business men do not do likewise. It is, of course, good for our prominent citizens to attend church regularly and help to maintain their congregations; but is it not better for them also to take a hand in the mission work among those who do not attend church?

President Harrison's annual message, which, on account of the delay in nominating a Speaker of the House, was not sent to Congress until today, is being read, as I write, in the House and Senate. It is a little longer than that of last years', consisting of about 18,000 words.

The assembling of Congress recalled to one of our local ministers the memorable reply of President Lincoln to the hope of one of his callers that "God will be on our side." "No, gentlemen," said Mr. Lincoln, "the greatest anxiety is to be on God's side."

FROM WATSON, N. Y.

When our church was burned last August, the Methodists, by their pastor, Rev. S. M. Fisk, tendered us, at once the use of the M. E. church at Beach's Bridge, where without interruption we have held our meetings. We have had the sympathy of the general public in our loss, and many have generously assisted us in our effort to rebuild. This has enabled us to go on with the work and at this date the house is up, the siding on and the roof is ready for shingling. When this is done we shall be able to continue the work without interruption. Our trust is in God, who has put it into the hearts of kind friends to give us such generous help. I would be glad if the readers of the RECORDER could see the letters that have been sent to me in answer to my appeals for help. The Hon. G. H. P. Gould, member of the Assembly from this county, sending me \$25, says, "I send you this amount with pleasure, and trust that you will be able to raise enough to rebuild." And also the Hon. Lee Roy Crawford, has most generously given in material over \$30. I copy a letter received a few days ago from another friend; it will do our people good to read it. "Number Four, N. Y., Dec. 2, 1891, Rev. T. R. Reed, Dear Brother, Your letter received by last

mail. Inclosed is a check for \$30 which I take pleasure in giving to aid in the building of your church. Am pleased to hear you are prospering so well with the work. I have no doubt but God will enable you to build it without difficulty. But what shall we say for the outlaw, who, for revenge, or to gain a fiendish end should essay to burn the house of God. Swift retribution must surely overtake him. But the people of God need have no fear; trust in him and all will be well. I like the character of old Job who, when assailed by overwhelming misfortunes, racked with pain and deserted by friends, being advised to give up his trust, to curse God and die, exclaimed, 'Although he slay me yet will I trust in him.' With the best wishes for your prosperity and happiness, believe me ever sincerely yours. Chas. Fenton."

It is such sympathy and financial help under God that has enabled us to make the effort to rebuild. We are in need of funds that we may complete the house of God. Will not our Seventh-day brethren and sisters in other churches help us a little? You can send any amount, small or great, to me; but let it be as lent to the Lord who alone can bless your gift. I was badly hurt by being thrown out of my wagon some two weeks ago, but am getting better. THOS. R. REED.

WATSON, N. Y., Dec 8, 1891.

MISSIONARY SOCIETY.

Receipts in November.

Plainfield Church.....	\$ 68 41
Independence Church.....	10 00
Milton Junction Church.....	27 27
Mission Band, Alfred, for girl in S. M. S.....	20 55
Little Genesee Sabbath-school.....	10 00
Greenmanville.....	4 00
Dodge Center Church.....	10 00
Y. P. S. C. E., First Alfred.....	20 00
Second Brookfield Church.....	14 17
DeRuyter.....	13 24
First Brookfield.....	13 77
First Hopkinton.....	14 77
Received for Missionary Society from Emily Babcock Estate.....	333 37
Y. P. S. C. E., Salem, West Va., Salary for Rev. J. L. Huffman.....	10 00
West Edmeston Church.....	8 50
Bradford, Penn., Sabbath-school, G. F.....	5 00
Received from Rev. H. D. Clarke, check to pay ft. to China.....	4 67
	\$ 585 72

A. L. CHESTER, Treas.

E. & O. E. WESTERLY, R. I., Nov. 30, 1891.

WOMAN'S BOARD.

Receipts in November, 1891.

Young Ladies' Missionary Society, Brookfield, N. Y.:	
Miss Burdick's salary.....	\$5 00
Thank-offerings.....	2 73
Ladies' Aid Society, Independence, N. Y., Miss Burdick's salary.....	5 00
Mrs. W. H. Stillman, Edgerton, Wis., Board Expense fund.....	2 00
Ladies' Benevolent Society, Milton, Wis., Miss Burdick's salary.....	11 00
Secretary of Western Association:	
Ladies of Nile, N. Y., Miss Burdick's salary.....	10 00
An isolated church-member, Nile, N. Y.:	
Dispensary fund.....	1 00
Missionary Society.....	1 00
Tract Society.....	13 00
Mrs. E. S. Pullan, Janesville, Wis.:	
Missionary Society.....	2 50
Tract Society.....	2 50
Ladies' Aid Society, Otselic Centre, N. Y., Miss Burdick's salary.....	1 50
A friend, Milton, Wis., Tract Society.....	5 00
	\$50 23

NELLIE G. INGHAM, Treasurer.

MILTON, Wis., Dec. 1, 1891.

CHRIST'S DEATH.

He died that we might live. Greater love hath no man than this, that a man lay down his life for his friends. History tells us of those who have given their lives to save others, sometimes even the lives of many have been saved by the sacrifice of one. During the civil war substitutes for drafted men, who went to the war, died or were killed. We recall to mind one instance of which we read, of one who went for a man who had been drafted, but who had a family of children dependent upon him. The substitute had no family; so he offered to go in his stead. He went, was killed in battle, and the man in whose stead he had gone, recovered his body, had it interred, and a stone erected to his memory, and upon it he had inscribed these words, "He died for me." How significant, and full of meaning. Every time he reads those words, he could realize the sacrifice made for him. O! that these words, "He died for me," were engraven on all our hearts. Then we would at all times, realize the sacrifice made in our behalf.

But what are such sacrifices, compared with

that of Christ, when he bare the sins of many, and gave his life as a ransom. He died not only a physical death, but the agony in the garden, when the sins of the whole world rested upon him, must have been harder to bear, and what but his great love for us, could have enabled him to bear all this suffering for us. Well may we exclaim, O! Love Divine! so wonderful! He died that we may live, not unto ourselves, but unto him, not only that we may have everlasting life ourselves, but that we should so love all men, and that we should do all we can to help others to be benefited by this sacrifice. But if this sacrifice is not accepted, it would have been in vain that Christ died, and we should live in the lowest sense of the word. We should not be satisfied to half live, to have a name to live, but yet be dead, but the love of Christ should permeate all our acts. All our lives should tell that we are alive in him, for "He was bruised for our transgressions, and by his stripes we are healed." Let us ever remember,

That 'twas love, 'twas wondrous love!
The love of God to me;
It brought my Saviour from above,
To die on Calvary.

M. in Christian Secretary,

WHERE THE SHINE CAME FROM.

"Well, grandma," said a little boy, resting his elbows on the old lady's stuffed chair-arm, "what have you been doing here at the window all day by yourself?"

"All I could," answered dear grandma, cheerily; "I have read a little, and prayed a good deal, and then looked out at the people. There's one little girl, Arthur, that I have learned to watch for. She has sunny brown hair, her brown eyes have the same look in them, and I wonder every day what makes her look so bright. Ah, here she comes now."

Arthur took his elbows off the stuffed arm and planted them on the window-sill.

"That girl, with the brown apron on?" he cried. "Why, I know that girl. That's Susie Moore, and she has a dreadful hard time, grandma."

"Has she?" said grandma. "O little boy, wouldn't you give anything to know where she gets all that brightness from, then?"

"I'll ask her," said Arthur, promptly, and to Grandma's surprise, he raised the window and called:

"Susie, O Susie, come up here a minute; grandma wants to see you?"

The brown eyes opened wide in surprise, but the little maid turned at once and came in.

"Grandma wants to know, Susie Moore," explained the boy, "what makes you look so bright all the time."

"Why, I have to," said Susie; "you see papa's been sick a long while, and mamma is tired out with nursing, and baby's cross with her teeth, and if I didn't be bright, who would be?"

"Yes, yes, I see," said dear old grandma, putting her arm around this little streak of sunshine. "That's God's reason for things; they are, because somebody needs them. Shine on, little sun; there couldn't be a better reason for shining than because it is dark at home."—*Sunbeam.*

A SECOND THOUGHT.

Look over your morning paper and you receive the impression that the world is filled with crime and disaster. You lay it aside with a feeling almost of despair. But you were abroad all day yesterday, threading miles of streets and mingling with thousands of people, and you saw no crime committed. You did see, however, enough of duty done, of kindly helpfulness, of cheerful self-sacrifice in time, convenience, and service, to have filled a dozen

newspapers with the recital of them. Here are columns of the papers filled for weeks with the doings of one woman who is said to have poisoned her husband. Well, you know of some wife whose daily self-sacrifice for a helpless husband would furnish materials of noble heroism for a volume; but such devotion is so common as to pass without comment. Wifely devotion is not "news," while wifely infidelity is news, and there is a deep, hopeful, reassuring meaning in it. It would be a bad world if it had to be raked all over every day to find good deeds sufficient to fill a newspaper.—*Christian Standard.*

For my part, I long ago espoused the cause of religious liberty, not because that cause was popular, but because it was just; and I am not disposed to abandon the principles to which I have been true through my whole life in deference to a passing clamor. The day may come, and may come soon, when those who are now loudest in raising that clamor may again be, as they have formerly been, suppliants for justice. When that day arrives I will try to prevent others from oppressing them, as I now try to prevent them from oppressing others. In the meantime I shall contend against their intolerance with the same spirit with which I may hereafter have to contend for their rights.—*Macaulay.*

A SECRET society, having great influence in all parts of the Empire, is the dreaded organization that causes the present serious disturbances in China. It seems to be opposed to foreigners, to missionaries, and to the present Chinese government. Its members are bound by awful oaths; and the real object is thought to be the overthrow of the reigning dynasty. The Imperial authorities denounce the society and its doings, and seek their overthrow.

AS THE rose-tree is composed of the sweetest flowers and the sharpest thorns; as the heavens are sometimes fair and sometimes overcast—alternately tempestuous and serene; so is the life of man intermingled with hopes and fears, joys and sorrows, with pleasures and with pains.

AS SOME pictures seem to have their eyes fixed on everyone, from whatsoever part of the room he eyes them, there is scarce any frame of spirit a man can be of, to which some passage of Scripture is not as applicable as if it were meant for, or sent to, him.

WILL'S LOST UMBRELLA.

BY SYDNEY DAYRE.

"O, mother, I've done a dreadful thing," said Elsie, coming to her mother with tears in her eyes.

"What have you done, Elsie?"

"I've lost Will's silk umbrella."

"Why, Elsie, how came you to do it?"

"I took it down town with me this morning—it sprinkled a little, you know—and I must have left it somewhere, for when I was coming home, I missed it."

"And did you go back?"

"Yes, I went to every store I had been in, but I couldn't find it."

"Did Will say you might take it?"

"No; he never would let me, because he always said I would lose it. I wanted to carry it just once, it was so nice. But, O dear, I wish I hadn't."

"I am very sorry," said mother, gravely. "It is the first nice one Will has ever had, and I don't know when he will have another."

"No," said Elsie, in great distress, "I'd do anything to give him another if I could. But I can't, and he'll be terribly angry with me."

"I am afraid he will," said mother, really pitying the little girl for her dread of her brother's anger. "But I guess you deserve it, dear, for taking his umbrella without leave, so you must only bear it as well as you can. We will make a few more inquiries before we tell Will."

The inquiries were made, but the umbrella had fallen into dishonest hands and was never more heard of.

"You had better tell Will at once," said mother.

"I wish you would tell him, mother."

And mother was quite willing to make the trouble as light as she could for Elsie, and began watching an opportunity for approaching Will on his best side.

"I don't think it was anything to make a great fuss over," said Will, the same evening, flinging down a book he had been reading.

"What do you mean, dear?"

"This story about a boy who lost a great prize because of another boy having burnt up some papers without knowing that they were the notes for his essay. It was a dreadful disappointment to him, of course; but when it was once done, and no help for it, what could he do but get over it the best way he could?"

"But if you try to put yourself in his place, you will see that it must have required a great deal of Christian forbearance to forgive at once the boy who had done the mischief."

"Ho! a boy who amounted to anything would never think of making a fuss over what couldn't be helped."

"And a really manly, true-hearted boy would take pleasure in trying to prevent his friend from suffering too keenly over the fact of having unintentionally injured him," said mother, more seriously.

"Of course," agreed Will.

"I am glad you think so, for I am going to give you a chance of showing how a boy of that kind, a real boy, not in a story-book, can bear a little injury unintentionally done him."

"What do you mean now, mother?"

"Poor little Elsie is feeling very badly because of something which she knows will vex you, and I wish, my dear boy, that you would strive to show a spirit of brotherly kindness in the matter."

"What has she done?" asked Will.

"She has lost your silk umbrella."

A quick color flew to Will's cheek.

"I know it is a very annoying thing," went on his mother. "Elsie thinks you will be very hard on her about it, and she has a great dread of your anger. Don't you think, dear, it would be a grand thing for you to surprise her by speaking kindly about it, by forgiving her fully and freely?"

"What business had she to take it?" said Will, evidently trying to overcome a desire to speak excitedly.

"She did wrong to take it without your knowledge, and she knows it."

Just then Elsie's voice was heard in the hall, and Will arose from the piazza steps on which he had been sitting, walked quickly around the house and out of sight.

He felt as angry as Elsie had said he would. He had a great liking for the small luxuries which were scarce in the family. The umbrella had been given him by an aunt who had visited them, and he had taken great pride in the stylishness of its oxydized silver handle and its slender proportions when encased in its silken cover. It had been a small joke with his sisters that he only took it out when sure it was not going to rain.

It was gone, and he knew that it would be a great relief to his vexation to pour out his anger upon Elsie, who had no business to touch his highly prized property. He could in fancy see exactly how she would shrink before him and how the tears would come to her blue eyes,—just as she deserved, he declared to himself.

And then came a thought of the boy in the book, who had won the victory over a sense of injury very like to this which was possessing him. This was putting him in his place, sure enough.

Will walked for an hour under the trees in the old orchard. Better thoughts came to him through the gathering shadows of the twilight. What a short-lived satisfaction would be in the bitter words which would rankle like thorns in

his little sister's heart! What lasting sweetness in lifting from her the burden of the fear of his severe fault-finding.

"I'll wait till some day I want it and then I'll ask where it is, and when she tries to tell me I'll kiss her and laugh," he said, as at length he turned towards the house.

"But no, I won't. She'll keep on fretting over it till she knows I know."

"Elsie!" he called, at the steps.

"What is it, Will?"

"Bring me my umbrella, please."

"O Will," came in a faltering little voice, as she walked slowly towards him.

He did not wait for her to go on, but threw his arms around her with a laugh.

"Yes, you'd have a hard time bringing it, wouldn't you? I know all about it, you naughty little thing. If that's what you've been wearing such a doleful face about these few days, you'd better set your mind at rest."

"O Will, aren't you mad with me?"

"Not a bit."

"You dear, dear brother! I thought you'd never forgive me."

It was, as he knew it would be, a long time before Will had another silk umbrella, but it will be far longer before he will forget the satisfaction growing out of the result of the hard-fought battle with himself, a satisfaction to be tasted with every remembrance of his victory.—*New York Observer.*

SOUL WINNING.

The Christian idea of the soul gives an interest and importance to the work of leading men from the way of sin and death to the way of life and a blessed immortality, that is truly inspiring. The Bible is the text book and our Lord is the Great Teacher and example in this effort. While His severest denunciations were against the self-righteousness of the Scribes and Pharisees, who were very scrupulous and exacting in their demands for the observance of their religious rites and ceremonies, He was most considerate and compassionate towards the humble and despised. The common people heard Him gladly. They wondered at the gracious words that came from His mouth. The multitude gathered round Him eager to listen. They brought their sick and afflicted to be healed and comforted by Him and seemed anxious to touch Him, if it were but the hem of His garment, that they might be cured of their diseases. All the circumstances go to show that He wakened their interest and drew them to Himself as one who manifested His great kindness and compassion toward them. To the thronging multitudes gathered at the last great day of the feast as they were about to return, to their homes, many of them never, probably, to hear Him again, He spoke those remarkable words, "If any man thirst let him come unto me and drink."

Not unlikely many who never saw Him again as they went away to their homes retained the impression of these words in their hearts, and in after years, enlightened by the Spirit, accepted the water of life for their souls.

The woman of Samaria at the well, as she met Jesus there, was surprised that He being a Jew should address her in words of kindness and direct her thoughts to the water of life. She was so won by His gentleness of manner and words of gracious instruction that she went back to her friends and acquaintances saying, "Come and see" and learn yourself of Him. So everywhere among the people there was manifestly that in Him which won their confidence and trust.

Christians profess to have something of this spirit of Christ. The love and compassion of Christ towards the lost, they are supposed to appreciate and this is the power that is efficient in winning souls to him.

As the members of the church in their united efforts and the societies of Christian Endeavor in their associated labors, enter upon renewed efforts the coming season for winning souls to Christ, let them consider the intrinsic excellence of this work of leading their friends to Christ. Let them open their hearts to just impressions of that love which permits them to hope for all the blessings of salvation for them-

selves. Let the young man and the young woman with the ardor of youth and the freshness of Christian sympathy and love, improve the frequent opportunities that will be afforded for kindly directing their attention to those interests that will be enduring, and if done in a prayerful spirit many souls will be won for the kingdom of heaven.

Of all the efforts that can be put forth in the line of friendship and love for others what can be more satisfactory than this, in endeavoring to lead our friends to lay up treasures that will be enduring when all of earth shall have passed away?—*Christian Secretary.*

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 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 1th Avenue and 23d St.; entrance on 23d St. Meeting for Bible study at 10.30 A. M., followed by the regular preaching services. Strangers are cordially welcomed, and any friends in the city over the Sabbath are especially invited to attend the service, Pastor's address, Rev. J. G. Burdick, 245 West 4th street, between Charles and West 10th streets, New York.

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MARRIED.

DEESSER—STILLMAN.—At the residence of the bride's mother, Mrs. Eunice Stillman, in West Edmeston, N. Y., Dec. 9, 1891, by the Rev. A. Lawrence, Mr. Clarence A. Dresser and Miss Bertha M. Stillman, both of West Edmeston.

KENDALL—STILLMAN.—At the church of the Pilgrims, in Brooklyn, N. Y., Dec. 1, 1891, by the Rev. R. S. Storrs, D. D., Wm. B. Kendall, Jr., and Helen Elizabeth Stillman, daughter of Thomas E. Stillman, Esq., all of Brooklyn.

KREBS—STILLMAN.—In Westerly, R. I., Dec. 2, 1891, by the Rev. Wm. M. Groton, Edwin Krebs and Bertha M. Stillman, both of Westerly.

BABCOCK—SAUNDERS.—At the home of the bride's father, A. J. Wells, in Milton, Wis., Dec. 3, 1891, by the Rev. N. Wardner, Mr. Frank E. Babcock, of Dodge Centre, Minn., and Mrs. Adda W. Saunders, of Milton, Wis.

NOY—BURDIK.—In Milton, Wis., Dec. 8, 1891, at the residence of the bride's parents, by the Rev. E. M. Dunn, assisted by the Rev. N. Wardner, Mr. Lewis J. Noy, of Fulton, Wis., and Miss Jessie R. Burdick, daughter of George S., and Harriet Burdick.

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.

RICHMOND.—Arminda Bevin, wife of Matthew W. Richmond, was born in Plainfield, N. Y., Aug. 9, 1827, and died in Cazenovia, N. Y., Nov. 27, 1891.

On Sept. 3, 1850, she was married to Dea. D. DeLoss Wells, of DeRuyter, and God blest them with three children all of whom are now living.—Julia A., wife of C. B. Maxson, of Westerly, R. I.; Ada A., wife of the late Rev. H. D. Maxson, of Menomonee, Wis., and Wilfred D., of New London Conn. In the spring of 1852 she made a profession of religion, was baptized by Eld. J. R. Irish, and joined the DeRuyter Church and continued a worthy member. Dea. Wells died Nov. 2, 1864. On Sept. 20, 1871, she was married to Matthew W. Richmond, of Cazenovia, with whom twenty years have been happily passed. Her last sickness was a severe and brief attack of pneumonia and with her work done, and well done, she passed away, and, with her children all present, her body was laid to rest in the churchyard at New Woodstock.

L. R. S.

DAVIS.—In Berlin, N. Y., Nov. 26, 1891, of slow paralysis, Sarah M., wife of Silas Davis, formerly Sarah M. Hull, in the 77th year of her age.

She had been a member of the Seventh-day Baptist Church at Berlin for fifty-two years. Hers was a consistent, Christian life, and she went down to her grave in peace. She gave liberally to the church of which she was a faithful member. Her failing health for the past two or three years has prevented her from attending public worship, but she was strongly attached to the church. She loved her Saviour and was only waiting for him to call her home. She was accustomed to praise him much in her sweet voice of song, singing often of "That beautiful home." Her songs have forever ceased on earth, but she sings the triumphant song, we trust, among the redeemed in the home of the blest. The funeral services were held Sabbath morning, Nov. 30th, at her residence, conducted by the Rev. Mr. Dann, of Petersburg.

J. D.

HULL.—In Berlin, N. Y., Nov. 26, 1891, Sarah M. Hull, in the 77th year of her age.

She was the youngest of eleven children of Thomas and Amy Hull. Under the labors of Eld. John Green she was converted, but did not join the church until three years thereafter, when she was baptized by Eld. Wm. B. Maxson, and united with the Berlin Seventh-day Baptist Church, of which she remained a worthy member until called up higher.

V. J. S.

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CRANDALL.—In Hope Valley, R. I., Dec. 3, 1891, Col. Joseph Crandall, aged 91 years, 7 months and 18 days.

Mr. Crandall was born in Exeter, R. I., and afterwards resided in the town of Richmond for a number of years. From the latter place he removed to Hope Valley, where he remained an honored citizen till his death. He experienced religion in early life, but never identified himself with any Christian church. He was twice married. Two children blessed his first union but both are now deceased. He was widely known and highly respected. In sentiment he was a Seventh-day Baptist and attended the church in Rockville while he was able. He leaves a widow and many friends to mourn their loss.

A. MCL.

TODD.—In Berlin, Wis., Nov. 30, 1891, Mrs. Emma L., wife of Rev. J. M. Todd, in the 65th year of her age.

A fuller notice will be found elsewhere in this paper.

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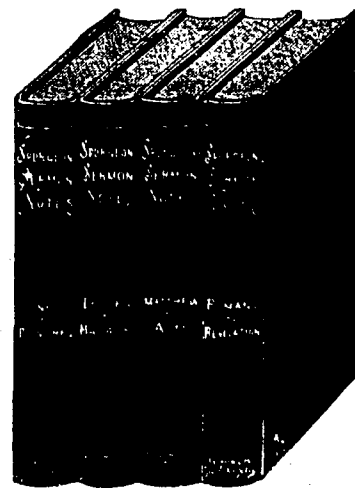


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