

# The Sabbath Recorder.

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

Vol. XLVIII. No. 12. }  
Whole Number 2457. }

FIFTH-DAY, MARCH 24, 1892.

Terms:  
\$2.00 in Advance.

## TRUST NOT IN THE WORLD.

When prosperity smiles at your door  
There are plenty of friends to share it,  
But if misfortune's lot you deplore  
The world will not help you to bear it.

If your life has good cheer, pass it on,  
Your neighbor is likely to need it.  
Though when health and wealth leave you forlorn  
His sympathy surely will heed it.

The audience that listens entranced  
To flattery's eloquent sounding,  
Yet may sneer at a plain truth advanced  
With logic's unvarnished propounding.

Upon no human friendship depend  
In the cause of right to sustain you.  
Let your own sense of justice defend,  
And the God you serve will maintain you.

Give the best that you can as you go,  
Expect naught however deserving;  
Only trusting, in joy or in woe,  
Your faith in His promise preserving.

ANNIE L. HOLBERTON.

CAROLINA, R. I.

—It is a noticeable thing that the Revision uses the preposition *in* in a great many places where the A. V. has *through* or *by*. The casual reader would not be likely to notice the change, but it makes a difference in the passages which is very significant. For the sake of an illustration of this difference, we will take a passage on sanctification about which we have recently written. John 17:17 reads in the A. V., Sanctify them *through* thy truth; in the Revision, Sanctify them *in* the truth. We know very well what *through* means, it is *by means of* or *by*, but let us see what *in* means. When we say we live in the air or a fish lives in water we mean a great deal more than that we live by means of air; we mean that the air is the necessary elemental condition in which we live and outside of which we cannot live. A man dies in the water because he is out of his element. God has prepared for him a certain thing we call the atmosphere, and being in it is absolutely necessary to his life. *In* then means position in the necessary element of sanctification.

—To help make this plain, just let us think for a moment how much importance people attach nowadays to pure air, and those who are wise aim to have the pure, fresh out-door air as much as they possibly can. They are waking up to the fact that they must live as much as possible in the necessary element of health. The only reason some people are sick is because the element in which they pass their lives is God's atmosphere polluted and poisoned. Fresh air children go into the country poor and sickly and return well and strong, and largely because they live for a while in the atmosphere as God makes it. Other things being equal, one's health depends upon how closely he comes to living in his element—the element God made for men to be well and strong in.

—We think we can all now see the deep significance of *in* in the passage "Sanctify them in the truth." The truth is the necessary elemental condition in which people are to grow well and whole in life, and outside of which element they cannot grow to be well and whole

in life. And what the truth is we are told;—it is what God says. It is easy to poison our element by bad reading or bad companions and bad living, but he who lives in the element of what God says will certainly grow well and whole in life. How simple and plain this seems, but it is the very wisest and deepest philosophy of life and there is no truth we Christians would better think of now and then.

—We judge from the report of the Baptist Ministers' Meeting of New York that Dr. Munhall's book on *The Highest Critics versus The Higher Critics*, received unqualified commendation, at which we must say we are astonished. If the Baptist ministers of New York allow that book to represent them it is a shame. We are not speaking now with reference to the merits of the case against Higher Criticism. The book shows the man's ignorance; think of a man writing a book on *The Higher Criticism* who could write such a sentence as the following: "Those Higher Critics, who by proper literary and historical tests are trying . . . to ascertain the exact text of the Holy Scriptures I bid God speed." Or this: "Then some German critics taught that the entire Pentateuch was a sort of crazy quilt arrangement of a lot of *Post Mosaic* documents that *Moses* found lying around loose and put together. We never heard of a Higher Critic making a more ridiculous claim than this man makes. Just think of *Moses* finding and putting together a lot of *Post Mosaic* documents! This man may be a great evangelist, he must be for he says so himself, but he certainly is not the man to write on the Higher Criticism. A man who knows something and knows what he is talking about will be read if he writes upon the subject of *The Higher Criticism*, but it is a pity that Dr. Munhall's book should go out to the world with the apparent sanction of the Baptist ministers of New York.

SISCO, Fla.

W. C. TITSWORTH.

—OUR thoughtful editor, Brother Platts, suggested some months ago that the contributed editorials to the SABBATH RECORDER be followed in each case by the name of the writer. The purpose was, as he expressed it, that "any reader who wishes may call you to account, without writing to me on the supposition that I am personally responsible for what may seem to be sympathy with Andover and Union Seminary heresies, *Western booms*," etc. Touched by the gentle hint, we have endeavored to temper our Western enthusiasm. After some weeks of silence on this point, it has burst forth to new life, stimulated by the words of genial Dr. Field, of the *New York Evangelist*, who made a visit to our city a few weeks ago. After reaching home he sat down and said: "I give it up! Chicago is to inherit the earth. Not content with the World's Fair, she is reaching out her long arms as if to take in the world itself. The population of Chicago is made up largely of the most enterprising men of the East. In this sense it is a city of picked men

—full of the spirit that at once conceives and executes great enterprises. From its position at the point to which converge a hundred tributary streams, it has become the great reservoir into which are poured the harvests of thousands of square miles as well as the cattle of a thousand prairies. Here the atmosphere is too full of life, the breezes from the prairies and the lakes are too bracing to permit one to sink down into listless languor and doze away existence. From this multitude of strong arms and active brains is developed a tremendous force to build up the fabric of American civilization." It is scarcely in the brain of the present to conceive the possibilities which lie before this great West and its metropolis. The opportunities which face young people to-day in this magnificent country with its developing resources and its vigorous, growing towns are simply immeasurable. The noblest exhibit in 1893 will be the great Mississippi Basin and its capitol. And yet we have but turned the first leaves of a wonderful history.

—It is said that people rarely show forth their "true inwardness" to the public gaze so much as when traveling. Street car, railway train, and stage coach give abundant opportunities for the display of selfishness and benevolence. The writer never could believe that true courtesy necessarily consisted in jumping to one's feet to offer a seat in a street car to a handsome young lady and allowing a decrepit old man to clutch a strap. "Love thy neighbor as thyself," and if your neighbors are weak while you are strong, look out for their comfort without regard to sex, color, or station in life. The writer confesses to having sat with unrelenting heart many a time, not feeling called upon to give up his seat to the fair creature who "toils not neither does she spin," because he knew that she was not as tired as he was; but he hopes never to be so weary as to forget the claims of the woman whose fingers bear the marks of wash-board and scrub-brush. I stood once for fifteen long minutes with a heavy child in my arms, trying to think of some remark sufficiently searching to shrivel up the two able-bodied young men who sat facing me in perfect indifference. We have all, in our travels, come across men (or women,) of the genus "hog," and it thoroughly delights us to see them humbled and discomfited. It may be well to remind the reader in order to point the following story, that American pork is now admitted again to the ports of Germany. The *Omaha World-Herald* says that one of the trains which left Omaha the other evening was crowded, and several people of both sexes were compelled to stand. A tall, well-dressed man, with a twinkle in his eye, stood in the aisle opposite to two seats which had been appropriated by a man with several grips and an overcoat, which he had piled about him in a barricade behind which he sat composedly reading his papers. For some minutes the tall stranger stood there without saying anything. Finally, as the train slowed up at a crossing, he said

blandly, looking down at the reader, "Did you ever travel in Germany?" The man in the seat had not, and expressed his opinion that it was none of the stranger's business whether he had or not. "Indeed," said the tall man with unruffled composure, and even more sweetly than before, "Delightful place to travel: lovely scenery—and they'll let you in now." The victim of the witticism started as though shot, and hastily rearranged his luggage, while the passengers roared with delight.

—THE Ethics class at the Baptist Seminary recently discussed monopolies, and the question was asked whether the Standard Oil Trust is to be condemned. It was a hard question. How could a Baptist,—much more, a professor in the coming University—condemn the trust which has made a fortune for its president and given him the power to originate a great Baptist University, and endow it so liberally? The professor's answer was that whether a trust is a blessing or a curse depends on the men who control it. He was inclined to think that the Standard Oil Trust has been a blessing. However that may be, it seems to be pretty certain that, whether right or wrong in particular cases, trusts are always *dangerous*. Human nature is such that the power to sway the prices of a commodity will be used almost invariably for personal ends. The Standard Oil Trust claims that it has reduced the price of oil to the consumer 20 per cent. I very seriously doubt it. Certain it is that it has created a dozen immense fortunes and has prevented the accumulation of perhaps hundreds of competences, in itself a very serious thing. Certain it is that it has used not wholly honest methods to destroy competition and make itself supreme. Trusts are opposed to the genius of our republican institutions, and most people are glad that the particular trust under consideration, in accordance with a decision of the Ohio Supreme Court declaring its illegality, has surrendered. It has gone through the form of laying aside its character as a trust by resolving itself into the component companies of which it was made up. But let us remember that the change is merely one of form. There will be no actual difference in the companies' methods of business. The Trust wears a different name, but it is still a trust. Although the Anthracite Coal Trust and National Cordage Trust are now the only great monopolies having a formal existence on American soil, yet combination is becoming more and more a part of modern economic life. It has come to stay. The great question "which faces the Christian economist is—can some leaven be infused into this mighty movement which shall prevent its abuse and transform it into a blessing to *all classes* of the human race."

—THE Morgan Park theological students are in receipt of a letter from Bro. C. H. Greene, Daytona, Florida, in answer to the request for advice made in these columns three weeks ago. He thinks the summer trip of the theological students should be to the far western settlements and their vicinity. He speaks of Colorado, Idaho and California, giving Colorado a strong preference, and mentions four places in that State where the Seventh-day Baptist standard is already planted. He adds, "We must not let our advance lights go out; but when a field is once taken in the name of our Saviour and his truth, it seems like cowardice to let the work die out. Use the towns above mentioned as centers of work, going out through the mining camps that are scattered all about. Your singing would here draw where nothing else

would. When meetings are held, they come 'just as they are' and hear gladly. A new field in agriculture always yields best to first work and this is true in the religious world as well." Other suggestive and helpful letters have also been received, among them one from Bro. J. S. Powers, M. D., Bonita, Texas. He says that his part of Texas is yet virgin soil, and one can scarcely go amiss preaching anywhere in that section. He thinks there would be an abundance of openings for gospel work. We quote: "You will find very hospitable and intelligent people, but a people that it takes the power of God to move religiously. You will not find so much controversy as indifference. Therefore I would advise you to come in the power of Israel's God,—with the spirit of evangelization more than that of indoctrination,—at the same time well supplied with our tracts." We are very grateful to the brethren who have so kindly written. The value of their letters to us can scarcely be over-estimated. We hope to hear from many others. Give us facts along any line that concerns us—not omitting climate. It would not be wise for us to go to any section where our usefulness would be likely to be crippled by sickness.

L. C. RANDOLPH.

MORGAN PARK, Ill.

#### OUR LAND AND OUR DAY.

BY THE REV. A. E. MAIN.

Almost every day brings a new reason, or emphasizes old ones, for multiplying many times our efforts in evangelistic and Sabbath reform work, and in all endeavors that make for righteousness. For it is not in material greatness and power, but in righteousness, that our country must find its true exaltation.

The chief purpose of this series of articles is to seek to direct earnest attention to our national resources and possibilities, and to some of the dangers that imperil the nation's power for good in the world, and even its existence; and to inquire as to the way of safety.

The psalmist of Israel called upon the people to praise the Lord, in thankful acknowledgment of his greatness, wisdom, and mercy; and exclaimed, as we often feel inclined to do, he hath not dealt so with any nation. But the time came when, because of the sins of the house of Israel and the house of Judah, the Lord watched over them to pluck up and to break down, and to overthrow and to destroy, and to afflict. May it be our nation's united cry unto the God of the whole earth, that he watch over us to build and to plant, in every law and institution, in every enterprise and custom; and that he who alone can measure the heaven above and search out the foundations of the earth beneath, may not cast us off for all the evil we have done, but that we may be a nation before him forever.

THE NINETEENTH CENTURY.

As some mountain peak o'er-towers the low-lying foot hills, so the present century outshines, in glory and greatness of achievement, a thousand. In the world of thought and things, man moves with a swiftness of action of which the ancients could not have dreamed.

It is truly said that many do not realize that we are living in extraordinary times. The emigration of Abraham from the land of Uz; the exodus of Israel from Egyptian bondage; the return of the Jews from Babylonian captivity; the coming of our Lord; the discovery of America; the Reformation of the 16th century, were events that did not belong to any one time or

nation, but affected a world's history. And in the future records of progress in the thought and life of men and nations, this 19th century will be named as one of the pivotal periods in the history of the race.

The advance made in the realm of human thought and sentiments; that which has been accomplished by the agency of steam and electricity in respect to travel, printing, commerce, manufactures, communication, comforts, and wealth; the great forward steps of civilization over all the world, are most marvelous in our eyes.

The following are a few examples of progress that belong to this century, either by invention, by common use, or by new and wonderful applications; the spinning mule, power-loom, and cotton-gin, taking the place of hand-worked machines that were used for thousands of years from the times of Homer and Solomon to our grandmother's days; the sewing machine, printing press, and writing machine; the iron plow, seed-sowing, mowing, reaping and threshing machines; the locomotive, telephone, and auto-phone; and gas and electric lights greatly reducing crime and increasing comfort and safety, in city and town. In 1807, Fulton's steamboat made her trial trip up the Hudson, at the rate, it is said, of five miles an hour; now, the ocean is a highway for magnificent steamships, the pride of nations; for the old stage and the lake packets, we have the "New York and Chicago Limited;" and for the mail-coach and the carrier's faithful horse, the "Fast Mail;" in 1815, by hurrying messenger, the thrilling news of Waterloo reached London in three days; and now, 800,000 miles of telegraph line carry 300,000,000 messages every year, swifter than on the wings of the wind.

About one hundred years ago a man who made the journey from Edinburg to London, 400 miles, in 72 hours, was warned of the danger of such an undertaking, being assured by judicious friends, that several rash persons had actually died from the rapidity of the motion. What would those good people think of traveling sixty miles an hour instead of six!

It is reported, in illustration of rapid traveling,—but with how much accuracy we will not say—that New York business men leave on their office desks such notes as these: Have gone over to Europe for a few days; will be back soon. Or, Have run out to San Francisco; will return shortly; take a seat.

But there are higher evidences of progress than these. Men, communities, and nations used to be isolated, and strangers to one another. This resulted in mutual ignorance, suspicious and frequent wars, and hindered healthful and extended intercourse so necessary to real progress. Now, the solidarity of nations is more and more recognized; their interdependence becomes increasingly apparent; and, if one suffer, all suffer with it; if one is honored, all ought to rejoice.

The idea of individual liberty, above the freedom of class or nation, has become the possession of men. The citizen does not exist for the State; but true government is of the people, by the people, for the people.

Slavery has existed from the earliest times until the present century; but within the present century this degrading institution has been well-nigh practically destroyed in all Christendom;—in Russia, Hungary, Prussia, Austria, Scotland, Sweden, Denmark, the Netherlands, in British, French and Spanish colonies, and in North and South America. In 1843 over 12,000,000 people were set free in the East Indian

possessions of Great Britain; and 1863 was the date of Lincoln's immortal emancipation proclamation.

If woman does not yet possess all the rights that the Maker of all would have us give her, there has at any rate been great progress. For only eighty years ago, it was not very uncommon for Englishmen to sell their wives into servitude. In 1814, one John Hall sold his wife, "a well-looking woman," at auction, for 2 s. 6 d., the rope by which she was led bringing an additional sixpence. And, in one year, there were at least thirty-nine recorded instances of wives exposed for public sale, like cattle.

Human life is valued far more highly than it was a hundred years ago. The English law recognized 223 capital offences. For example, to injure Westminster Bridge, appear disguised on a public road, cut down young trees, shoot at rabbits, steal property valued at five shillings, steal anything from a bleach-field, write a threatening letter to extort money, were crimes for which one could be hanged. And they are now living who remember when house-breaking was punished by hanging in Rhode Island.

Amazing changes have already taken place; and, largely through the influence of Christianity and Christian institutions, changes are taking place in the intellectual, social, religious and national life of peoples in Europe, Asia, Africa, on the American Continents, and in the Isles of the Sea, that awaken the deepest interest in every beholder who loves his fellow-men.

The inheritance of centuries of thought and action are ours. This possession gives us immense vantage ground, and proportionately increases our responsibilities in number and extent.

THE SECRET AND THE FRUIT OF SYMPATHY.

SERMON.

BY E. H. LEWIS.

*Text.*—Hebrews 4:15. For we have not an high priest which cannot be touched with the feeling of our infirmities.

*Lesson.*—Mark 5:22-43.

Is there any trait of God's nature for which we are so grateful as his mercy? Surely there is none which appeals to us with its proffer of comfort and joy quite so often as his mercy does. At its very best, life is but a series of mistakes, and with most of us it is a series of sins, which we truly hate, but to which we seem bound. We do not need to be very old to have days of remorse and perhaps of despair at our folly and weakness; and so we soon come to our deepest religious experience,—the joy of forgiveness and the comfort of God's sympathy. Our children and our parents alike cling to the thought that he knoweth our frame, he remembereth that we are dust. Our blunderings, our broken promises, our earthliness, all this is before his eyes and is weighed in the balances of mercy. He does, indeed, require of us much, and punishes us in grief when we do not do what we can, but God never laughs at us for not doing more than we can. He notes our mistakes and sends us silent teachers, in our heart life, in books, in chance words of friends, in events, yes, in the landscape itself, to guide our thoughts aright. He forever encourages us, and even what we call hope is his voice of encouragement.

There is nothing more helpful in the history of the Christ than his revelation of God's eternal pity. We have no dearer memory than that of his human, yet superhuman, sympathy, which brought him instantly into touch with the inner

life of every man and woman he met. It made his judgment of every soul just, for he rendered the loving judgment which God gives to each of his children.

It is not a long step from this phase of Christ's character to the consideration of the same thing in us, his disciples. To this phase of the thought let us chiefly give our attention this morning. For sympathy is one of the great ties which bind human life together. The power of entering into the joys and griefs of others, born of the community of joys and griefs of all men, is the great touch of nature which makes the whole world kin. Especially is this true of the dark and sad side of life. Men have different religions, different customs, different languages, but they all have common griefs.

Mrs. Browning sings,

"There is no God," the foolish saith,  
But none, there is no sorrow;  
And nature oft the cry of faith  
In bitter need will borrow.  
Eyes which the preacher could not school  
By wayside graves are raised,  
And lips say, "God be pitiful!"  
Who ne'er said, "God be praised!"

Let us then think first of the secret of sympathy.

The secret of sympathy is spiritual sensitiveness.

Now sensitiveness, of a certain sort, we all have, and most of us in goodly measure. I mean what we call personal sensitiveness. The preacher's wife says to her best friend, "John is so sensitive! He worries at everything which is said of him. If people criticize him, never so mildly, it always makes him wretched. Why, more than once he has said to me, 'I surely never was meant to be a preacher. I almost wish I had never set foot in the pulpit.'" We have all heard this sort of talk, by no means limited to preachers' wives. It is ridiculously easy to hurt people's feelings and to be hurt. We cannot take honest criticism, we dislike to look our faults squarely in the face, we are sore and sensitive and self-conscious. We wish we were not so thin-skinned, and almost blame dame nature for not giving us a mental epidermis of the rhinoceros sort.

There can be no doubt that this soreness to the touch is chiefly due to weakness and self-love. We are not strong and healthy in our spiritual life, nay, even in our moral fibre, or we would go bravely about our duties, listening only for the approval or disapproval of conscience. And yet the fault is not in sensitiveness itself, but in the selfish tendency it takes. Delicacy of impression is a necessary characteristic of every improvable organism. It is so of mind, it is so of heart. The chief difference between the man of intellect and the fool is that the former is sensitive to every impression, as a photographer's plate is to the solar rays. He has learned to observe and compare until myriad impressions have made for him a scientific habit and a group of mental principles which test and prove all things. You cannot make a scholar out of a child who cannot observe things. No, let us not mourn, if God has given us souls which are not clods,—which are not molluscs. The most valuable things are the most intricate and highly organized. There was once at our home one of Mr. Edison's phonographs, and for the first fortnight after its arrival, it seemed to us that this machine spent its time in getting out of order. But were the phonograph less skillfully, less delicately put together, did not the slender stylus trace with unerring touch and microscopic accuracy those faint impressions on the whirling waxen cylinder, you never would get back from it laughs and sighs and

the finely modulated tones of a singing voice. Ah! God would never have made the heart of a human being as impressionable as wax, as easy to be pierced and torn by every thorn of life, had he not intended to whisper into that heart the words of eternal life, which, repeated to other hearts, should save them from sin and death. Again, you may have stood in the drug store some night, waiting for an important prescription to be prepared, that it might save the life of some one dear to you. And as you watched potent drug added to potent drug, each in exact proportion, how grateful you were that there need be no guess work in the matter, because those chemist's scales weighed the medicine on which human life depended, and those chemist's scales were absolutely accurate, balanced so as to turn at the weight of a hair! Ah! God never would have poised your soul so delicately that it is grieved at the least unkindness, unless he meant your life to weigh out some delicately measured help to some other soul in its time of need. You have seen an acacia tree on some sloping lawn, every silvery leaf so lightly hung that it nodded and laughed to its myriad fellow-leaves. God meant that you and I should be open to every breath of influence, whether of joy or sorrow, that we might rejoice with them that do rejoice, and weep with them that weep.

God has intended every son and daughter of his to be in some way or other a necessity to those about him. To be in some sense a medium, as the electricians say, from which the divine love may flash from soul to soul. But the healing current of his life cannot pass from one soul to another, unless these souls be in touch. Men who would be as healers and helpers must not only have their hearts "wide open on the Godward side," but on the manward side as well, reaching not only upward for the help which comes only from the hills, but reaching outward to share every blessing with some other soul.

This is the secret of sympathy, then to look upward and outward; to be spiritually sensitive and open-hearted; to turn away our quick perception from our own infirmities, that we may see the infirmities of others, and seeing, be touched by them.

It will of course be true that if we thus open our souls to the world's griefs and pains, nay, if but to the griefs and pains of ten friends, we must expect to suffer somewhat before we achieve the power of sympathy and rejoice in its fruits. The soul that is to go through life as a disciple of the Christ, keeping itself tender to all that appeals to its compassion, must suffer keenly. The man that is not willing to bear the stings of wrong, to carry the aching hearts of men to bed with him when he goes to rest, is not yet fit for the kingdom of heaven. If we cannot reach a point where the sorrows of others cast a deeper shadow over us than any personal sorrow can, we know little of the character of him who was touched with the feeling of our infirmities. The infinite sensitiveness of our Lord is one truth which lies at the bottom of Christ's sacrifice. Christ never could have been the world's saviour from sin, have been the comforter of all men, but for his infinite capacity for unselfish suffering. The calm self-command with which he bared his sensitive soul to all the world's storms and scorn and daily crowns of thorns, was the necessary antecedent to his power in the hearts of men. It was Christ's matchless sympathy which first brought men to him. It was the responsiveness of spirit which detected the presence of a sin-stricken

soul as a young mother detects the cry of her babe. He ate with publicans and harlots, and from gaining their friendship gained their souls; he walked with fishermen and made them fishers of men; he wept with the sisters of Lazarus; he came into the house of mourning and showed his profound compassion for human grief by lifting men from the dead; wherever he went he laid his heart close to the heart of the world, till men found their natures warmed out of the chill of despair, and began anew to hope and trust; and yes—in his last hour, as the world around grew dim to his dying eyes, he heard the despairing cry of a thief, and promised him divine companionship in Paradise.

What would I not give to have seen that face! The face that none of the artists have ever drawn; the face in whose great deep eyes the light of watchful pity shone; about whose pure lips the sensitive lines of compassion lingered and trembled; the face always bent downward to shed a benignant look upon some self-dissatisfied, weary soul.

"If Jesus came on earth again  
And walked and talked by field and street,  
Who would not lay his human pain  
Low at those heavenly feet;  
And leave the loom, and leave the lute,  
And leave the volume on the shelf,  
To follow him, unquestioned, mute,  
If 'twere the Lord himself?"

Ah! yes, we would do that. We would fly to him and drink new faith from his presence, new hope from his words. But we find it harder to make him live again in our lives. We hesitate to take his standard of self-devotion to others' needs. We do not bare our souls to the unpleasant things in life, for the sake of the fruits of sympathy. We are not happy, but we are not quite strong enough to find the secret of happiness where Jesus found it, where all the happy of this earth have found it,—in living in the lives of others. Never shall we be worthy the name of friends, by which he called the disciples of old, till we learn that the object of life is service, at whatever expense to purely personal aims.

Let us grant, then, that our wish for our lives is not the extinction of sensitiveness, not the Buddhist's Nirvana, an insensate calm with possibility in it neither of pain nor joy. Let us be grateful for all the keenness of perception we may have been blessed with, realizing that by right direction it may become one of the most noble traits of character. We shall then gradually win the privilege of entering other people's lives, and our sympathy will have its fruits.

And what are the fruits of sympathy? The first of them is joy; joy first to the one whose life you enter, then to yourself. No one knows the joy of sympathy, or at least knows how much of his real joy comes from sympathy, till he receives it in his hour of need. I tremble to think how indifferent we are to the bitter pain of our friends. When a man is bereaved he enters for the time a world unlike this common earth. The skies are hung with sable. He is stunned, dazed, in despair. He sees nowhere any joy in life, any hope. He wishes for death, for life seems only death without the rest from pain. Do you think he cares nothing now for human sympathy? I am not talking of consolation, which cannot then be had at any price except from God himself. But sympathy! Ah! the sympathy of a mere dog is sweet then. Who knows the sweetness of silent sympathy? It is like water to a fevered man. It is like arms of strength to one who swoons. To be indifferent to one in grief is the easiest sin, and

one of the saddest. We are not to be deceived by quiet looks and proud reticence.

"A face may be full of light  
Over a heart that's breaking."

It is but little we can do to help those who grieve, but if the little be not done, if we do not pray for them and show our respectful sympathy, the grief may be unbearable.

There are a thousand other times in life when sympathy bears the fruit of joy; indeed, it always does. Many things that are burdens for one are but yokes of strength for two. Many pains of mind exist only because the soul feeds upon itself. The Christian, of all men, is to

"Minister to minds diseased,  
Pluck from the memory a rooted sorrow,  
Raze out the hidden troubles of the brain."

To sympathize with others does not foster others' sorrows. It melts them, it warms them away. It leads the befriended soul to befriend yet another, and thus forget itself.

Another fruit of sympathy is peace. Peace, first for the sufferer, then for the co-sufferer. There are a thousand griefs which are known only to the griever, and which cannot be wholly removed. But sympathy will give strength and repose of soul to the heart which feels another strong and gentle heart near it. The world is full of people who bear and must bear these burdens. People who are by nature doubters and harassed by doubt. People who by nature worry and fret. People who struggle for a livelihood, and forever see the wolf near the door. People who are sick with loneliness, or sick of themselves, or in despair at trying in vain to live the higher life. These people move quietly about their work, suffering and giving no sign. There are no great ecstasies of spiritual triumph in store for these people, but they can be helped to lead lives that are grounded in peace. They need some strong, sensitive soul near, to image to itself their pain and respect it. How beautiful a thing is consideration for others! How often might we comfort a soul, not so much by saying something as by refraining from saying something; by touching people at the point of sympathy, and not of irritation.

Another fruit of sympathy is goodness, for sympathy gives new hope, and from the hopeful heart comes brave endeavor. If we have learned to hunger after the beauty of holiness we shall by our sympathy rouse the same hunger in other souls. And he that hungereth after righteousness shall be filled.

Then a fourth fruit is wisdom; for whether or not you are wise, you will arouse a desire for the truth. Sympathy is unselfish, and produces unselfishness; and only from the branch of unselfishness can real wisdom grow. This is the secret of all teaching. The teacher is no "master," no pedagogue, but one who by interesting himself in our thoughts leads us out to think for ourselves, to love the truth and to be willing to yield when we are wrong. The truest teacher, whether in pulpit, or recitation room, or elsewhere, is he who teaches in love, explaining patiently, listening humbly to learn from his pupil, arousing thought. The father who loves his child, the older brother who loves his brother, this is the type of the true teacher. In this Christ is the world's great teacher, for he always loves it and leads it.

The character which thus by sympathy produces and shares joy, peace, goodness and wisdom becomes full of tenderness. This would be a sorry world, were there no tenderness in it. It is a quality which can exist in perfection only in strong, fine natures. It is the crown of

character. Nay, let us say more. It is part of the pith and substance of Christianity. For Christianity is not a dogma, nor yet a code of morals. It is not even a system of religion, as Mohammedanism is. Christianity is a revelation! A revelation of God as the All-tender One. The Christ has shown us that the unknown God of Greek and barbarian is the compassionate Father, whose love is the hope of the world.

If tenderness be the heart of Christianity, the world is far from Christian. Most men are so spiritually obtuse, so closed to the infirmities of others, that they are like the soldier, who, wounded at Austerlitz, lost all sensation of the skin, and imagined himself dead. And dead he was, for all humane purposes. Show me a soul that is unfeeling, and I will show you a soul that is dead. For if we are not wakened by the touch of a suffering brother's hand, how can we be wakened by the infinitely more gentle touch of the divine hand?

And now how may we cultivate quickness of sympathy?

First, can we not do so by taking thought? Can we not become reverent students of the human soul, and in this way approach many lives to which we may bring the cup of strength and healing? And secondly, do we need to be told that the best way of all is by continuous vital connection with the life of Jesus? You have seen experiments in hypnotism, where every thought of the operator was reproduced in the mind of the patient. Why should we not come so truly under the sweet influence of the Master of our lives, that our souls may slowly become capable of the same immortal sympathy which surrounds the man of Nazareth as with a golden halo?

You know to what delicacy of perception the physical senses may be developed. How the telegraph operator will be wakened from sound sleep by the almost noiseless signalling of the electric needle. How a physician will slumber through a thunder storm, yet be aroused by the faint whistle at his speaking-tube. How the finger of the blind girl will read the raised letters of her Bible almost as fast as you can with the eye. Thank God that the soul which draws its life from the eternal, all-sensitive Christ-life, may become so quick to perceive the voice of suffering, that its presence in the world is full of light and life. Thank God for the lives we all have known, whose sympathy cheered us when we were oppressed, comforted us when we were cast down.

May we grow broader and broader and keener and keener in Christ-like sympathy, till we shall at last enter with joy and rejoicing into the presence of him who was touched and is forevermore touched with the feeling of our infirmities.

#### THE HEAVENLY ANOINTING.

They used in old times to catch pigeons and send them out with sweet unguents on their wings; other pigeons followed them into the dove-cote for the sake of their perfume, and so were captured. I would that every one of us had the heavenly anointing on our wings, the divine perfumes of peace and joy and rest; for then others would be fascinated to Jesus, allured to heaven.—*Spurgeon's Gold.*

SHALL we be always singing the praises of God in our happy future? Yes. To know God is eternal life. Eternal life is a state of joy. Joy is naturally expressed in melodies and harmonies. But our employment will be to bring every faculty of our being into requisition to find out God; and every spark of intelligence about God will kindle the heart into joy, and the tongue will express it in song.—*Methodist Protestant.*

## SABBATH REFORM.

### FROM LONE SABBATH-KEEPERS.

Such good letters come to us from the lone and isolated Sabbath-keepers, we think others besides ourselves will be interested in reading them. Words of commendation, words full of cheer and encouragement from those who are deprived of Sabbath privileges, ought to make us contented with our lot. Let us remember these "lonely ones" in our prayer.

"I like the *Sabbath Outlook* well, and being a Sabbath-keeper, I believe in it too, and though I find much of the contents rather heavy reading myself, I give it or lend it to some one who I think will appreciate it, for I wish to do what I can to help on the good work. I hope that the Lord will bless you abundantly in your endeavors to benefit your fellow-men by giving them a knowledge of the true Sabbath. I believe your papers are doing a great deal of good. My brother, Geo. W. McCready, used to give me the *Light of Home*, and that was the only reading that I had on the subject of the Sabbath before I commenced keeping it. I must except the Bible, for it seems to me now that there is no truth more plainly taught therein than that the seventh day is the true and only Sabbath, and I wonder very much that I did not see it sooner. I am the only Sabbath-keeper in this village, and find it pretty hard sometimes, as the prejudice is strong against us. We, that is, all the Sabbath-keepers, are called Jews, etc.; but I try not to mind such things, for I hope that it will not be long before I shall stand among those who keep the Commandments of God and the faith of Jesus."

Another says: "But so few are willing to either read or talk upon the subject of the Sabbath, still I feel that I have been able to knock out a good many of their Sunday props, and if they were not all Presbyterians, should have some hope of getting up some interest; but with very few exceptions they seem so perfectly satisfied and so self-assured they are right, they will neither listen, nor talk, to, or about, a new doctrine. Still there are a few exceptions. Some have said they knew we were right unless the Bible proved a change, and they would look up that point as they really had never thought about it before. An old colored man came from quite a distance, a few weeks ago, to ask why we kept 'Saturday for Sunday;' he had heard of it as being strange, and as he said, 'took the great liberty to come and ask a few questions.' We had a very interesting visit with him. I gave him some tracts which he said he would not take the price of a day's labor for, and that he was going to take them to his Sunday-school and ask the preacher and deacons how to answer them. I saw him again last week, and asked him how he had decided. He said he was all mixed up, he had always thought Sunday was the Sabbath according to the New Testament, and now he could not find it and he was all mixed up. I met a very interesting lady from Savannah, two weeks since, who became greatly interested. I hope soon to get her address, also another lady who says we are right. These are only a few of the cases which I am constantly meeting. God is surely bringing his truth to the light."

J. G. B.

ONE of the saddest things about human nature is that a man may guide others in the path of life without walking in it himself; that he may be a pilot, and yet a castaway.

### ERROR COMING HOME.

The *Philadelphia Inquirer* for Feb. 18, 1892, is responsible for the following:

#### A MINNEAPOLIS EXEGESIS.

Apparently, the American Sabbath does not obtain in Minneapolis to so great an extent as could be wished. One of the requirements of that institution is that places of secular amusement shall be closed on Sunday; whereas, in Minneapolis, as we learn from the proceedings of the City Councils, Sunday theatricals are an established custom. Moreover, they are likely to stay.

The subject came up in the Council on a petition to compel the theaters to close on Sunday. It was referred to the Standing Committee on Ordinances, and that body has just reported that—but its report is a gem which should not be spoiled by re-cutting. Here is the essential portion of it in full:

Your Standing Committee on Ordinances, to whom was referred an ordinance to close Sunday theaters, respectfully report that they have given the matter careful consideration and find that some people work seven days in the week, some six days and rest one. Some work one day and rest six. Your Committee regard it as a self-evident proposition that those who merit the greatest consideration from the State are those who work the most, other things being equal.

Your Committee further finds that "one man esteemeth one day above another; another esteemeth every day alike. Let every man be fully persuaded in his own mind." And again, "He that regardeth the day regardeth it unto the Lord; and he that regardeth not the day, to the Lord doth not regard it."

Your committee respectfully recommends that said ordinance be laid on the table.

Which seems to have been done, as it is not reported that the Council disapproved of the committee's decision.

That is a clear case of slaying Sunday with its own weapons. The Minneapolis Council has used a false exegesis exactly as Christian men have taught it to. Few passages are quoted oftener by Christian ministers who desire to overthrow the Sabbath, than these which are here turned against Sunday with such withering effect. With the Chicago saloon-keepers joining in the cry against opening the Exposition on Sunday, and the Minneapolis Common Council quoting scripture against Sunday, the "American Sabbath" is being boomeranged rather rudely.—*The Sabbath Outlook*, April, 1892.

### NEW DEFENDERS.

A LITTLE paper under the modest and suggestive name of *The Cottage Pulpit*, published in a Southern city, comes to our table this morning. In the leading editorial, after reference to some business matters, the Editor says:

So much for the business changes. Another matter, pertaining to the editorial tone of the journal will not escape the critical eye of the reader who remembers the character of the editor's articles and selections in the initial number printed last July. Henceforth *The Cottage Pulpit* will not be neutral on one, at least, of the great religious issues of the day. Its influence and editorial weight, whatever that is now, or in the providence of God shall develop into in the future, will be thrown with a wholeness of soul and a fearless energy and steadfastness of purpose, upon the side of the weak and few in numbers, but the true and tried and faithful in our land, who "Remember the Seventh-day to keep it holy." The *Cottage Pulpit* will, in other words, be an advocate of the true and only Sabbath, that day of days that is the Lord's-day, and begins with set of sun on our ordinary Friday, and after running its course of a "night and day," as it did in the Garden of Eden, and has all through the ages, and will to the end of time, closes with the next set of the sun. From sunset to sunset is the ordinance of day and night as the Almighty established it in the beginning; and while not disposed to stickle for this change in the other and working days of the week as we have received them from pagan papal Rome, but willing to let the working days alone, and as we find them, at least for the present, we are well persuaded in our own minds that the mission of Protestant Christianity will not be finished until the work of Martin Luther and his coadjutors of the 16th century shall have its crowning glory in the restoration of the true Sabbath as the "Church in the Wilderness" had it; the Sabbath as David and Hezekiah, and all the holy kings of Israel, had it; the Sabbath as Isaiah and Daniel, and all the prophets, had it; the Sabbath as

Christ Jesus and his apostles had it; the Sabbath as the Christians of the 1st century, and even to the end of the 3d and to the beginning of the reign of "that wicked," of whom Paul speaks in the New Testament, had it; and finally, the Sabbath as a few, that faithful few in all the ages from that day to this, who have "kept the commandments of God and the faith of Jesus," have had it. From this time forward *The Cottage Pulpit* will stand with these brethren, and will labor with them, and live and die, if the Lord so will, with them. If any of our former kind friends and patrons drop us or our paper on this account we have no complaint to make or apology to offer. We are in the line of duty.

So far as we can judge from a somewhat careful reading of the rest of the paper, its teaching is what would be called the orthodox Baptist teaching. It is an additional evidence of the moving of the Spirit of God upon the life and thought of this generation upon this important question of the Sabbath, that this paper should come out in this manner. We welcome the *Pulpit* to this good fight for God's pure and only Sabbath; and we assure its editor of our sympathy in those trials and sharp criticisms which are sure to come to him for the noble and unmistakable stand which he has taken. We bid him God speed.

### SCIENCE AND IMMORTALITY.

From the *Christmas Century* we quote as follows from an article by Prof. Du Bois, of Yale, on "Science and Immortality": "Mastery of self can be attained only in a world where temptation and sin are possible, where voluntary disobedience is the outcome of ignorant transgression. These are necessary to the end; not merely allowed, but designed. The purpose of such a world is plain to read. It means that not happiness here is the end for which we are to strive. That is a means to help us, to encourage us, to lead us on. Not the avoidance of pain is the end. That also is a means to warn us, to guide us, if needs be to compel us. But the great end, which science itself is forced to recognize is the mastery of self through the struggle of sin and temptation, and the formation of a personality—of a character self-attained, of a spiritual influence in the midst of a universe governed by such influences, which, disciplined by pain and trial, strengthened by the sweet uses of adversity, guided by reason and knowledge, voluntarily brought into accord with supreme will through the stress of sin itself—is thus made capable of co-operation with that will both here and hereafter. This is the significance of the process to observe. This alone harmonizes all the facts. For such a personality there must be a future. Such a personality belongs to the meaning of the universe. Not, therefore, the production of automaton who have passed a few years of blissful, irresponsible ease and then cease to be; nor the development from lower forms of an animal who can, for a time, explore nature, increase in power and civilization, develop a higher nature, stretch forth hands of entreaty to an unseen God, and then, just as the universe opens to his gaze, when higher possibilities and hopes and yearning begin to dawn, when he has grown completely out of his physical environment, and with an endowment far beyond his needs catches glimpses of glories he can never share, and with heart filled with loving longings that can never be satisfied, sinks into a hopeless grave—such is not the end indicated by the facts. Such an end is worse than futile. It is cruel mockery.

"But the development of a conscious, indefeasible personality,

One soul against the flesh of all mankind, of a spiritual energy in accord with eternal purpose, co-operation and fit tool for higher things—this is an end which alone satisfies reason, science, revelation, faith and hope. This alone is commensurate with the whole mighty process. The attainment of such a personality we begin here. So surely as we begin it has our true life begun, and opportunity must be afforded to complete the work—else the whole process is a failure. And this personality, science tells us as certainly as she can tell us anything, is not born to die."

## MISSIONS.

REV. J. F. SHAW writes: "Our Fouke community is moving on nicely and smoothly at present."

FROM the first general census of British India in 1872, to the second in 1891, the native Christians increased over 30 per cent, while the general population had increased less than 7 per cent.

A HUSBAND and wife, Presbyterians, propose to pass over to their Board of Foreign Missions the property they possess, \$100,000, provided the Board will pay them \$2,000 each year, during the rest of their lives, and use the \$100,000 in the field at once.

*The Hindu*, the leading organ of the Madras native community, makes the remarkable confession that the Christian missionaries of a foreign religion are doing a great work in elevating the lower castes of society, people whom the highest Hindu classes have done their best to degrade.

A FRIEND of Miss Mary F. Bailey, a Congregational woman of Chicago, who met Miss Susie M. Burdick when in the Chicago Training School, desires to pay for the keeping of one girl in our Shanghai Mission School. We appreciate this Christian courtesy and good-will, and commend the example to Seventh-day Baptist women of means.

THE Missionary Secretary is engaged in the good work, as he thinks, of collecting sets of denominational reports for public libraries that have asked for them; and he would be glad to receive minutes of the various Associations of any date, and of the Conference and Societies previous to 1880. To complete valuable sets for Bro. Velthuysen the Secretary now needs 1807, 1808, 1809, 1810, and 1813, of Conference, and 1845 and 1846 of the Missionary Society.

FOR the great work that God hath wrought through Bro. Huffman, our missionary evangelist, in the Western Association, many hearts will be full of gratitude. What a blessed future there is before the new converts and the reclaimed ones, if, well organized and wisely led, they will become whole-hearted and faithful workers for Christ and the church. As a rule, churches that are spoken of as small and dying, need not die. The reviving, saving, sanctifying power of the Holy Spirit of God will come if sought for according to scriptural ways.

THE author, E. P. Thwing, M. D., Ph. D., 156 St. Mark's Ave., Brooklyn, N. Y., has our thanks for a copy of his "Ex Oriente: Studies of Oriental Life and Thought." This is one of the most interesting and instructive books we have read in a long time. The "Studies" are those of an observing student, and possess depth, attractiveness, and power. The following headings and subheadings will suggest the scope of the book: Asiatic thought as a historic evolution; The anatomy of national life; Influence of climate; National individuality; Oriental imperturbability; Oriental mysticism; The oriental home; Religion in the East; Religion a regnant power; Language, literature and art; Industrial arts; The rejuvenescence of the East; The proclamation of God's Word; Educational methods; Medical missions; Practical prob-

lems. This book would furnish excellent material for lectures or "talks" by pastors. Price 50 cents. Address the author.

### OUR MISSIONARY SOCIETY.

XXVI.

The Sixteenth Annual Meeting was held at Alfred Centre, N. Y., in September, 1858.

Several important resolutions were adopted, of the following import: The late treaty between European powers and China, and other favorable indications in that empire, call loudly upon the Society to prosecute vigorously the work of the China mission. The laborers on that field should be increased by at least two, as soon as possible. On account of the number of Sabbath-keepers in Minnesota and Kansas, the Society ought to make vigorous efforts to establish a mission in each of these fields. Having learned of a work of grace and of conversions to the Sabbath, in Thetford, Genesee Co., Mich., that locality was recommended to the favorable consideration of the Board. And ministers were requested to read the Annual Report to their congregations on the Sabbath, and to ask for a missionary collection.

Two resolutions were laid upon the table, the second for future consideration. One recommended the Board to withdraw the Palestine Mission and transfer the efforts from that field to China; the other proposed to amend the Constitution of the Society so that the President, Corresponding Secretary, and Treasurer, should be elected for three years; the Recording Secretary and Directors for two years, and the Vice-presidents and Auditors for one year.

The Auditor's Report showed a balance, the previous year, of \$1,017 60; receipts from all sources, \$3,607 96; expenditures, \$4,208 35; and a balance on hand of \$417 21.

The Treasurer, Mr. A. D. Titsworth, having announced that he could not continue in that office, the Society adopted a minute expressing a cordial appreciation of his efficient services, and regretting the necessity that induced him to retire.

It was voted to so amend the Constitution of the Society as to require a majority of the members of the Board for a quorum; to recommend the Board to employ the Corresponding Secretary, or some other suitable person, to issue circulars, attend Associations, etc., for the purpose of forwarding the interests of the Society; and that the next annual meeting open with the report of the Board, instead of the usual sermon.

There had been a falling off in contributions from the churches, and the Treasurer often advanced from his own funds in order to maintain the credit of the Society. "The Board have had trembling solicitude for their missions, sometimes fearing that they would be compelled to suspend some of them, or see them fail for want of support."

The Annual Report mentions several causes of diminished receipts. The financial affairs of the country were in an embarrassed condition. Most people make offerings from their surplus funds, and not so as to lessen their comforts. Some insisted that certain invested funds of the Society should first be used up; but the Board maintained that that was their dependence for meeting deficiencies, and essential to continued operations. Some withheld contributions, it was feared, from lack of missionary spirit. At any rate the contributions were only \$1,239 94, while over \$4,000 were needed. But the Board, men of faith and courage, felt that missions in China and the West were the work of God, and

must go forward. And it is interesting to note how they were beginning to see the necessity of keeping the cause before the people by means of circulars, letters, articles in the RECORDER, and the personal attendance of some one at the Associations.

### HOME MISSIONS.

Fifty dollars had been appropriated for the church of South Kingston, R. I., for six months; but the Board was unable to grant further aid.

A mission at Coloma, Wis., had been sustained for two years by the joint efforts of the Society and the North-Western Association; and the missionary reported six additions to the church by letter and two by baptism.

The missionary in Iowa, L. A. Davis, we suppose, reported the baptism of twenty-nine persons, and thirty-seven additions to the church, ten of these being converts to the Sabbath. The village of Welton asked for discourses upon the subject of the Sabbath, but the Methodists refused the use of the school-house. Their class-leader "thought Eld. Davis had more religion than to preach on that subject at such a time as this." "In this he is mistaken," writes Eld. Davis, "for my religion prompts me to enforce obedience to all the commands of the great God. When the warm season is come I shall make an appointment, either in some grove, or on one of these wide prairies, and press these things home, if some house cannot be obtained for the purpose."

The Corresponding Secretary of the North-Western Association had written to the Board in regard to the establishment of missions in Minnesota and Kansas, saying, "The importance of the new States and Territories, west, as a field for missionary labor, is every month increasing. A seasonable and judicious outlay in that direction could, no doubt, be turned to better account at this time than anywhere else in the world." And the spirit of the Board is shown in these words: "The want of men and means has prevented the Board from occupying these fields. Are there not young men in the ministry who are willing to break away from the small circles in which they move, and go forth to a larger field and a more successful ministry? Our prayer is, O God, send forth the laborers that the harvest may be gathered in. The fuller occupancy of the West is a subject of importance for your consideration at this time. There is no field of greater promise. There is none that has higher claims upon us.

### CORRESPONDENCE.

*Dear Brother Main;*—The common people in Steuben county seem more than ever to have found out that there is temperance in religion. Since 1875 I have had charge of temperance work, over seven years in this county. Never before have I seen so much anxiety on the part of all interested to have a series of temperance meetings precede or follow a revival effort. We have been having regular revival temperance meetings. Quite a large number have signed the pledge who were hard drinkers. Now we are having a much larger number of religious revivals. The Lord wonderfully blesses the work. Of the incidents in the temperance meeting too affecting for description, I will give you a faint idea of one: While I was talking a drunken man handed me a dollar and said, "I am ruined, there is no hope for me, I cannot reform. I have four boys, I do not want them to go where their father has gone." I had two talks with him. The next time I saw him he came to hear me preach in his right mind.

It seems to me that one of the blackest spots a man can put on his heart, comes from his untiring efforts to bring such a struggler for life and character back to physical, financial, moral and spiritual ruin. Most of my sermons lately have been in revival meetings, conducted by some evangelist. Calls in this direction, and to start and conduct such meetings are far beyond my ability to comply with, had I nothing else on hand. I remember my offer to the Board, but see no place to drop the present much-needed work, though I reserved a place when I accepted this.

The following from the *Avoca Advance* will show how our work is estimated by others: "Dr. Burdick, of Alfred, has been holding some temperance meetings here at North Cohocton, and we hope with lasting benefits. Large numbers have signed the pledge. . . . Dr. Burdick is seventy-two years old, his hair and whiskers are as white as snow; yet when he stands on the rostrum preaching temperance, he is as enthusiastic as though he were only twenty, and drives home his argument with telling effect. His arguments were not harsh, neither did he criticize too closely, but argued that 'whatsoever a man soweth that shall also reap;' he does not lack for words to express his sentiments, therefore holds his audience spell-bound. May he live to see the effects of his labors, that when the end comes he can say, as did one anciently: 'Lettest now thy servant depart in peace, for mine eyes have seen thy salvation.'"

H. P. BURDICK.

WEST UNION, N. Y.

## WOMAN'S WORK.

### WOMAN'S EXECUTIVE BOARD.

*President*—Mrs. Euphemia A. Whitford, Milton, Wis.  
*Corresponding Secretary*—Miss Mary F. Bailey, Milton, Wis.

*Treasurer*—Mrs. Nellie G. Ingham, Milton, Wis.

*Recording Secretary*—Mrs. Celestia Bliss, Milton, Wis.

*Secretary, Eastern Association*—Mrs. Agnes Daland, Westerly, R. I.

*Secretary, South-Eastern Association*—Miss Elsie Bond, Salem, W. Va.

*Secretary, Central Association*—Mrs. M. G. Prentice, Adams Centre, N. Y.

*Secretary, Western Association*—Mrs. Mary F. Whitford, Nile, N. Y.

*Secretary, North-Western Association*—Mrs. Harriet Clarke, Milton, Wis.

*Secretary, South-Western Association*—Miss Eva Shaw, Fouke, Ark.

*Shanghai Christmas Box Committee*—Dr. Phebe J. B. Wait, 412 Ninth Ave., New York City.

*Home Mission Box Committee*—Central Association, Mrs. Irving Crandall, Leonardsville, N. Y.; Eastern Association, Mrs. E. R. Pope, Plainfield, N. J.; Western Association, Mrs. C. M. Lewis, Alfred Centre, N. Y.; South-Eastern Association, Miss Flora Randolph, Salem, W. Va.; North-Western Association, Mrs. S. E. R. Babcock, Nortonville, Kansas.

### FROM DR. SWINNEY.

I have talked with the two women, Mrs. Ng and Lucy Tong. Both of them are accustomed to receive what are called high wages—\$12 a month—but now they give their hearts and services to the mission work, and ask only \$4 50 a month, \$1 50 of which is counted as board.

Mrs. Ng has been ill this fall, having had a stroke of paralysis which affected the right side. She is now able to walk about with care, and her arm is beginning to give more encouraging signs of recovery. I trust she will continue to improve, and by the time we need her services will be able to do much for us in the hospital.

I have long had the desire to take two or more young women to train as nurses, whenever we have wards to furnish the practical part of their studies. In this way they will not only be doing good, but be preparing themselves for future usefulness among their own people.

It is customary to give them their board and twenty cents a month for the first year, and after that their board and one dollar a month, during the time they remain students under training.

SHANGHAI, Jan. 17, 1892

DR. SWINNEY'S letter is called out by inquiry of her that the women may know somewhat more definitely about the expense of assistants for her. She is not prepared to state to you more fully until the station itself is more nearly ready for the new workers. The need already exists. The Doctor is there ready to attend to increasing demands. But the dispensary building is not in readiness for increased facilities. Our women will not fail to meet the requirements for the services of needed assistants in the dispensary and hospital when it is ready for its work. Do not fear. The Doctor is enthusiastic in her work; and for this every woman should be grateful. She will plan as discreetly for those who in the home land are "holding the ropes" as any one ought to ask her to. The assistants fund is started. More than one hundred dollars lies waiting, *i. e.*, has been sent on for specified purposes. The interest of the women in this line of work will ensure the raising, annually, of the amount needed to carry it on. Here certainly is one kind of work for which no so-called "begging" will be required.

### FROM MISS SUSIE BURDICK.

Since writing you last, work has gone on in the girls' boarding-school much as usual. Early in December I went for a short trip in the country, taking the two older school-girls, Quac Yung and Tsu Zie with me. Our object in going was to see Rebecca, a church member who lives at Lieu. We were overtaken on the way by a storm, the severest of the season, and were considerably delayed by it. At first I looked for the girls to lose heart and possibly propose turning back, but they bore the bitter cold and other discomforts without a murmur, and entered into all the plans with great interest. The day at Lieu was bright and beautiful, and surely we shall not soon forget the walk across the clear cold air. Rebecca had heard of our coming, and was out to meet us. While we were yet at quite a distance from the house we could see her standing in the narrow path, shading her eyes with her hand, and with her little granddaughter by her side. For some twenty years, since the death of her husband who was also a Christian, Rebecca has lived on her small farm at Lieu, her son and his family occupying the house with her. Years ago she was taught to read, by Mrs. Carpenter probably, and she does not forget. After we had been with her a little time and she had asked many questions about Mr. and Mrs. Davis and others in the mission, and about Dr. and Mrs. Carpenter, she brought out her Bible, or portion of a Bible rather, and selected the seventh chapter of St. Luke's Gospel, which we read together, and after prayers we sung several hymns. Rebecca's daughter-in-law and the neighbors who crowded into the room seemed very friendly, and we could but pray that God would incline their hearts to believe the blessed gospel.

Rebecca has four grandchildren in the house with her. At the time of our visit the two older children were away from home. The little girl

who was there is a beautiful child. We would be very glad to have her and her older sister, a girl of eleven, in the boarding-school, but they are already betrothed, so it is quite impossible.

On our way back to the boat from Rebecca's we were passing quite a large compound when several women came running out and beckoned us to come in, one woman asking us to "come in and explain the doctrine." Whatever their motive, whether to see the foreigner, or really to hear the gospel, it was an opportunity not to be neglected. The room into which we were taken was soon filled, and the people kept very quiet while we read from the Bible, and Quae Yung talked to them, as it seemed to me, very well indeed. After singing we came away much desiring that in this company of people there might indeed be some earnest inquirers who would receive the Word gladly.

Lee Erlow's ancestral home is only a few miles from Rebecca's, and we had arranged to go there in the afternoon. For two or three years during her childhood Quae Yung lived in this house, but for more than six years she has not been back there, so the little visit was especially pleasant for her, but certainly we all enjoyed it. It is a beautiful place, the land is flat, but under careful cultivation and evidently productive, the buildings in good repair, and all of the houses in that locality sheltered by the graceful, fern-like bamboo groves. The people, too, were very pleasant to meet.

The portion of the house which belonged to Lee Erlow, but now to his children, is closed, but the other rooms are occupied by his brothers' families, and gathered close about them is quite a community of relations.

Not far away is Ng Niang Niang's country home, which is occupied and cared for by her only son. The son had just left home for Shanghai to be with and care for his mother, but the daughter-in-law gave us a right hearty welcome, and when Quae Yung asked if she would like for us to read the Bible and pray, the earnestness with which she answered, "I should like it very much," was certainly remarkable. For several months she has been very poorly, and since our return she has come to be with her mother, and under Dr. Swinney's care. We are hoping and praying that soon she and her husband may come to know and love the one true God. While they are here we have two of their children, a girl of twelve and a little boy of five years, in the girl's school. They are bright, promising children and have already made admirable progress toward learning to read. So for the present we have fifteen pupils in the boarding-school.

I have enjoyed the little day school in the city very much. Three or four of the children have moved away, and their places have not yet been filled, so the number has been somewhat reduced, but those attending have come with greater regularity. The children in this school are from purely heathen homes, as we are frequently reminded. One little boy has stopped coming because his father is unwilling for him to study the doctrine. Three of the children have upon several occasions been absent, and upon inquiry it is discovered that they have gone to burn incense in the temple. Two little girls did not come for several days, and upon going to look them up I found them busily at work on the paper money which is used in the temples and burned in great quantities at the graves of the dead. It might seem discouraging, but it is among an idolatrous people we have come to work, and there have been many proofs that God is willing to bless even the work done in day-schools.

SHANGHAI, China, Jan. 14, 1892.

# THE SABBATH RECORDER.

L. A. PLATTS, D. D., EDITOR.  
 REV. W. C. TILSWORTH, Sisco, Fla. CONTRIBUTING EDITOR.  
 L. C. RANDOLPH, Morgan Park, Ill.  
 CORRESPONDING EDITORS.  
 REV. A. E. MAIN, Ashaway, R. I., Missions.  
 MARY F. BAILEY, Milton, Wis., Woman's Work.  
 W. C. WHITFORD, D. D., Milton, Wis., History and Biography.  
 REV. W. C. DALAND, Westerly, R. I., Young People's Work.  
 REV. H. D. CLARKE, Independence, N. Y., Sabbath-school.

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

"SMALL service is true service while it lasts;  
 Of friends, however humble, scorn not one;  
 The daisy, by the shadow that it casts,  
 Protects the lingering dew-drops from the sun."

WE begin this week the publication of a series of articles under the general heading, "Our Land and Our Day," written by Bro. Main. The material for the series the writer says in a note to us, has been obtained chiefly from Dr. Josiah Strong's stirring book, "Our Country, It's Possible Future and It's Present Crisis." The book is published by the Baker Taylor Company, New York, for the American Home Missionary Society.

WE begin this week the publication of some brief outline suggestions on the weekly prayer-meeting topics of the Y. P. S. C. E. As these topics follow very nearly the leading thoughts of the Sabbath-school lessons, and as Bro. H. D. Clarke, who has charge of the Sabbath-school department, has kindly consented to prepare them, it has seemed best to put them in connection with the Sabbath-school lesson, rather than on the Young People's page. This arrangement is made after a full correspondence with Bro. Clarke and Bro. Daland, and with the hearty approval of both brethren. We hope that our young people who use these topics, and we hope they are many, will find much in these outlines to awaken thought and quicken the spirit of devotion. Older people may read them too, if they will.

THE steamship *Indiana*, from Philadelphia, with supplies for the Russian sufferers has been received at Libau on the Baltic; the *Missouri*, from New York, with the generous shipment of the Western farmers and millers is on the way, and a third vessel will follow soon. An official reception was tendered the officers of the *Indiana* on the 19th inst., and on the 20th, Mayor Stuart, of Philadelphia, received this telegram dated at Libau the 19th and signed by representatives of the Czar:

Russian society warmly welcome the dear American brethren who happily arrived here with the *Indiana*. They pray you to transmit to the inhabitants of Philadelphia their expressions of lasting gratitude. God save America.

While such fraternal recognitions and greetings are gratifying, it is humiliating that our nation as such, so far as our general government is concerned, has no part nor lot in the matter.

THE REV. C. H. PARKHURST, of New York, has made a most vigorous attack upon the municipal authorities of that city for the way in which they have shut their eyes to the existence and filthy crimes of saloons, gambling dens, and brothels. His sermon on Sunday, March 13th, was not only a masterly indictment of high officials for their complicity with these crimes, but was also a most masterful argument, with facts and documents, of the case against these official criminals. Public senti-

ment is being deeply stirred, and Dr. Parkhurst deserves the cordial thanks and hearty sympathy and support of all good citizens everywhere. When a man attacks such a system of evil, entrenched in the very heart and power of the municipal government of a great city, he has undertaken no small task; he has attacked an enemy which will stoop to almost any kind of meanness to screen itself and to blacken the name of him who has undertaken it. Dr. Parkhurst ought to be made to feel that in this Herculean task he has the backing of the Christian sentiment of the whole city and country.

IT is stated that the Mills revival meetings, just closed, in Cincinnati, Ohio, were most remarkable. Three thousand large business houses were closed one day to give their employes an opportunity to attend, and a large per cent of these were Catholics and Jews. The political campaign demonstrations last fall, when McKinley and Campbell were opposing candidates for the governorship of the State, were completely overshadowed in enthusiasm by the throngs who crowded the Music Hall during the latter part of this religious campaign. Over seventy ministers of all denominations and creeds joined heartily and harmoniously in the work. Not less than eight thousand names were received of persons who desired to become Christians. These names were received on cards on which the persons expressed their preference as to church relation, and these were passed to the pastors or committees of the churches indicated. Thus it would seem that at the close of the Evangelist's meetings the work is properly only just begun. This, it seems to us, is one of the most commendable features of this man's work,—the putting of others at work.

IT is reported that the Pabst Brewing Company has recently purchased a stick of fir timber in the State of Washington, measuring fifty-one inches square and one hundred and eleven feet long, for which \$1,500 is paid, the same to be resawed and made into liquor counters to be used on the Exposition grounds in 1893. This looks as though they expected to make some money by reason of the "big show." Meanwhile, it is said that the liquor dealers of the city are about to cast their influence with the Commissioners in favor of closing the Fair on Sunday, in order that the enormous crowds of visitors remaining in the city on that day, and who are not attracted to the churches, may be drawn into their nets. Thus it would almost seem as if the liquor men, in the Fair and out of it, had come to think that this great exhibition was being gotten up for their especial benefit. The shame of it is that there seems not to be sufficient independent, united sentiment in the country against this nefarious wickedness to sit down on the whole thing, Sundays and week days, in the Fair and out of it, alike.

BRO. H. P. GRACE, of Marion, Kansas, has been canvassing for the *Sabbath Outlook* in that region and thus reports his labors: "Inclosed please find list of names for the *Sabbath Outlook*. From about one-fourth to one-third refuse to have anything to do with the paper. Some so-called Baptists are among the ones that stoutly refuse, though there are some among most all that object. One meets with nearly all kinds of people here in canvassing for a paper of this kind—those that hold all sorts of views, and no views at all; and very often the latter class are the ones that receive the

paper most readily. Some have pronounced the paper good. I take a good deal of pains to explain our views as I go along, in fact I am brought face to face with people which gives me a good chance to talk and explain. I believe the *Outlook* is doing a good work. I think some here are almost persuaded to accept the Sabbath. Somehow I am inclined to believe God's cause is going to go forward here, though we have been having a pretty hard struggle of it, and are yet; but we hope that day is at last beginning to break, and that we will be permitted to see greater things, if we are only faithful."

BRO. ELIAS DILDAY, of Alto Pass, Ill., died at his home last September, at an advanced age. He was a devout student of his Bible, and a conscientious follower of its teachings as the Spirit of God gave him light. Recently a member of his family found among his papers one written but a few days before his death and addressed to the *SABBATH RECORDER*. It was a series of Bible questions to which he desired answers. Of course, he has passed beyond the reach of any answers which may be given to his questions, but they may stimulate others to think and study along similar lines to their own profit. They are as follows:

1. Is it certain that the Jews' passover always came in the spring of the year, say about the time of our March or April?
2. In the fulfillment of the promise made by the angel to Zacharias, would not the birth of John the Baptist occur about the first week in January?
3. Was not the birth of our Saviour six months later, which would bring it during the first week in July? Read Luke, first chapter.
4. If this calculation be right, are we not deceiving our children in teaching them, or in lending our influence to, the popular notions concerning the Christmas time?
5. If we see the true light by reading the Bible on this, or any other subject, ought we not to teach it to our children and others, rather than to join hands with Roman Catholics in smothering the truth from the sight of men, by covering it with the traditions of men?

FEW persons are aware of the extent to which the opium habit is being formed. Speaking of this, the *Boston Evening Journal* says: "On the best authority obtainable it is estimated that during the last ten years there has been over 30 per cent increase in the number of opium users in this country. The number of prescriptions which druggists fill of which opium is a part, is astonishing and alarming. Opium has become the 'main sheet anchor' of many physicians. Competition is partly responsible for this. The patient demands immediate relief from pain, and will get another physician unless this demand is met. Against his better judgment, perhaps, the attendant gives the opiate which brings unconsciousness of pain, and thus the patient becomes aware of the use of the drug. The same prescription may be filled at the druggist's many times after the physician has been discharged." It is also stated that the physicians and members of physicians' families are by far the most numerous victims of this deadly vice; and that, generally speaking, the educated and intelligent classes furnish almost the entire number of these truly unfortunates. It has been estimated that of the opium brought into this country 10 per cent is used by physicians' orders, 20 per cent in patent nostrums, and the remaining 70 per cent by regular habitues of the vice. The slav-



ery of the habit is simply appalling, and the agonies suffered by those who seek to break its cruel bondage are beyond description. Indeed, it has been supposed that the habit, when once formed, is absolute master. Lately, however, public attention has been called to the successful treatment of the malady by Dr. O. S. Sargent, at the home for opium victims, Beacon St., Brookline, a suburb of Boston. The Doctor says that he has no specific for the disease; but he treats each individual case on its merits, just as in every other disease. He makes no secret of the remedies used or the method of treatment, which he has many times explained to other physicians. While the memory of the Koch cure for consumption is fresh in the mind of the public, and the Keeley gold cure for drunkenness is still in the air, it would not be surprising if this announcement were also looked upon with some suspicion; but since it makes no mystery of its nature and methods, and promises deliverance from a terrible bondage, it may be worthy of a trial, at least, by any who may be so unfortunate as to need the help it offers. In the meantime, the safest, surest deliverance from this thralldom is never to come into subjection to it; and the surest way to avoid such subjection is never to touch the poisonous stuff. "Touch not, taste not, handle not," is a safe rule in respect to every evil thing, in social, political, and religious life, as well as in personal private matters.

#### THE POOR COLORED PEOPLE.

A friend in the South, writing of the poor among the Freedmen, gives a dark picture of the condition of that class of our American citizens. The picture is all the darker because, no doubt, it is true. Generations of abject slavery, with all educational and refining influences and privileges absolutely prohibited, is not the best preparation for free and independent citizenship. It will take more than one generation of freedom to overcome the evils engendered by that "sum of all villainies," for evil dies hard, and if left to itself propagates its kind with marvelous rapidity. Time alone will, therefore, aggravate rather than mitigate the evils of which our friend speaks. It is the part of loyalty to our country, as well as to our divine Lord and Master, that everything possible be done to educate, as well as to Christianize, these unfortunate sons of our sunny South land. Our friend says:

"Another thing of which I must write is the condition of the colored people. I am distressed over them, both for the present and for the future. It does not seem that human beings could live as the majority of them do live, and nothing is being done to better their condition. And, what seems still worse, they manifest no desire for improvement, each generation going a little lower than the one preceding it. I was reading an article some time since, urging more missionary work in Indian Territory, saying the manner of living was so little calculated to educate or improve, so few of them were even taught to gather around a table where a blessing was asked. But there is no need to go to Indian Territory to find that condition. I do not believe one family (colored) in twenty, around Atlanta has a table or a chair; they know absolutely nothing of the refining influence of a comfortable home. Ever since I came to this State the chain-gangs, in both DeKalb and Fulton counties, have been working on the public streets near us, and it is a saddening sight to see them; but I think even they are better off than many who have their liberty. They seem so

poorly calculated to make themselves comfortable. Tobacco and whiskey seem to be their curse. With these, particularly the former, they are always provided; they are often without bread, but tobacco they have in some form. Usually men both chew and smoke, while women always dip snuff, often smoke, sometimes chew, and sometimes do all three! I had, for a few weeks, living in the cabin back of my house, a family in which was a bright little girl of four years, who took as much snuff as any woman would smoke equal to any man, take a plug of tobacco, cut off a large chew, and go about with her mouth so full that she could scarcely speak; if she saw a white man she would run after him with hand extended and tease for 'barcker, barcker.' I don't think one boy in fifty could be found ten years of age that does not use it, and not one in five hundred goes to school. Now what is to be the result? As I before said, nothing is being done to change this condition of things. I am glad so much is being done for the sailors, and, in fact, for every branch of missionary work; but I don't believe a government has done its whole duty by a people when it has declared them free."

#### ILLINOIS Y. P. S. C. E.

##### GALESBURG DISTRICT CONVENTION.

This meeting was held in the Baptist church at Canton, Ill., Feb. 26-28. The pulpit, choir, etc., were beautifully and appropriately draped with flags, hung with mottoes, and set with plants and flowers.

The first session began promptly at 2.30 Friday. A prayer service ended at three o'clock and was followed by a business meeting of the Executive Committee. The evening session was opened by a spirited song service, followed by a strong, earnest devotional meeting, led by Mr. L. E. Flanegin, of Yates City. Then came the address of welcome by Mr. Marcus Wolf, which was very good; a response was given by Miss Matie Cambell, of Lewistown. Rev. W. H. Mason, of Elmwood, preached the opening sermon, taking as his theme, "One Talent People." Matt. 25: 18, "But he that had received one (talent) went and digged in the earth and hid his lord's money." Friday's session closed with song and prayer.

Sabbath-day's work was begun by a desire meeting at 8 o'clock, led by Miss Sadie Munson, of Monmouth. After reading Christ's intercessory prayer, the meeting was continued as an hour of prayer, many delegates offering brief petitions expressive of individual desire respecting the Convention and general Christian work and life. The meeting was an impressive one. "The duties of officers" was next discussed by Mr. T. C. Fleming as leader. He insisted that each officer should regard himself as called by the Master to that work. Each member of the Society should consider himself a helper of each officer. From ten to eleven o'clock was the "Pastors' hour" led by the Rev. A. R. Mathers. Several clergymen made appropriate remarks, and the hour was a very enjoyable one. Following this came the address of the Rev. John Hood, D. D., on the subject, "Why do I study the Bible?" The address of Mr. Hood was very interesting. Sabbath afternoon the devotional exercises were led by Miss Carrie Davis. "The Junior Work," was led by Miss Hattie Holden; and R. B. Larkin talked upon mission work, his subject being Missionary Volunteers. It was made an enthusiastic theme.

There was an immense assemblage at the Baptist church in the evening. F. C. Fleming led the song service. Mr. Shurtleff led the devo-

tional service and the Rev. B. Y. George delivered a stirring address on temperance. He closed with an impassioned appeal, which electrified the whole meeting.

A well attended and very enjoyable consecration meeting was held at the Christian church, at 8 o'clock, Sunday morning, led by Miss Olive Cox, of Vermont, after which the regular service took place.

The large assembly room of the Y. M. C. A., and also the committee rooms, were filled with gentlemen at the gospel meeting at 3 P. M. The meeting was led by R. B. Larkin. The song service, which lasted for fifteen minutes, was led by Joe Dickey. Mr. Larkin read for the basis of thought the first Psalm. After the reading came an experience meeting which was participated in by about fifty of the audience and was productive of much good, there being eight conversions. Also an earnest Endeavor meeting was held in the Sunday-school room of the Baptist church in the early evening, which resulted in fourteen conversions. After the adjournment of this meeting the farewell meeting of the Convention was held in the upper room of the church. After song service and prayer, Secretary Strain read the following telegram from State President Holdrege: "To the Galesburg District Christian Endeavor Convention: I sincerely regret that I cannot be with you. Read Colossians 1: 3." Colossians 1: 3 reads as follows: "We give thanks to God and the Father of our Lord Jesus Christ, praying always for you." After remarks by State Secretary Callender, of Peoria, Secretary Strain, of Galesburg and many others, President Cheeseman made the closing remarks: "We are about to part at the close of this Convention. A great many requests for prayers have been made. Let every member here, every Christian Endeavorer, and every Christian pray for these persons; and as many of you as will agree to earnestly seek the salvation of one soul before the close of the next six months rise to your feet." Nearly every member in the vast audience stood and Mr. Cheeseman led in prayer. He then called on Mr. Hunt for the number present, and that gentleman said there were nearly three hundred delegates present. In conclusion the song, "God be with you till we meet again," was sung, and the Christian Endeavor benediction was repeated in concert, and the very successful Eighth Semi-annual Convention of the Galesburg District of the Young People's Society of Christian Endeavor adjourned. G. P.

WEST HALLOCK, Ill., March 11, 1892.

#### FROM BRO. THRELKELD.

It has been a long time since I have had anything to say in the columns of our paper, not because I had lost interest in the cause that we represent, but was forced from the field to try to regain strength for the work. I make no statement as to health, but feel that I can no longer forbear an effort to again engage in that work which is, of all others, the nearest to my heart. Some earnest appeals from the field so set my very soul on fire, that I throw myself upon the mercy and goodness of God, and venture to begin the work with all my strength, having no knowledge of what I am to receive in the way of remuneration, but go simply trusting in my blessed Master for what I must have for support. I have written the brethren at Bethel Church that I would try to be there by the 20th of this month, to begin work in that field. My address after that date for an indefinite time will be Crab Orchard, Ill.

I ask prayer for myself and the dear brethren of that great, interesting field, that God will give strength, and all needed grace.

MEMPHIS, Tenn., March 13, 1892.

## YOUNG PEOPLE'S WORK.

### SYMPOSIUM

On the Sabbath question. By students in the Theological Seminary at Morgan Park, Ill., Feb. 4, 1892.

FOURTH ADDRESS.\*

#### *Why I Keep Sunday as the Sabbath.*

Before beginning my preparation for this symposium I kept the first day of the week holy because I *thought* I had a right to do so. Now, as the result of such a preparation, I shall continue to regard sacred the Lord's-day because I *know* it is my right and duty.

My colleague who preceded me on this platform† has discussed the needs, inherent in man, of a weekly day of rest, for which needs we believe God has made provision in the institution of the Sabbath, or rest-day. My colleague, who is to follow, will present the reasons for a change from the seventh to the first day, in the infancy of the Christian Church. It is my purpose, however, to show that while the divine law pertaining to the observation of the Sabbath is binding as to the seventh part of time, it never was intended to be binding as respecting any one particular portion of the seven divisions of the week.

In support of my position I urge four considerations :

1. No specific day can be inferred from the origin of the law. In Gen. 2:3 (R. V.) we are told that "God blessed the seventh day, and hallowed it; because that in it he rested from all his work which God had created and made." That this period which God blessed and hallowed was not one of our days of twenty-four hours is very evident from the fact that the other six creative days have been proven by science to be periods of many thousand years duration. Therefore from this passage of Scripture it cannot be proven that among the days of our present calendar week Saturday is to be regarded as more intrinsically holy than any of the other six. We believe the only lesson to be taught is that God's example is to be followed by man; after six days' labor he is to spend one day in rest and divine worship.

2. We have no evidence that *our Saturday* was the patriarchal or pre-Mosaic Sabbath. While there is abundant evidence that Sabbath-observance is co-extensive with the human race, and the records of all the most ancient nations show traces of a septenary division of time and a weekly day of rest, yet history affirms that the order has undergone many changes among the various peoples of the earth. But to confine ourselves to Scripture, we find here strong indications that the day of the Sabbath was changed under the old dispensation. After an almost absolute silence concerning the subject, embracing a period of several thousand years, the historian relates, in Ex. 16:22, that on the sixth day the people gathered twice as much bread as usual. In this certainly there is nothing strange, but we are told that "all the rulers of the congregation came and told Moses." What did they tell Moses? Surely not that the children of Israel were preparing to keep the Sabbath day, for that was considered by all a sacred obligation; but in all probability the new Sabbath instituted in the wilderness after the liberation from Egyptian bondage was on a different day of the week from that ob-

\*This address appears now because the manuscript of the second has not been received. The second address will be printed in place of the fourth.

†Mr. Topping, the manuscript of whose address has not been received.

served before the captivity. The reason for this is perfectly obvious. The first Sabbath had been kept holy in commemoration of a finished creation. The second Sabbath, in addition, commemorated the freedom from the yoke of Pharaoh, as is stated in Deut. 5:15, and was, no doubt, on the seventh day after the departure from Egypt. This change of the day will account for the fact that the rulers of the congregation came and told Moses. Not being accustomed to the new order of things they were under the impression that the old Sabbath was to be observed. But Moses, by an explicit command, settled the matter and gave the two-fold reason for the sanctity of the new day.

3. From *a priori* reasoning we would say that God does not and never has enjoined upon man that which is impossible. It is impossible for all parts of the world to keep the same day holy; therefore God has not commanded it. History records many instances of actual mistakes made on the part of people who have conscientiously endeavored to observe the first day of the week as the Sabbath. Some years ago an English vessel, sailing to the westward, landed on Pitcairn Island and found that the Sunday of the inhabitants was the same as their own Saturday. Upon investigation it was found that the inhabitants of this island had traveled eastward from their former home and thus had gained time, while the ship, in going toward the west, had lost according to the uniform calendar. Thus, by no fault of either party, there was one day's difference of time between them, and the Sabbath of the one was not the same in point of time as that of the other. Their faith was the same, their mode of worship the same, and in the light of common sense and the gospel of Christ we would say that neither party was guilty of breaking the fourth commandment. God foresaw how his children would be scattered over the entire surface of the earth, some going toward the east, others toward the west. Knowing, therefore, the utter impossibility of keeping intact to the end of time and in all places and circumstances every seventh day, beginning with the creation of the world, he did not place the stress upon a particular day as the Sabbath but rather a particular portion of time, *viz.*, one-seventh.

4. But even though the fourth commandment be construed as discriminating in favor of a specific day, it cannot be successfully claimed that we of the new dispensation are bound by it. On the contrary, we know that the letter of the law was done away in the person of Christ. If we are to keep the Mosaic law of the Sabbath as contained in the Decalogue, then we must observe it (1) as to the day, (2) as to the duties, and (3) as to penalties for non-observance; for there is no authority for discarding the last two phases of the law more than the first. Not only so, but we must also accept the other nine commandments as literally binding and attach to each the Mosaic penalties for non-observance. We must put to death our disobedient children (Deut. 21:18-21), and those who curse. Lev. 24:14. Thus it may be seen to what absurdity one is led who attempts to adhere to the letter of the Old Testament law.

No, my friends, God has never commanded the impossible nor the ridiculous. He instituted the Sabbath, not because there is anything peculiarly sacred inherent in the seventh day of the week more than the first or second or third, but to meet the needs of man's body, mind, and soul; because after six days of labor and anxiety you and I require one day for rest

and divine worship. "The Sabbath was made for man, and not man for the Sabbath."—*Jesus*. Mark 2:27. If a finished creation was of sufficient importance to cause the initiation of the Sabbath, and deliverance from bondage adequate to effect its change and emphasis, then surely the resurrection of Jesus Christ, which so far transcends all other events in this world, deserves no less a monument than the universal homage of a devoted church.

C. W. BRIMSTAD.

### THE ATTITUDE OF READINESS.

BY MR. F. E. PETERSON.

The other evening, as our Glee Club was practicing a rather difficult piece of music, our leader had occasion to emphasize the importance of what he called "the attitude of readiness" to the securing of the best effects in music. Each singer must be ready—the breath taken, the tone in mind—a few seconds before hand that he may take his part at the right moment, without seeming effort, and without break in harmony or time.

As our singing-master was telling this to us the thought came to me how much it would mean if we could learn to cultivate as we ought this same spirit in all our acts as well as in our singing. "The attitude of readiness"—it wins the way of the inexperienced apprentice to the top of his profession; it enables the student to climb by swift strides the heights of knowledge; it is but another name for that decisiveness whereby men of business are enabled to give the right turn to their affairs at the right moment to lead them on to fortune.

But it is for us who would serve Christ best to cultivate this "attitude of readiness" most; that with what skill men have wrought in wood and stone we may work as winners of souls; that what heights men have reached in worldly knowledge we may attain unto in wisdom from on high, being filled with the Spirit; that as men have amassed colossal fortunes of the treasures of this world so we may lay up greater fortunes of the unsearchable riches of Christ, even the unspeakable gifts of his love.

"The attitude of readiness"—ready to speak a kind word, to do a kind act, to leave unspoken that unkind word, and not to do that unkind act; ready to give full credit for benefits received; ready to see that other people have difficulties to meet as well as ourselves; ready to sympathize, to think kindly, to forgive freely; ready to think of others' wants and ways to help; as ready to chop and split that wood as to skate on the ice, and to wash those dishes as to play on the organ; ready to do your duty, though unappreciated; ready to forego a pleasure for the sake of doing good; ready to bear responsibility; ready to take the brunt of the work; ready to say at all times, "Here Lord send me;" ready to stand and wait; ready to trust where you cannot see, to rely most on God when you feel most weak; ready to let the Spirit cleanse that unclean heart and drive away that cloud of impure thoughts; ready, my boy, to be a gentleman, and, my young lady, to be a gentlewoman; ready, one and all, to give yourselves to Christ.

Cultivate "the attitude of readiness." Learn to wait on the Lord that we may be ready to take our parts at the right moment, without seeming effort, and without break in the harmony or time. Then will Christian living be seen in its best effects; then shall we see the glorious dawn of a brighter day—brighter for us and brighter for the world now lying in darkness.

MORGAN PARK, ILL.

WORDS OF SYMPATHY.

NEW MARKET, N. J., March 5, 1892.

To our Pastor and his family.

Dear Friends;—We desire to express our sincere love and sympathy to you in the loss of your beloved daughter, Corinne.

While yours is the greater loss, we feel that we have lost one of our most faithful workers, one who did with her might whatever her hand found to do.

We shall miss her presence among us, but her work is not ended, for her influence will be with us always, and her message, urging us all to be faithful, has already inspired us with more of the spirit of the Master whom she loved so well.

“Not to the strong is the battle,  
Not to the swift is the race,  
Yet to the true and the faithful  
Vict'ry is promised through grace.”

Yours in loving remembrance, The Young People's Society of Christian Endeavor.

W. R. LARKIN, Pres.

MAMIE TITSWORTH, Cor. Sec.

OUR FORUM.

“... Cristes lore, and his apostles twelve,  
He taught, and first he folwed it himselve.”  
—*Canterbury Tales, Prologue, lines 527, 528.*

I want to put in just a brief plea for justice. Tremblingly I write it, because it may seem to some out of place; yet boldly, for it is on my heart.

The rank and file of our denomination is composed of men and women, not rich, to be sure, but able to give something from their moderate store for the carrying on of our work. Of course, upon the membership of the church is the duty of giving the pastor his rightful reward for the constant and faithful work he does. This is distinctly the work of the people. But there are other burdens to be borne by us which the pastors are as much bound to share as the church members. Home and Foreign Missionary work, Tract work, and the various other calls which we so often hear, demand our pennies or our dollars, as the case may be. We are urged by the pastors to contribute to all these things generously and systematically—every week. The needs of the Societies are presented to us in earnest words, and we are expected to respond. Yet how often does the pastor set us an example? Less than a month ago I heard the pastor of one of our largest churches urging his congregation to more generous giving, telling them that the week before nearly ten times as much was given for current expenses as for the two Societies. He was grieved, and rightly; yet his congregation do not see him giving to these causes. Why should they give?

It is so with many pastors. I do not mean to insinuate that they never give. Doubtless they do give, and generously too, in private; but if it is expedient for the people to give week by week publicly, why is it not for the pastor? It has been my privilege—and I am grateful for it—to see some pastors who lead their flocks in that act of devotion as well as in others, and their churches were active workers and generous givers.

As young people, we need an example of this consecration of our small funds as well as in other lines. It gives us more energy and more zeal if our pastor will work with us financially as well as socially or morally. No matter if the amount be small, it is the spirit of faithfulness and of willing compliance that we need. How can a minister expect his congregation to do cheerfully what he himself refuses to do? A

church is, in many respects, what its pastor is, and especially are young people easily influenced in this way.

But one word to my friends among the young people. Let us not delude ourselves with thinking that because our pastor fails in this point, we may. There is more need for our faithful, patient endeavor, and perhaps in that way we may inspire him.

A.

SABBATH SCHOOL.

INTERNATIONAL LESSONS, 1892.

FIRST QUARTER.

April 2.	The Way of the Righteous.....	Psa. 1:1-6.
April 9.	The King in Zion.....	Psa. 2:1-12.
April 16.	God's Works and Words.....	Psa. 19:1-14.
April 23.	The Lord my Shepherd.....	Psa. 23:1-6.
April 30.	The Prayer of the Penitent.....	Psa. 51:1-13.
May 7.	Delight in God's House.....	Psa. 84:1-12.
May 14.	A Song of Praise.....	Psa. 103:1-22.
May 21.	Daniel and his Companions.....	Dan. 1:8-21.
May 28.	Nebuchadnezzar's Dream.....	Dan. 2:36-49.
June 4.	The Fiery Furnace.....	Dan. 3:12-25.
June 11.	The Den of Lions.....	Dan. 6:16-28.
June 18.	Review.....	
June 25.	Messiah's Reign.....	Psa. 72:1-19.

LESSON I.—THE WAY OF THE RIGHTEOUS.

For Sabbath-day, April 2, 1892.

SCRIPTURE LESSON.—Psa. 1:1-6.

INTRODUCTION.—The book of Psalms was the hymn book of the Hebrew Church. In the Hebrew it is entitled “Book of Hymns” or “Praises.” By divine authority David appointed the singing of Psalms by a select company of skilled persons in the solemn worship of the tabernacle (1 Chron. 6:31; 16:4-8), which Solomon continued in the first temple, and which was re-established in the second by Ezra. Ezra 3:10, 11. This branch of worship was confirmed by the practice of our Lord and the instruction of the apostle. Matt. 26:30, Eph. 5:19, Col. 3:16. The first Psalm is a character sketch. Character is a source of power and the one thing that shall endure when the worlds are crushed and time is no more. A good name shall live forever. It was well to make much of it in the very first hymn. All our hymn books should be full of the praises of love and excellency of character. When Asaph arose and said, “Sing the first Psalm,” thousands of worshipers, to the accompaniment of instruments of all kinds, sang with joyful noise, “Blessed is the righteous man,” and Jehovah looked down, well pleased with this tribute to a character in his image.

TIME.—This is one of the Psalms of which the date is uncertain, as also seems to be authorship and the place of writing.

EXPLANATORY NOTES.—v. 1. “Blessed.” Very happy. A character nearest God's goodness and love, and under his protecting power, becoming like him, shall be ennobled and increase its value and blessedness. “Is the man.” The individual. “Walketh.” Saunters aimlessly along, listening to the gossip and jesting of those who mind not holy things. “Counsel.” Advice. A way pleasing to the “ungodly.” Wicked, ungodlike. “Standeth.” Stand still. The saunterer stops to look upon the evil of the transgressors. “In the way.” Trodden path. Habit of those disobedient to God. “Sinners.” Those who transgress the divine commands. “Sitteth.” Sit down. The final step in moral crookedness. “In the seat.” He who begins by idly sauntering with the worldly and listening to their unprofitable conversation will soon be found standing an interested observer of wrong-doing, and end by becoming one of the avowed enemies of truth and God. “Scornful.” Full of contempt of religion, its ordinances and teachers. The righteous man refuses to do these things. Knowing where the first step leads, he shuns it. While loving sinners he hates sin, and in self protection will not make the sinner his companion. Though there be contact in social and business life, and he is in the world, he is not of it. There is a duty of separateness. v. 2. “Delight.” Pleasure, desire. “In the law of the Lord.” God's law is everything to a righteous man. He has pleasure in it “after the inward man.” Rom. 7:22. The renewed, regenerated man consents unto the law, he keeps it gladly. His freedom—not license—is a perfect obedience to a perfect law. “Meditate.” To dwell

on in thought, to study deliberately and continuously, “day and night.” To be in love with the divine precepts one must be familiar with them. God's holy Sabbath is not the delight of men because they meditate not upon the fourth commandment. The fundamental principle is practically unknown. When men meditate upon and delight in a complete law they will return to joyous, consistent observance of the seventh day, the Sabbath of the Lord. v. 3. “And he.” The righteous man. “Shall be like a tree.” The result of right living, of obedience to God, is set forth under the symbol of a tree. It draws its strength from the streams of truth and virtue. There is conscious dependence on God. “Rivers of water” touch and invigorate the tree. “Bringeth forth his fruit.” If there be true life there is fruitfulness. “Abide in me.” “Without me ye can do nothing.” True character makes itself felt. A light of the world will shine. “In his season.” Now and all the time a righteous man makes the world the better for being in it. That is fruit-bearing. “His leaf also shall not wither.” His character is a beautiful thing. “The beauty of holiness.” The righteous man's foliage. “Let the beauty of the Lord our God be upon us.” “And whatsoever he doeth shall prosper.” Ezek. 47:12. The Christian life has no wastes, it meets the purpose of its being, therefore it prospers. God shelters and defends the tree. v. 4. “The ungodly are not so.” Whatever of truth or piety or worthiness is in the righteous, the ungodly are “not so.” If the righteous shun the haunts of vice, are averse from the counsel of the wicked, the ungodly are “not so.” He delights not in the law, it is not pleasant for him to meditate on the truth. “Like the chaff.” Empty, unenduring. They have not root and are “the play of circumstances.” Isa. 17:13. v. 5. “Shall not stand in the judgment.” Conscience-smitten, filled with fear, each guilty soul will hasten “to his own place”—eternal exile from God. “Congregation of the righteous.” How can two walk together except they be agreed? If the wicked love not God's house here, if they pray and praise not, how can they find delight in the great congregation of heaven? Heaven would be more painful than hell. Rev. 21:17. v. 6. “The Lord knoweth the way of the righteous.” The way of a man is his life habit, the outshining of his character. God knows it, observes it, blesses it. The dividing line is regeneration. Here is where the “gulf is fixed.” In eternity the matter is unchangeable. “The ungodly shall perish.” Shall be forever barren of good. Hosea 13:3.

LEADING THOUGHT.—The life demanded by reason of a wise creation goes on unto perfection, growing always toward the full stature of manhood as exemplified in Jesus Christ. Failure results as indicated by the ungodly.

SUGGESTED THOUGHTS.—Be ye perfect as your Father in heaven is perfect. Grow in grace and in the knowledge of the truth. “To be like God, in both possession and exercise of all graces, is to glorify him; and this is the chief end of man.”—*Burrell*. True manhood is real godliness. Sin is wandering from God. The dividing line between the blessedness of the righteous and shame of the ungodly is at regeneration. The righteous are born of the Spirit.

PHRASES FOR FURTHER STUDY.—Counsel of the ungodly. Seat of the scornful. Law of the Lord. Tree planted. Fruit in his season. Stand in judgment. Shall perish.

CHRISTIAN ENDEAVOR TOPICS.

(For week beginning March 27th.)

HAPPINESS OF THE GODLY.—Psalm 1, Josh. 1:8, 1 Thess. 2:13.

Very much of God's word is written in the language of metaphor and comparison. The language of the inspired writers was often borrowed from oriental scenery surrounding them. Jesus himself adopted this mode of instruction. There is great pleasure and delight for a sanctified imagination, in meditating in these rich passages. In this first Psalm we read of the way of the righteous, and the way of the ungodly. The latter we are told shall perish, and therefore we are warned against going that way. But consider the blessing and happiness of the Christian Endeavorer who is in the way of the righteous, and delights in the law of the Lord. The practice of religion is often spoken of as a way, and our walking in it. It is the way of the commandments of the Lord. It is a high way,—the high way of King Immanuel. If we are sincere Christians we are walking in that

way. Journeying toward home, heaven. Obeying God makes a journey pleasant. "Her ways are ways of pleasantness, and all her paths are peace." The way lies through green pastures, the sky is clear, no clouds of guilt interpose, no exposure to storms of divine wrath. May we not with Paul delight in the law of God after the inward man, and with David love the commandments above gold, yea, above much fine gold? In the word of the Lord are treasures of comfort, peace, light, joy and glory,—treasures which enrich us for time and eternity. We must, to inherit the blessing, be intimately conversant with the word of God, for meditating in the law of God is associated with true delight to the spiritual mind. Let us emulate the character whose "delight is in the law of the Lord."

SCRIPTURAL REFERENCES:

1. Prosperity from the Lord. 1 Chron. 22: 11-13.
2. Happy gain of wisdom and righteousness. Prov. 3: 1-4, 13-18.
3. All is well with the righteous. Isa. 3: 10, Matt. 11: 28-30.
4. Blessings from obedience. Rev. 22: 14, Dan. 12: 12.
5. Obedience longeth life. Deut. 4: 40; 7: 1, 2.
6. Godliness profitable. 1 Tim. 4: 7, 8, 1 Peter, 1: 3-8.
7. Other promises. Psa. 5: 12; 37: 25; 112: 1-3; 64: 10.

—SECOND Quarter, 1892.

—AND what a good lesson with which to begin it.

—If our "delight is in the law of the Lord," and in it we "meditate day and night," how faithful we will be in studying each lesson of this quarter. The Home Readings will furnish "delight," so will the Golden Text, and lesson notes.

—If we are in "the way of the righteous,"—and "the Lord knoweth"—we will remember the Sabbath-day to keep it holy; and the Lord's house, to be therein; the Scriptures, to search them; prayer, to engage in; the pastor, to listen to his words (Heb. 13: 7); and every day to do something for Jesus, Eph. 6: 7.

—DELAY is not always failure. "The husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain." How long must patience be exercised? As long as opportunity is given to sow the seeds of truth. "We know not the seasons that in their course are to bring the great harvest of the world." We know that "the Lord is not slack concerning his promises, as some men count slackness."

—THAT which often seems to be delay is only a test of faithfulness, and a more thorough preparation for the final issue. Could you, teacher and superintendent, but see the end, from the beginning, you would certainly discern that not one earnest effort has been wasted, and that seasons of quiet have been times of solemn preparation, and your many disappointments have contributed to the grand consummation; and that even when you were ready to say, "All my labors are in vain," you might have substituted this: "My work is with Jehovah, and my reward with God."

—BLACKBOARD exercises, or an outline with an illustration, when not too long, are always appropriate. Does some one in the school talk lightly about them, or undervalue them? No matter. Do not take a moment's time to discuss the question. Go on with your work. Its help-

fulness has been too long tested and known to now be abandoned. Just a picture and a text on the board without any "talk on it," will teach the children a valuable lesson, and cause them to long remember it.

## HOME NEWS.

New York.

FIRST ALFRED.—Last Sabbath, March 19th, was review day in our Sabbath-school, and the quarter's lessons were reviewed by classes, each one of the eleven classes in the main school taking one lesson. In the primary school a general review was had, and Mrs. D. H. Davis gave a very interesting talk to the children about Susie Davis's work among the children in Shanghai. In both the main and primary schools interesting and instructive papers were read, bringing out the history, doctrine, etc., of the quarter's study. Prof. E. H. Lewis is our Superintendent, and O. S. Rogers has general charge of the primary school. We have recently added about sixty dollars' worth of books to our library, and the eagerness with which they are taken shows that they are appreciated.—We have had—are still having—an old-fashioned Allegany winter. Since the last of December, with the exception of about one week, we have had fine sleighing, and from present indications are likely to have until April, at least. There is, at this date, March 20th, probably not less than three feet of snow in the woods and fields. S. R. S.

Wisconsin.

WALWORTH.—Walworth young people are earnestly striving to build for Christ and the Church. Recently six associate members have become active members, and two new associates have been received. They have pledged to general missions \$19 60, to salary of J. L. Huffman \$11 50, to the Morgan Park Student Mission \$27, and to the Tract Society work \$5 30.—Some union meetings have been held with First-day people, and on the first of March Evangelist G. D. Potter, of Massachusetts, came. The result is a quite general religious awakening. \*

Iowa.

GARWIN.—After enjoying mild weather nearly all of the time during winter, March brought us the severest blizzard that has visited this country for many years. During the night of the 8th a strong wind began blowing from the north-west, which continued to increase during the next day, and in the afternoon was accompanied by snow. By the middle of the afternoon the wind was blowing a furious gale, driving the falling snow in blinding sheets, which at times rendered it impossible to see more than a few rods in any direction. By night the thermometer indicated but 6 degrees above zero, and the fierce storm still increasing, whistling and tossing the snow and driving it through every crack and crevice. In this way the storm continued during the night and did not abate till near noon on the 10th. Some damage from the storm is reported here in town, but not of such a serious character as is reported from some other localities. The chimney on J. D. Van Horn's new house was blown down upon the roof, doing some damage, a large pane of plate glass in one of our store windows was blown in, corn-cribs and out-houses were blown over, stables unroofed, and other small damage was done. One family in town, fearing their home would be blown away, left it in the worst

of the storm and took shelter where they felt more secure.—The one topic of conversation in Iowa at the present time is "The Gatch bill," which has passed in our Senate and will soon come up in the lower House. The Gatch bill is a high license, local option bill, which was gotten up and presented by Senator Gatch, as a substitute for our present prohibitory law. Senator Gatch was elected as a Prohibitionist Republican, not a high license Democrat, hence his present action is causing many of his own party to denounce him as false to the party, and we think the criticisms are just.—Bro. W. H. Ingham, of Milton, Wis., was with us last Sabbath and in the afternoon addressed our Y. P. S. C. E. giving us encouragement and cheer.

E. H. S.

### TRACT SOCIETY BOARD MEETING.

The Executive Board of the American Sabbath Tract Society met in regular session in the Seventh-day Baptist church, Plainfield, New Jersey, on Sunday, March 13, 1892, at 2 P. M.

There were present eighteen members and two visitors.

Prayer was offered by Dr. A. H. Lewis, and minutes of last meeting were read.

The committee on mailing *Sabbath Outlook* reported having properly entered the same for mailing at the New York City post-office.

The committee on article for publication on RECORDER arrears reported progress, and presented correspondence from the Business Agent, after which, at the request of the committee, a general discussion was given to the question of collecting overdue subscriptions to the RECORDER.

The committee on displaying signs at the New York office reported that the name of the Society had been placed on the four tablets at the entrances to the Bible House, and on the door of room 100. The name of J. G. Burdick also appears on the door.

Correspondence was read from Mrs. Wm. C. Kenyon, W. C. Daland, L. A. Platts and W. C. Whitford.

It was voted that the delegates from the Eastern Association take charge of the Tract Society's hour at the Western Association.

A. H. Lewis and J. G. Burdick gave a summary of the work of the New York office for the past month, which showed a marked increase in the correspondence and in number of requests for Sabbath literature.

The arrangement of topics for the monthly editions of *The Sabbath Reform Library* was referred to A. H. Lewis and J. G. Burdick.

The size of tract "Pro and Con," to be published in German, was referred to the committee having its publication in charge.

The disposition of funds received at the New York office was referred to the committee on editorial rooms.

The Treasurer reported cash on hand \$573 27 and bills due \$1,116 14. Bills were ordered paid.

On motion it was voted that the Corresponding Secretary draw up a resolution expressing the sympathy of the Board for Bro. W. C. Tittsworth in his failing health, and for his family in the great sorrow that seems to be overshadowing them. Rev. A. E. Main led in a fervent prayer, remembering especially at the throne of grace Bro. Tittsworth and his family.

After the reading and approval of the minutes the Board adjourned.

ARTHUR L. TITSWORTH, *Rec. Sec.*

### THE INDUSTRIAL CHRISTIAN ALLIANCE OF NEW YORK.

Two men—wicked, terribly so—were converted in the Florence Mission. Walking on the street one night and seeing the homeless and friendless condition of the men walking about the street, some one said: "What can be done?" In answer to the question, something said: "An industrial home." Just south of Washington Square is such a home for homeless men, with a broom-factory in an adjoining building. The home is a cheery, good home for men who, "crushed" by drink, desire to reform. Touching were the testimonies given by these men to what God had done for them in giving them such a home.

The work in the home—cooking, washing, etc.—is done by men. The broom-factory turns out about twenty dozen brooms daily, and they are good Christian brooms. A Bible-class and prayer-meeting is held nightly at the home. Men converted in the Mission who have no homes are sent here, not to live on charity, but to be self-respecting men by earning their own living. The object of the home is to help men who desire to lead better lives, who are willing to work. A man too lazy to work is a hopeless case. After a time in the home, places are found where permanent employment shall enable the man to feel, for himself, self-respect and self-helpfulness. It is hoped that this effort will continue to give good results in the future as it has done during the past year.

The first annual public session of the Society was held in the M. E. church, Washington Square and 4th street, Tuesday evening, March 1, 1892. Among the speakers were Dr. R. S. McArthur, Dr. J. M. King, and others. Dr. A. H. Lewis was one of the incorporators of the Society, and by invitation addressed the Society at the above mentioned anniversary, being obliged by the lateness of the hour, to speak briefly. Through the courtesy of Dr. Lewis, we are enabled to give a very full synopsis of his very brief speech. He said:

"When Christ was on earth he treated men so as to awaken self-respect in them. God always appeals to that element in man's nature. Even he cannot lift a man if self-respect be dead. The gospel has the same power to-day. The appeal which it makes to man's self-respect embraces all sides of man's life, physical, mental, moral, spiritual. The brightest future of this "Industrial Alliance" movement is that it proposes to apply the gospel of Christ to the immediate wants of unfortunate and fallen men, soul and body alike. The problems of the present time, which confront Christianity, are not so much what men ought to think, by way of creeds, as what men ought to do and to be. The closing years of the nineteenth century call loudly for *applied Christianity*. This decade will be memorable as a time of great unrest in theological thought. Creed revision and Higher Criticism, among the Presbyterians; the Woman-Suffrage question among the Methodists; unordained men in Episcopal pulpits; Open or Close communion among the Baptists; and similar questions of a "doctrinal" nature will be remembered in connection with these years. But when the history of the next century has been fully written, this year will be marked with a star, because in it the first *Christian Industrial Alliance*, for applying the redeeming gospel of Christ to the bodies as well as to the souls of men, was founded. As missions for carrying spiritual good to fallen men and women have grown with surpassing rapidity within the past fifty years, so I believe such Alliances as

this will increase until the city will be thickly dotted with them fifty years hence. There is more practical healing for poverty, drunkenness and crime, and more that will solve the various problems connected with pauperism in great cities in such movements as this than in anything hitherto attempted. Push the work you have undertaken, and God's blessings rest upon you."

J. G. BURDICK.

ROOM 100, BIBLE HOUSE, New York.

### WHAT IS TRUTH?

It is not made. It is. There are two kinds of truth; some are eternal, necessary, impossible when once clearly conceived to be doubted; such are abstract mathematics, and the laws or first principles of all being and action. A second kind of truths includes facts and the application of absolute first principles to dependent finite things and actions or facts.

All truths of the first kind, as those of numbers, space, shapes and sizes, time, cause and effect, first cause, the reality of the subjective thinker, of the objective thing thought, and of the absolute cause,—the might, wisdom, right—are self-improving, intuitive, when clearly thought are surely known. He who doubts them is either morally, voluntarily unsound, or is in a crazy, intellectual fog.

Some truths of the second kind also are surely and exactly known, others but imperfectly. Of sure and exact truths are day and night, changes of seasons, and phenomena and things in general; but our philosophy of them is to a great extent not sure and exact. Science attempts to find sure and exact truths; but the supposed truths of science change. Truths have been imperfectly known, many are so yet.

1. Some are approximate truths,
2. Some apparent, and
3. Some symbolic or representative.

For examples: 1. There are some scores of material elements; 2. There is a difference between properties and forces; the sun rises, God foresees, foredetermines; 3. Love is living, warm; hatred destructively burning; heaven is above, hell below, and sin burns.

Most disputes and many blinding mistakes arise from lack of careful discrimination of these various kinds or degrees of truth. Some people appear not to care whether their thoughts are true or false. "I shall not change my mind." Lazy or lying! Which? And what to themselves shall be the result of this carelessness?

If we carefully examine the truthfulness of our truths we shall be able to verily *know* some things, and shall not blindly disable ourselves for seeing other truths more truthfully; we shall avoid much foolish self-conceit and hurtful disputes, and shall be better fitted for the unclouded truth of heaven. How much do we know? Do we discriminate between our imperfect and our perfect truths?

J. P. HUNTING.

### WASHINGTON LETTER.

From our Regular Correspondent.

WASHINGTON, D. C., March 18, 1892.

Mrs. Burnett, the famous novelist and story writer, has recently returned from her three years' visit to Europe, and is at her home on Massachusetts Avenue in this city, where her winters will be spent hereafter. She is completing a book illustrative of youthful life and character, and in this respect like "Little Lord Fauntleroy," though she says it cannot receive the same degree of public favor and interest.

Mrs. Burnett's books are all in a pure tone and written with wonderful power and insight. Like many another genius, she is quite humorous and possessed of foibles. One of these is to carry with her what she frankly says to her intimate friends is her "back-ground," meaning some heavy garment, robe or the like, suitable in color, richness and general tone to produce a desired effect when it is spread for her upon a suitable seat. Thus æsthetically enthroned, she receives her admirers. But nevertheless she is a very sensible, domestic lady as well as a world-renowned authoress.

Tailor made apparel is an easy transition from an æsthetic fad, and fashionable readers may be pleased to learn that top coats for ladies are the very latest. This garment for spring wear is made of tan colored whip cord or finely woven serge. It is double breasted, has two seams under the arms, has no seam in the back, and hangs loose. It has a four-inch bottom slit at one side, just like a man's, you know. One woman has already paid \$75 for one, and now is so ashamed to be seen in the top coat that she has hung it away waiting for strength and nerve to wear it. The best thing about it is—pockets!

A Washington industry is much encouraged by want of female pockets. The ladies do much shopping and marketing in this city of clean, quiet streets and shaded walks, and having no accessible pockets, they carry their pocket-books in hand, within convenient reach of the cigarette smoking, whiskey drinking, crap playing scamps whose most serious business is the snatching of said books. The ladies of Washington are under obligation to wear pockets in which to carry their change, not simply for convenience, but thereby to discourage the national kindergarten of highway robbery which graduates so many thieves in this city.

The tariff is now under discussion in the House, and various bills, including one for free wool, will be passed, though not through the Senate. The latter body will, however, pass the bill for free coinage of silver which the House will send over to them by from six to ten majority, and the President will veto it.

On the Behring Sea question there seems to be great unanimity of feeling and little or no "Jingoism." Few believe in the probability of war under any visible contingency, yet there are many speculations as to what might be. An alliance with Russia and France is suggested as a measure of defence. Such a possible alliance gives special interest to the danger lines of Europe. France is deeply incensed against Germany, and arming. Germany is ruled by an unfilial, intemperate, boastful young Emperor, and arming. Russia, crafty and threatening, is arming. It is credibly reported that in his speech at the Brandenburg banquet the German Emperor William, in response to the suggestion, "Your majesty should not forget Russia," replied, "Russia! I will pulverize Russia!" This, when verified by M. de Giers and reported to the Czar, called out a response delivered through the German ambassador at St. Petersburg: "Tell your Emperor that when he wants to begin pulverizing I will throw half a million men across the frontier with the greatest pleasure." Possibly the story has no better foundation than the fact that the Czar has the half million men in camp on the German border ready to do the thing, but even if the story is a fiction the armed millions of Europe are not. CAPITAL.

If you desire anything done go to a busy man. Men of leisure never have time for anything.

## POPULAR SCIENCE.

**LONGEVITY OF BIRDS.**—It is a well known fact that birds enjoy much longer terms of life than do mammals. Hesiod and Pliny both tell us of rooks that lived to the patriarchal age of 700 years, and that the average life of a raven was 240 years. How far this was correct we cannot determine. It is well known that they out-live man. While swans have been known to live 200 years, chaffinches and nightingales have been kept in confinement for fifty years. Girardin tells us that he had a heron forty-two years, and that he knew of two storks that built their nests in the same place for forty years.

**IMPROVED LOCKS.**—French ingenuity has contrived a remedy for the inefficiency of ordinary combination locks for houses and apartments, these contrivances being usually of so little avail against professionals who, wasting no time in efforts to raise the tumblers and move the bolt simply, insert the end of a short iron lever or "Jimmy" between the door and its rabbet, forcing the whole affair inward, tearing out both locks and bolts on the way. According to the new device for meeting this difficulty a combination is resorted to of the iron shore with the ordinary lock in such a manner that locking the door sets a shore in place which will resist an enormous strain but on the return of the proprietor the unlocking of the door in the usual way shifts the upper end of the shore from the door to the frame, where it presents no obstacle to the opening of the door. The mechanism of the lock itself need not be very elaborate, although the picking of the lock would move both the bolt and the shore, for if there are tumblers enough to prevent picking with a bit of wire, and if the jimmy is insufficient for the purpose, the point of security is attained.

**THE NORTH POLE.**—Dr. Nansen, a hardy Norwegian navigator, is going to set out next January to find the north pole. He means to make sure of it this time. He says that a current sets from Siberia right across the Pole to the north coast of Greenland, and that it is the continuation of this current which flows down the east coast of Greenland. Various objects have been discovered on the Greenland coast which it is believed could only have been floated from Siberia or the sea to the north of it. His expedition will be away between three and four years, as the progress will be necessarily slow, and, moreover, the current is believed to oscillate. His specially-constructed vessel is now nearly completed. Its net tonnage will be about 250, and Dr. Nansen is confident that it is indestructible by any amount of ice-nipping. The accommodation on board will be ample for the twelve men who will compose the expedition. Provisions will be taken for six years, and care will be taken to select these in such a form as will give the greatest amount of nourishment with the least bulk. Of course it is expected that a certain amount of fresh meat will be obtainable on the route. Among the matters of importance to be settled, as we imagine, are whether there is really any pole there, and if there is, whether Jerusalem is to the south-east of it as some sophomores said.

**HOW PEOPLE SLEEP.**—Though it is true, as the author of a school composition once asserted, that "sleeping is a universal practice among all nations," it is also true that there is a great diversity in the methods of sleeping among people of different nations and different ways of life. The things which one person needs to make him sleep are precisely the things which would keep another awake all night. Even the sedative medicines which put one person immediately into a heavy slumber excite another into a condition of nervous restlessness. The European or American, in order to sleep well, ordinarily requires a downy pillow under the head, but the Japanese, stretching himself upon a rush mat on the floor, puts a hard, square block of wood under his head, and does not sleep well if he does not have it. The Chinese makes great account of his bed, which is very low indeed—scarcely rising from the floor—but is often carved exquisitely of wood; but it never occurs to him to make it any softer than the rush mats will render it. While the people of Northern countries cannot sleep unless they have plenty of room to stretch out their legs, the inhabitants of the tropics often curl themselves up like monkeys at the lower angle of a suspended hammock, and sleep soundly in that position. The robust American often covers himself with a pair of blankets, and throws his window wide open to the air, even in the winter time, and he does not complain if he finds a little drift of snow across the top of his bed in the morning. The Russian, on the contrary, likes no sleeping place so well as the top of a big soapstone stove in his domicile. Crawling

out of this blistering bed in the morning, he likes to take a plunge in a cold stream, even if he has to break through the ice to get into it. The Laplander crawls, head and all, into a bag made of reindeer skin, and sleeps warm and comfortable within it. The East Indian, at the other end of the world, also has a sleeping-bag, but it is more porous than the Laplander's. Its purpose is to keep out mosquitoes more than to keep the sleeper warm. While the American still clings to his feather pillow, he is steadily discarding his old-fashioned feather-bed in favor of the hair or straw mattress. The feather-bed is relegated to the country, and many people who slept upon it all through their childhood find themselves uncomfortable upon it in their maturity. The Germans not only sleep upon a feather bed, but underneath one. The feather covering used in Germany, however, is not so large or as thick as the one which is used as a mattress, and the forefinger who undertakes to sleep beneath it often finds his feet suffering from cold while his shoulders are suffering from heat.—*The Youth's Companion.*

## TEMPERANCE.

—A MAN should be in sober earnest when he swears off from drink.

—It is said that one-tenth of the many suicides in France can be traced to alcohol.

—It is stated that in several districts of the wine-producing provinces of the Rhine, the cultivation of the vine has been abandoned on account of the difficulty of coping with the phylloxera, and the owners of the land are raising tobacco and grain instead. To go from wine production to tobacco is to go from one evil to another. It is a misuse of the land, and industry misapplied in either case.

—"I HAVE made one thousand dollars the last three months," said a prosperous liquor-seller to a group of men standing near his saloon. "You have made more than that," quietly remarked a listener. "What is that?" was the quick response. "You have made wretched homes, women and children poor, sick, and weary of life. You have made my two sons drunkards; you made the younger of the two so drunk that he fell and injured himself for life. You have made their mother a broken-hearted woman. Oh, you have made much more than I can reckon, but you'll get the full account some day!"

—THE prevention of alcoholism is a physiological life. The cure of alcoholism is a return to a physiological life. The ways by which either the prevention or cure of alcoholism are to be attained are as multiform as the individuals involved and the varieties of human existence. At another time we have called attention to the part that good food, well-cooked, so as to be easily digested, plays in the prevention or cure of this disorder. We know of no such potent means for preventing alcoholism as the presence upon every table, at every meal, of such food. Labor toward this end should be encouraged by all who desire to see alcoholism wiped out of the community. Another means of preventing alcoholism is the avoidance of exhaustion. The overworked literary, scientific or business individual, must get rid of worry and fatigue, as he feels that he must continue the race though he knows the penalty. A hopeful outlook for the future is the greater attention given to this matter. It is needful to urge the laborer to avoid exertion beyond his strength and thus avoid the nervous exhaustion that entices to the consumption of alcohol, etc. We have no faith in any specific for drunkenness.—*Dr. Conner, in the Lancet.*

—THE *Wine and Spirit Gazette*, one of the principal liquor-dealers' organs of the country, thus addressed Governor Flower with reference to the liquor bill before the New York Legislature: "You received last fall the support of a large number of liquor dealers who claimed to have received positive assurance from the leaders of the Democratic party that your pretensions to piety, good moral convictions and strict Sunday observance, were a cheap humbug, and harmless. These members of the trade were told that you would approve any measure legalizing the sale of liquor on Sunday in this State, or in fact anything the liquor dealers might ask of you, in case you were successful. On the strength of these promises the liquor dealers spent money lavishly, worked and voted for you. We now call upon you to make good the pledges of the Democratic bosses, who managed your campaign, and who now claim to control your official acts, and say a word in approval of the liquor dealers' excise bill. A public declaration of this kind on your part will have great weight with the Democratic members of the Legislature from the rural districts, who are wavering and undecided

how to vote on this bill. You have it in your power, Governor, to say the word which will make the passage of this bill certain and thereby redeem the pledges of your party."

### SPECIAL NOTICES.

☞ The Rev. J. H. Wallfisch having returned from London, England, to Germany, desires his correspondents to address him at Goerlitz, Gobbin, St. 3, Germany.

☞ THE Treasurer of the General Conference wishes to express his readiness to receive and forward any contributions of money which our people wish to make for the suffering Jews in Russia. One such contribution has already been received. Address, WILLIAM C. WHITFORD, 41 East 69th St., N. Y. City.

☞ F. J. Bakker having moved from Katendrecht to Molenkade 7, Kralingen, near Rotterdam, Holland, desires his correspondents to address him at the latter place.

☞ FRIENDS and patrons of the American Sabbath Tract Society visiting New York City, are invited to call at the Society's headquarters, Room 100, Bible House. Office hours from 9 A. M. to 4 P. M. Special appointment made if desired. Elevator, 8th St. entrance.

☞ SEVENTH-DAY BAPTISTS in Providence, R. I., hold regular service every Sabbath, in Room 5, at No. 98 Weybosset street, Bible-school at 2 o'clock, P. M., followed by preaching or praise service at 3 o'clock. All strangers will be welcome and Sabbath-keepers having occasion to remain in the city over the Sabbath are cordially invited to attend.

☞ AMERICAN SABBATH TRACT SOCIETY, Tract Depository, Book Exchange, and Editorial Rooms of *Sabbath Outlook*. "Select Libraries," and Bible-school books a specialty. We can furnish single books at retail price, post paid. Write for further information. Address, Room 100, Bible House, New York City.

☞ A CALL FOR VOLUNTEERS.—If there are any persons who are willing to give a few days' time to the American Sabbath Tract Society, will they please to signify the same by postal? Direct to Tract Depository, Room 100, Bible House, New York.

☞ ON and after the 26th of Dec., 1891, the Mill Yard Seventh-day Baptist Church meets for worship in the Welsh Baptist Chapel, Eldon Street, one minute from Broad Street Railway Station. The Pinner's Hall Seventh-day Baptist Church worshiped in this chapel nearly 30 years, from 1825. W. M. J.

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

☞ THE Chicago Seventh-day Baptist Church holds regular Sabbath services in the lecture room of the Methodist Church Block, corner of Clark and Washington Streets at 2.45 P. M., Sabbath-school following the service. The Mission Sabbath-school meets at 1.30 P. M. at Col. Clark's Pacific Garden Mission. Strangers are always welcome, and brethren from a distance are cordially invited to meet with us. Pastor's addresses: L. C. Randolph and F. E. Peterson, Morgan Park, Ill.

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

☞ THE New York Seventh-day Baptist Church, holds regular Sabbath services in the Boy's Prayer-meeting Room, on the 4th floor, near the elevator, Y. M. C. A. Building, corner 4th Avenue and 23d St.; entrance on 23d St. Meeting for Bible study at 10.30 A. M., followed by the regular preaching services. Strangers are cordially welcomed, and any friends in the city over the Sabbath are especially invited to attend the service. Pastor's address, Rev. J. G. Burdick, Room 100, Bible House, New York City. Residence, 31 Bank St.

BUSINESS DIRECTORY.

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

Alfred Centre, N. Y.

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

UNIVERSITY BANK, ALFRED CENTRE, N. Y.

E. S. Bliss, President, Will H. Crandall, Vice President, E. E. Hamilton, Cashier.

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

ALFRED UNIVERSITY, ALFRED CENTRE, N. Y.

Equal privileges for Gentlemen and Ladies. Next Term commences Wednesday, April 13. Rev. J. ALLEN, D. D., LL.D., Ph. D., PRESIDENT.

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

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

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

SEVENTH-DAY BAPTIST EDUCATION SOCIETY.

L. A. PLATTS, President, Alfred Centre, N. Y. Wm. C. WHITFORD, Corresponding Secretary, Milton, Wis. E. H. Lewis, Recording Secretary, Alfred Centre, N. Y. A. B. KENTON, Treasurer, Alfred Centre, N. Y. Regular quarterly meetings in February, May, August, and November, at the call of the president.

SABBATH-SCHOOL BOARD OF GENERAL CONFERENCE.

E. M. TOMLINSON, President, Alfred Centre, N. Y. CHAS. STILLMAN, Cor. Sec., Alfred Centre, N. Y. E. S. BLISS, Treasurer, Alfred Centre, N. Y.

Leonardsville, N. Y.

YOUNG PEOPLE'S BOARD OF THE GENERAL CONFERENCE.

J. A. PLATTS, President, Leonardsville, N. Y. AGNES BABCOCK, Secretary, W. C. WHITFORD, Treasurer, Brookfield, N. Y. ASSOCIATIONAL MEMBERS.—Elbert W. Clarke, Westerly, B. I.; Mary C. Bardick, Little Genesee, N. Y.; E. B. Saunders, Milton, Wis.; O. S. Mills, Ritchie, W. Va.; Eva Shaw, Fouke, Ark.

New York City.

THE BABCOCK & WILCOX CO. Patent Water-tube Steam Boilers. GEO. H. BABCOCK, Pres. 80 Cortlandt St.

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

Plainfield, N. J.

AMERICAN SABBATH TRACT SOCIETY.

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

THE SEVENTH-DAY BAPTIST MEMORIAL BOARD.

CHAS. POTTER, President, Plainfield, N. J. E. B. POPE, Treasurer, Plainfield, N. J. J. F. HUBBARD, Secretary, Plainfield, N. J. Gifts for all Denominational Interests solicited. Prompt payment of all obligations requested.

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

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

Westerly, R. I.

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

THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY

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

Chicago, Ill.

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

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

Milton, Wis.

MILTON COLLEGE, Milton, Wis. Spring Term opens Mar. 30, 1892. Rev. W. C. WHITFORD, D. D., President.

WOMAN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE.

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

Milton Junction, Wis.

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

Salem, W. Va.

SALEM COLLEGE, SALEM, W. VA. Commencement, June, 4-8, 1892. Rev. S. L. Maxson, A. M., B. D., President.

Sisco, Putnam Co., Fla.

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

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

BOOKS. THE SABBATH AND THE SUNDAY. By Rev. A. H. Lewis, A. M., D. D. Part First, Argument. Part Second, History. 16mo., 268 pp. Fine Cloth. \$1 25. This volume is an earnest and able presentation of the Sabbath question, argumentatively and historically. This edition of this work is nearly exhausted; but it has been revised and enlarged by the author, and is published in three volumes, as follows:

VOL. I.—BIBLICAL TEACHINGS CONCERNING THE SABBATH AND THE SUNDAY. Second Edition, Revised. Bound in fine muslin, 144 pages. Price, 50 cents.

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

VOL. III.—A CRITICAL HISTORY OF SUNDAY LEGISLATION, FROM A. D. 321 to 1888. 12mo., cloth. Price, \$1 25. Published by D. Appleton & Co., New York.

SABBATH COMMENTARY. A Scriptural exegesis of all the passages in the Bible that relate, or are supposed to relate, in any way, to the Sabbath doctrine; By Rev. James Bailey. This Commentary fills a place which has hitherto been left vacant in the literature of the Sabbath question. 5x7 inches; 216 pp.; fine muslin binding. Price 80 cents.

THOUGHTS SUGGESTED BY THE PERUSAL OF GILFILLAN AND OTHER AUTHORS ON THE SABBATH. By the late Rev. Thos. B. Brown. Second Edition. Fine Cloth, 125 pp. 85 cents. Paper, 84, 10 cents. This book is a careful review of the arguments in favor of Sunday, and especially of the work of James Gilfillan, of Scotland, which has been widely circulated among the clergymen of America.

SEVENTH-DAY BAPTIST HANDBOOK.—Containing a History of the Seventh-day Baptists; a view of their Church Polity; their Missionary, Educational and Publishing interests, and of Sabbath Reform. 64 pp. Bound in cloth, 25 cents; bound in paper, 15 cents.

TRACTS

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

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

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

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

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

PASSOVER EVENTS. A narration of events occurring during the Feast of Passover. Written by Rev. Ch. Th. Lucky, in the Hebrew, and translated into English by the author; with an introduction by Rev. W. C. Daland. 28 pp. Price 5c.

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

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

THE SABBATH QUESTION CONSIDERED. A review of a series of articles in the American Baptist Flag. By Rev. S. H. Wheeler, A. M. 82 pp. 7 cents.

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

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

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

Religious Liberty Endangered by Legislative Enactments. 18 pp.

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

The Sabbath and its Lord. 28 pp.

The True Sabbath Embraced and Observed. 18 pp.

The Bible Doctrine of the Weekly Sabbath. 20 pp.

TOPICAL SERIES.—By Rev. James Bailey.—No. 1, My Holy Day, 28 pp.; No. 2, The Moral Law, 28 pp.; No. 3, The Sabbath under Christ, 18 pp.; No. 4, The Sabbath under the Apostles, 12 pp.; No. 5, Time of Commencing the Sabbath, 4 pp.; No. 6, The Sanctification of the Sabbath, 20 pp.; No. 7, The Day of the Sabbath, 24 pp.

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

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

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

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

EVANGELICAL TRACTS.—"God's Love," 8 pp.; "The Birth From Above," 7 pp.; "Sanctification," 7 pp.; "Repentance," 5 pp.; "Salvation by Faith," 5 pp.; "Time Enough Yet," 5 pp.; "Following Jesus," 5 pp.; "Will You Begin Now?" 5 pp.; "Salvation Free," 7 pp.; "A Change of Citizenship," 5 pp. Price 5 cents per hundred pages.

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

The Bible Doctrine of the Weekly Sabbath. 20 pp.

SWEDISH TRACTS.—The True Sabbath Embraced and Observed. 18 pp.

The Bible Doctrine of the Weekly Sabbath. 20 pp.

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

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

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

PERIODICALS.

"THE SABBATH OUTLOOK," A 16-PAGE RELIGIOUS MONTHLY.

TERMS. Single copies, per year..... 50 cents. Ten or more, to one address..... 80 "

A. H. LEWIS, D. D., Editor. C. D. POTTER, M. D., Associate Editor.

CORRESPONDENCE.

Communications should be addressed to Room 100, Bible House, New York City, N. Y.

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

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

TERMS. Domestic subscriptions (per annum)..... 85 cents. Foreign..... 90 " Single copies (Domestic)..... 5 " (Foreign)..... 8 "

REV. WILLIAM C. DALAND, Editor, ADDRESS.

All business communications should be addressed to the Publishers.

All communications for the Editor should be addressed to Rev. William C. Daland Westerly, B. I.

"DE BOODSCHAPPER," A SIXTEEN-PAGE RELIGIOUS MONTHLY IN THE HOLLAND LANGUAGE. Subscription price..... 75 cents per year PUBLISHED BY

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

"HELPING HAND" IN BIBLE SCHOOL WORK.

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

"EVANGELII BUDBARARE," A FOUR-PAGE RELIGIOUS MONTHLY FOR THE SWEDES OF AMERICA TERMS.

Three copies, to one address, one year..... \$1 00 Single copy..... 85

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

"OUR SABBATH VISITOR," Published weekly under the auspices of the Sabbath-school Board, at ALFRED CENTRE, N. Y. TERMS.

Single copies per year..... \$ 80 Ten copies or upwards, per copy..... 50

CORRESPONDENCE. Communications relating to business should be addressed to E. S. Bliss, Business Manager. Communications relating to literary matter should be addressed to Edna A. Bliss, Editor.

"THE SABBATH OUTPOST," A family and religious paper, devoted to Bible Studies, Mission Work, and to Sabbath Reform. PUBLISHED MONTHLY

By the South-Western Seventh-Day Baptist Publication Society. TERMS. Single Copies per year..... \$ 50 Ten copies to one address..... 4 00

ADDRESS: THE SABBATH OUTPOST, FOUKE, ARK.

GRATEFUL--COMFORTING.

EPPS'S COCOA.

BREAKFAST.

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

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

PATENTS

and Reissues obtained, Caveats filed, Trade Marks registered, Interferences and Appeals prosecuted in the Patent Office, and suits prosecuted and defended in the Courts. FEES MODERATED.

I was for several years Principal Examiner in the Patent Office and since resigning to go into Private business, have given exclusive attention to patent matters.

Correspondents may be assured that I will give personal attention to the careful and prompt prosecution of applications and to all other patent business put in my hands.

Upon receipt of model or sketch of invention I advise as to patentability free of charge.

Your learning and great experience will enable you to render the highest order of service to your clients.—Benj. Butterworth, ex-Commissioner of Patents.

Your good work and faithfulness have many times been spoken of to me.—M. V. Montgomery, ex-Commissioner of Patents.

"I advise my friends and clients to correspond with him in patent matters."—Schuyler Duryee, ex-Chief Clerk of Patent Office.

BENJ. R. CATLIN, ATLANTIC BUILDING, WASHINGTON, D. C.

Mention this paper.

ASTHMA DR. TAFT'S ASTHMALENE NEVER FAILS; SEND US YOUR ADDRESS, WE WILL MAIL TRIAL BOTTLE FREE

THE DR. TAFT BROS. M. CO., ROCHESTER, N. Y. FREE

Yes, I'll Tan Your Skins!

Either Fur or Hair Skins, and make them soft, light, tough, odorless and moth-proof. Call Skins for Coats, Gloves, Mittens and Rugs! And thick haired steer or cow hides tanned whole for robes; make best on earth. I give an extra price for Black Cat Skins; and sell the "Frisian Fur Coats, Robes, Gloves and Mittens, made to order and measure. Circulars on application.

P. H. CROSBY, Rochester, N. Y.

**CONTENTS.**

Trust not in the World—Poetry; Contributed Editorial Paragraphs..... 177

Our land and our Day..... 178

The Secret and the Fruit of Sympathy..... 179

The Heavenly Anointing..... 180

SABBATH REFORM:—From Lone Sabbath-keepers; Error Coming Home; New Defenders..... 181

Science and Immortality..... 181

MISSIONS:—Paragraphs; Our Missionary Society; Correspondence..... 182

WOMAN'S WORK:—Woman's Executive Board; From Dr. Swinnew; Paragraph; From Miss Susie Burdick..... 183

EDITORIALS:—Paragraphs; The Poor Colored People..... 184

Illinois Y. P. S. C. E.; From Bro. Threlkeld..... 185

YOUNG PEOPLE'S WORK:—Symposium; The Attitude of Readiness; Words of Sympathy; Our Forum..... 186

SABBATH-SCHOOL:—Lesson; Christian Endeavor Topics; Paragraphs..... 187

HOME NEWS:—First Alfred, N. Y.; Walworth, Wis.; Garwin, Iowa..... 188

Tract Society—Board Meeting..... 188

The Industrial Christian Alliance of New York; What Is Truth; Washington Letter..... 189

POPULAR SCIENCE..... 190

TEMPERANCE..... 190

SPECIAL NOTICES..... 190

BUSINESS DIRECTORY..... 191

CATALOGUE OF PUBLICATIONS..... 191

CONDENSED NEWS..... 192

MARRIAGES AND DEATHS..... 192

### CONDENSED NEWS.

Daniel Lothrop, of the D. Lothrop publishing company, of Boston, Mass., is dead.

The National League of Musicians has adopted an insurance scheme drafted by a special committee.

The government of Spain, acting in accord with other European powers, has decided to expel foreign agitators from the country.

A rumor is current to the effect that there is an intention to overturn the new French cabinet and create a ministerial crisis.

Nicholas Crouch, the author of "Kathleen Mavourneen" and other popular and famous songs, is dying at his home in Baltimore. Prof. Crouch is 84 years old.

A resolution has passed the New Brunswick Legislature favoring a union of the provinces of New Brunswick, Nova Scotia and Prince Edward Island.

Two cases of sudden blindness resulting from the grip have occurred at Vicksburg, Miss., recently, the sufferers being well known persons, a lady and a boy.

The arrests of members of the Mala Vita Society at Tarento, Italy, number 216. The leader is sixty years old and has served several terms in the galleys. Most of the members of the society are yet in hiding.

A letter was received the other day at the post-office from the Italian director of posts, enclosing a \$50 Confederate note, and asking, if it was still valid, that it be redeemed and the value transmitted to him by a money order.

The first result of the passage of the anti-free pass bill by the Massachusetts Legislature, was shown in an appropriation bill reported by the finance committee a few days afterwards, which recommends the appropriation of \$18,700 for traveling expenses of members of the House and \$3,000 for the Senators

It has been learned, semi-officially, that the arrangements have been made for a re-establishment of full diplomatic relations between the United States and Italy as existed before the New Orleans incident. It is expected that the appointment of the Italian minister to be accredited to the United States will be announced in a short time. It is not unlikely that Baron Fava, the former minister, may be restored to his former position.

### MARRIED.

WEST—CLARK.—At Leonardsville, N. Y., March 12, 1892, by the Rev. J. A. Platte, Mr. Frank West, of North Edmeston, and Miss Florence Clarke, of Brookfield.

FITZGERALD—BRINKERHOFF.—At Garwin, Iowa, March 17, 1892, by the Rev. E. H. Socwell, Mr. W. E. Fitzgerald, of Toledo, Iowa, and Miss Etta Brinkerhoff, of Garwin.

Highest of all in Leavening Power.—Latest U. S. Gov't Report.

# Royal Baking Powder

ABSOLUTELY PURE

### 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.

HARVEY.—Lydia A., daughter of Justice and Lydia Grandall, was born in Truxton, N. Y., Nov. 20, 1818, and died at the home of Mrs. E. W. Frink, her daughter, in Cazenovia, N. Y., Jan. 11, 1892.

Her early life was spent in DeRuyter and later her parents moved to Pitcher, where she was married, at the age of 19, to Daniel D. Harvey. In 1843, with her husband, she accepted the Adventist doctrine, and about 1850, both began to keep the Sabbath and she grew more and more zealous in this faith till her death. They had three children, a son dying in his 8th year, and they afterwards adopted another, now Charles L. Harvey, deacon in the church at Daytona, Florida. Of the daughters, one married L. P. Nichols, of Georgetown and the other E. W. Frink, of Cazenovia. Being of an industrious and very devout nature her life has been spent in hard work and reading her Bible and prayer, and looking for the coming of the Lord. L. R. S.

PARKER.—Near Pulaski, Ill., on Feb. 26, 1892, Miss Myrtle Parker, aged 17 years and 17 days.

When about 14 years of age her health gave way, and it finally terminated in consumption and dropsy. For several months past she was an intense sufferer. Myrtle never made a public profession of religion, but, having visited her many times during her protracted sufferings, I am fully persuaded that she has gone to rest. Although her sufferings were very severe, she bore them with the most exemplary patience. On the 27th her remains were conveyed to the M. E. church, one mile east of her father's residence, followed by a long train of friends and neighbors, where, after a discourse by the writer, from Ps. 90: 12, her remains were deposited in the cemetery near by. M. B. K.

KELLEY.—On Lick Run, W. Va., Feb. 16, 1892, Mrs. Eleanor D. Kelley, in the 80th year of her age.

On the 7th of January, 1830, she became the wife of George J. Sutton, who died November 27, 1845. She was married to Nathap Kelley on July 15, 1847, who still lives to mourn her loss. For sixty-two years she had been a member of the Salem Seventh-day Baptist Church. She was the mother of twelve children, eight sons and four daughters, eight of whom are still living, and who cherish her memory as a kind and faithful mother. Her funeral sermon was preached by the writer, from Luke 20: 38, "For he is not a God of the dead, but of the living;" at Middle Island Church. T. L. G.

TICKNER.—In Marquette, Wis., March 7, 1892, Mrs. Diantha Tickner, aged 80 years, 5 months and 1 day.

Sister Tickner was widow of the late Deacon David Tickner. She was born in Schuyler, Herkimer county, N. Y. At the age of 11 years she united with the M. E. Church, continuing a member of that church until 1859, when she with her entire family commenced the observance of the Sabbath. In 1875, the Seventh-day Baptist Church of Marquette was organized of which she became a constituent member. With this church she remained a faithful, earnest worker until called up higher. She was highly esteemed by all who knew her and was a friend of the suffering and sorrowing, and many came to her for consolation when in distress. G. W. H.

### Bell Making.

Bell making has been advancing as an art for hundreds of years, and when one hears the sweet church chimes, or the clear, vibrating note of the modern town clock, he is apt to think the point of perfection has been reached. Time, however, makes many innovations, and what is now looked upon as perfect, may be the subject of ridicule a hundred years hence. The Blymyer Bells, made by the Cincinnati Bell Foundry Co., Cincinnati, Ohio, rank with the most perfect now being made, and their strength and sweetness of tone have given bells of American manufacture a world-wide reputation. This company leads the bell making industry of the United States, and their church bells, school bells, etc., are ringing their own praises everywhere. So much for bell making as an art.



## None Such

CONDENSED

## Mince Meat

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

MERRELL & SOULE, Syracuse, N. Y.

## LIFE OF G. H. SPURGEON,

By the noted Author, Pastor, Journalist and Platform Orator,

**RUSSELL H. CONWELL.**

500 Pages, 75c. OUTFIT FOR 30c. ELEGANTLY ILLUSTRATED, Greatest Chance you ever had to Make Money. ONLY \$1.50.

EVERY CHRISTIAN FAMILY WANTS HIS LIFE.

It is full of intensest interest from beginning to close. It is a mine of valuable information, and filled with the purest thought, keenest wit, richest experience and truest philosophy.

IT WILL PAY YOU TO WORK FOR US.

Remember we allow our agents to give to every one who buys this book, which retails for only \$1.50, a free six months' subscription to "THE CHRISTIAN," which was

Mr. Spurgeon's Favorite Paper, he having had it for years, and having said of it:

"THE CHRISTIAN" is the Best Paper that comes to me."

It requires a salesman to sell some books; this one anybody can sell, because the people want it, and the premium we give (THE CHRISTIAN) makes the work still easier. The people are anxious to have the book, and wait with the money to pay for it.

WILL YOU TAKE IT TO THEM?

Sample Book, prepaid, and "THE CHRISTIAN" six months, for only \$1.60.

Best Terms. Act Quick! No Time to Lose!

To Our Agents. The first to send 30c. (postage) for Outfit, gets the territory. Address JOHN K. HASTINGS, Mgr. of "THE CHRISTIAN," 47 CORNHILL, Boston, Mass. (Preserve this, it may not appear again. Mention this paper.)

Scientific American Agency for



For information and free Handbook write to MUNN & CO., 361 BROADWAY, NEW YORK. Oldest bureau for securing patents in America. Every patent taken out by us is brought before the public by a notice given free of charge in the

## Scientific American

Largest circulation of any scientific paper in the world. Splendidly illustrated. No intelligent man should be without it. Weekly, \$3.00 a year; \$1.50 six months. Address MUNN & CO., PUBLISHERS, 361 Broadway, New York.



Please mention this paper.

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

EST'D 1854. NO VACATIONS.

# Bryant & Stratton's Business College

## SHORTHAND AND ENGLISH SCHOOL

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

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

### Farm for Sale.

The undersigned offers for sale his farm, situate at the head of Elm Valley, in the south-western part of the town of Alfred, Allegany Co., N. Y., and three miles from Alfred Centre, containing 123 acres, with good buildings, and well watered from living springs. The farm is in a good state of cultivation, and has timber sufficient for all ordinary uses. The stock will be sold with the farm, if desired. Terms easy. For further particulars call on or address Charles Stillman, Alfred Centre, N. Y., or the owner, Dr. H. A. Place, Ceres, N. Y.

### Notice.

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

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

Satisfaction guaranteed. Circulars and Testimonials free when called for.

## DAVIS'S POEMS.

160 Pages.

Richly Bound in Red Morocco.

Price by mail, 65 cents, three for two dollars and five cents returned with books.

Price Reduced from One Dollar.

Address,

**D. H. DAVIS,**

Quiet Dell, Harrison Co., W. Va.

## SABBATH RECORDER

PUBLISHED WEEKLY

BY THE

AMERICAN SABBATH TRACT SOCIETY

—AT—

ALFRED CENTRE, ALLEGANY CO., N. Y.

TERMS OF SUBSCRIPTION.

Per year, in advance ..... \$2 00  
Papers to foreign countries will be charged 50 cents additional, on account of postage.

No paper discontinued until arrears are paid, except at the option of the publisher.

ADVERTISING DEPARTMENT.

Transient advertisements will be inserted for 75 cents an inch for the first insertion; subsequent insertions in succession, 50 cents per inch. Special contracts made with parties advertising extensively, or for long terms.

Legal advertisements inserted at legal rates. Yearly advertisers may have their advertisements changed quarterly without extra charge. No advertisements of objectionable character will be admitted.

ADDRESS.

All communications, whether on business or for publication, should be addressed to "THE SABBATH RECORDER, Alfred Centre, Allegany Co., N. Y."

Charles F. Randolph  
77 Queen Ave