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SOME DAY.

Some day all doubt and mystery
Will be made clear;
The threatened clouds which now we see
Will disappear.

Some day, what seems a punishment,
Or loss, or pain,
Will prove to be God's blessing sent
For every gain.

Some day our weary feet will rest
In sweet content,
And we will know how we are blest
By what was sent;

And looking back, with clearer eyes,
O'er life's short span,
Will see with wondering, glad surprise
God's perfect plan;

And knowing that the way we went
Was God's own way,
Will understand his wise intent
Some day,—some day.

—Anonymous.

[Contributed Editorials.]

—IN the midst of the talk of and preparations for war, a bill is introduced into the Senate of the United States to remove the disabilities of those who were officers in the Confederate army. By act of Congress no such officers can be officers in the army of the United States. Probably there is no connection between the threatening war with Chili and this bill, but war would show how unjust and absurd these disabilities are. In no part of the country would a just war receive any more patriotic or substantial support than in the late Confederate States. Some of the officers of the Confederate army, with their well-known bravery and experience, would be invaluable to the government as leaders of Southern men, and it would be unwise and unpatriotic to deprive them of the opportunity to prove themselves the loyal-hearted citizens they claim to be. And nothing would more prove that our government is a Christian government than the undoing of many of the acts of revenge and punishment which marked the legislation of the period immediately following the war.

—IN one of the leading Southern papers, which is unable to see anything but evil in the present administration, and is especially spiteful toward New England, there was, of course, a strong condemnation of the President for Mr. Elkins' appointment. But in the same paper (not the same issue), after some headlines of jubilation over the election of Mr. Crisp to be Speaker of the House of Representatives, there followed the announcement that a Democratic House would now get ready for the Presidential election in 1892. And it is probably true that there will be few things done by Congress the present session besides maneuvering for positions of advantage for the next election. It would be the same were the House Republican instead of Democratic. But this is what they are all there for, to elect the next President. From the administration down they will spend the next ten months in electing or defeating the next President. "The best government on the face of the earth," this!

—We have just read the comments of twen-

ty-seven leading newspapers in all parts of the country about the appointment of Mr. Elkins to be Secretary of War. The comments of the extreme partisan papers are not worthy of serious attention, but there is "food for thought" in what is found in the braver and more independent papers of both parties, and in the non-partisan press. The ability of Mr. Elkins is acknowledged with one consent. That he is one of the most thoroughly executive men in public life, that is, among our politicians, is acknowledged by all; but it is very plain that the country (and a great many loyal Republicans), is not pleased with the appointment. Not a great many years ago only the enemies of the administration would have said what many of its friends are now saying. The burden of the complaint is that the appointment is a political one, which had two meanings; first, that it was made with special reference to the election of the present year; and, second, that Mr. Elkins belongs strictly to the class of men who are pre-eminently politicians, and are in politics for "what there is in it." It is plain enough that the country would like to have men of a different type of conscience from that which Mr. Elkins' career indicates as his, in the men whom the President calls to be his advisers, and marks out for his appointments. It may be the dream of a visionary, but the signs point to a time coming when the country will repudiate its public men with the apparent motive and conscience of our new Secretary of War.

—THERE seems to be a growing disposition to abandon the International Series of Sunday-school Lessons. Many churches have given it up for the Harper Bible Studies, or for some other, following essentially the same plan. We confess ourselves heartily in sympathy with this movement. The International Series has done a great work, but itself has brought about, by its very usefulness, the state of affairs in which an advance in method of Bible study is to be made. It is not necessary to tell all that it has done: it is enough to say that the present Bible-school system is the result of it in a great measure. But the state of affairs now is such that the Bible-study demanded by the present age is made impossible by the International system. As it is now we do not study the Bible as a book, or a literature, but we study here and there passages selected with special reference to some particular end, like instruction in a certain doctrine, or the personal salvation of the scholar—ends good enough of themselves, and which should not be overlooked in any system, but they are so pursued that study of the Bible itself is practically an impossible thing to the majority. There is great study of parts of the Bible by a few, but by most there is study of notes and comments upon the particular lesson in hand, and there is no Bible study at all. And while there are lesson helps, which are everything that could be asked for, there are many which are bad and positively hurtful; their notes are carelessly compiled and their comments are factitious, arbitrary, and unnatu-

ral; there is much straining of words to get practical thoughts and applications which are not connected with the words. The times demand another kind of study of the Bible, a study of what the Bible is, book by book. This kind of work has been done in some teachers' meetings, in normal classes, and by some good teachers in their classes; but now it needs to be done in the schools. Unless the International Committee will arrange for something of the kind probably a great many more churches will take up with other lessons than those of the International Series within the next few years.

W. C. TITSWORTH.

SISCO, Fla.

—THE Chicago papers and leading business men have been organizing a crusade against the "smoke nuisance." Soft coal being abundant and cheap, it is used here in vast quantities, to the detriment of the atmosphere. The merchants say that the smoke damages their goods; the physicians say that it brings disease and death to many delicate people, is responsible for much of the throat trouble and aggravates the dreaded grippe; the ladies say that it soils their toilets when they go shopping; visitors from abroad say things which are not always suitable for publication. The Chicago people seem determined to find relief and as Chicago energy is famous, the prospect is encouraging.

—WHILE they are about it, there is another smoke nuisance which I wish they would abate. As I go about in public places, I am often an unwilling inhaler of smoke from what might be called the great American weed. If a full-grown man with mature faculties thinks it good to puff tobacco smoke, no one can say him nay, but let him be careful of the pulmonary rights of others. And then let them push the reform a little further,—into the moral realm which is admittedly the most important. If we had our spiritual eyes open, we would see arising from very many sections of our cities the foulest moral smoke and deadly vapors. They waste vastly more property, they are vastly more destructive to health, they cause vastly greater disfigurement to beautiful faces than does the bituminous smoke. Is there no way to check them?

—A WRITER in the *Young People's Union* finds a helpful illustration for human lives in the accompaniment which is played on the piano or organ while the vocalist sings a song. As the accompaniment usually adds greatly to the effect of the song, so there are many human lives which, like accompaniments, supplement some more important life and enhance its power. "The most powerful and beautiful deed you do, you do with reference to some one else. He is a kind of accompaniment to you. We are more deeply indebted to the weak ones within our reach than we sometimes suspect. We are indebted to them for so excellent opportunities to bless them with such strength as we may have. We have known the healthy members of a

family to be made sweeter and richer in their life because there was one of the family—a confirmed invalid for them to be especially kind to. The Samaritan made himself famous because he made more comfortable the wounded man he found along the road. Mr. Henry M. Stanley owes much of his splendid fame to the fact that within the palsied heart of the Dark Continent there was a David Livingstone for him to find."

—ON New Year's Day a party of four, including the writer, visited the grounds which are being prepared for the Columbian Exposition. On account of a mutual misunderstanding, we had failed to secure passes, and the gate-keepers looked stern and forbidding, but we meekly followed in the shadow of the portly form and tall beaver hat of the leader. His impressive bearing, as he explained the situation and said that one of the party was a correspondent for an Eastern newspaper, was too much for the dazzled Hibernian who guarded one of the entrances. He hesitated and "was lost." We soon found ourselves on the other side of the high board fence. A few months ago the spot was a waste of sand dunes and marshes. Although the place is now in the imperfect stage of transition, it requires only the exercise of a legitimate imagination to see, in the rough uneven surface freshly cut by streams and bayous and covered by unfinished buildings, a scene rivaling the dreams of fairy land.

—ONE of the attaches at the fire engine house showed us an interesting view from the tower where a watch is kept for fires at night. On the lake shore the foundation is laid for the building of manufactures and liberal arts which is to cover forty-three acres with one roof. Imagine a barn that covered a forty-acre farm, or a building covering ten or fifteen average city blocks. There will be ten other gigantic buildings, Machinery Hall, Agricultural building, etc. The guide passed slightly by the nearly finished Woman's Building, casually remarking that it was a "little fellow." He was speaking comparatively. It may be of interest to know that the "little fellow" is equal in size to any building at the Paris Exposition except Machinery Hall. One of the features of the Exposition will be the graceful Electrical building. When one contrasts this structure, twice as large as Cooper Institute, with the nine by nine space which the electrical exhibits occupied at the Centennial, he feels like giving a hearty cheer for Edison and the army of electrical inventors and engineers.

—THE visitor notices that the buildings are mainly of wood, with a steel frame for the central arches. He naturally wonders what magic is to convert them into imposing marble and granite structures. The process is simple. The outside of the buildings is lathed and then plastered with "acma" plaster. Marble pillars, bas-reliefs, etc., are composed of "staff," a combination of plaster of paris and hemp fiber. manifold shapes of beauty are produced by the application of wooden forms. It seems curious to see marble pillars and a massive granite corner on an immense half-finished wooden building. A pessimist might call it a fit emblem of the hypocrisy of the age; but we are not pessimists.

—THE exposition grounds will be over three times as large and the floor space twice as great as at the Paris Exposition. Seven thousand arc lights and one hundred and twenty thousand electric lights will illuminate the night. The most distinguished American architects have been employed in designing these several buildings. In consultation with each other and with the

landscape architect, they outlined the general plan of the grounds and assigned each man his part of the work. The effect will be one of exquisite harmony and symmetry. The visitor, as his vessel approaches the World's Fair Harbor in 1893, will see a sight of grandeur, and surpassing beauty; one which all things considered, has probably never been equaled in kind in the world before—not even in Rome and Athens. The Columbian Exposition will be a revelation to both the Old World and the New.

—THE officials report that the public interest in the Fair is great and rapidly growing. Foreign governments are making extensive preparations while our own land bubbles with enthusiasm. More floor space has already been applied for than can be furnished. People of all classes are planning to come. The colored boy at Key West is thinking how to save money for the event as he picks his bananas. The rheumatic grandfather in "York State" feels his blood tingle as he listens to the wonderful stories. He did not expect to live to see another Centennial, but here it is and he must go. The Europeans will catch the contagion and come in throngs; and as they go back home (if they go) they will tell their countrymen that the United States of America is the most marvelous nation on which the sun ever shone.

—IN a certain sense this country of ours will be on exhibition. And, while we sympathize with the American Eagle as he flaps his wings in pride over our wonderful material advancement, I hope we shall exhibit something more than this. The Woman's Department will be a monument to the American respect and reverence for womanhood. Let there be also an exhibit of charity and brotherly love incarnate in Christian men and Christian institutions. Let us lay before the world the spirit and methods by which the different classes of society are to be brought into harmony, and justice secured to all. Throughout all the exhibits let the leaven be working which is to bring in a purer and grander civilization.

—WHY is it that so many people seem to prefer a love story from a book, or a thrilling drama on the stage to the love stories and dramas going on in the world about them? Among several reasons here are two. In the story, the lovers may pass through all sorts of hardships, the villain may have the upper hand, and all the world be against them; but we know that they have strong constitutions and that it will all come right in the end. They are triumphantly married, he falls heir to a large fortune, society takes them to her heart and their enemies perish. This is just as we would have it. The hero and heroine are our friends and we rejoice in their prosperity. Somehow in real life it is different. The young man in whom we are interested does not always get the young woman we would like him to have. The villain refuses to be shot and die to slow music; but flourishes like a green bay tree. Then, again, the characters in the story are so much more attractive than those about us in real life. Our sympathies were deeply touched by the street waif on the stage. She was ragged and wretched and in great peril; but she was so interesting and sang such nice songs. But there is nothing interesting in the real ragged waifs on the street. They are "so dirty." They swear and lie and fight. Isn't it shocking? We "pass by on the other side."

—THERE is something very unchristian about all this. Such habits and feelings are to be expected of men and women who live for themselves, who like a pathetic story only for the

pleasant stir which it produces in their emotions; but there is none of the spirit of Christ in it. Life does *not* always move along as entirely to our satisfaction in the real world as it does in the so-called "ideal" world which the popular novelist usually paints. The web of our life seems often full of tangled threads. Events take the wrong turn. The right man seems to fail and the wrong one succeed. In the story we can have the wrongs righted in a few hours. In real life we must have patience to wait and faith to trust. But there is something infinitely grand in this real life; all its struggles and disappointments and pain and seeming injustice are forging strong, rugged character for those who wait and trust and do their duty. There are novels and plays whose influence is ennobling. There are very many more whose tendency is to rob people of their moral pith and fiber. I sometimes think that the worst effect which comes upon inveterate novel readers and veteran theater goers is the waste of moral energy. Their sympathy and indignation are spent on imaginary objects. They have none left for the real ones. Their emotions find no outlet in action and come to mean nothing. "Their tears are only wet." The woman who weeps in the parquet over the fictitious sorrows of the *Waifs of New York* and brushes her seal skin sacque past the ragged urchin on the street in scorn and loathing is not only wickedly selfish,—she is a menace to our civilization and our country's peace.

L. C. RANDOLPH.

MORGAN ROCK, Ill.

THE MESSIAHSHIP OF CHRIST.

BY THE REV. L. C. ROGERS.

The true Messiahship of Christ is variously maintained in sacred Scripture; prominently by a reference to his mighty works, regarded as miracles and signs. Christ wrought marvelously during his short public ministry. "Many good works have I showed you from my Father" (John 10:32); and these were and were designed to be convincing proofs of Christ's Messiahship, as we read (John 20:30,31), "And many other signs truly did Jesus in the presence of his disciples, which are not written in this book; but these are written that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have life through his name." So also John 5:36: "The works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me." And what was the result? "And many of the people believed on him, and said, When Christ cometh will he do more miracles than these which this man hath done?" Christ challenges belief in himself upon the reality and divinity of his works. "If I do not the works of my Father believe me not; but if I do, though ye believe not me, believe the works; that ye may know and believe that the Father is in me and I in him." John 10:37, 38. Whatever others may dare do, Christ does not mean for us to lose the benefit of this proof of the true Messiahship.

Nicodemus was constrained to say of Christ, "We know that thou art a teacher come from God, for no man can do these miracles that thou doest except God be with him." John 3:2. Christ's first miracle is thus emphasized: "This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him." John 2:11. On general principles Christ could say, "There is no man which shall do a miracle in my name that can lightly speak evil of me." Mark 9:39.

The design of the divine miracle-working power is thus given in the Old Testament: "That they may see, and know, and consider, and understand together, that the hand of the Lord hath done this, and the Holy One of Israel hath created it." Isaiah 41:20. "I am the Lord, and there is none else, there is no God besides me; I girded thee, though thou hast not known me; that they may know from the rising of the sun, and from the west, that there is none besides me; I am the Lord and there is none else." Isa. 45:5, 6. False gods are challenged to the test. Isa. 41:23, 29. God's people are to be witnesses of these things. Isa. 33:10-14. The duty is solemnly imposed.

Thus men who disbelieve the Messiahship of Christ choose to deny the reality of his miracles because these are the recognized proofs of his Messiahship. "Woe unto him that striveth with his Maker." Isa. 45:9. Christ says, "If I had not done among them the works which none other man did, they had not had sin."

The apostles appealed to the miracles of Christ as proof of his Messiahship: "Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs." Acts 2:22. It is the duty of all to avail themselves of these proofs, and to stand firm against the assaults of modern infidelity. The doctrine here briefly treated of is the Gibraltar rock of truth in the Christian system.

WISDOM—CHRISTIAN CHARACTER.

BY THE REV. A. W. COON.

"But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy." James 3:17. Solomon says that "wisdom is the principal thing." Prov. 4:7. Again, it is said "It is better to get wisdom than gold" (Prov. 16:16), and "He that getteth wisdom loveth his own soul." Prov. 19:8. The term wisdom is used as the sum of all that is high and holy in the Christian religion. "Wisdom is justified of her children," and "Christ the power of God and the wisdom of God."

In the first text quoted we have a clear and graphic exhibit of all the elements of the true Christian character. It is put in one word, "wisdom." "Happy is the man that findeth wisdom and the man that getteth understanding. She is more precious than rubies and all things that thou canst desire are not to be compared unto her. Length of days is in her right hand and in her left hand riches and honor. Her ways are ways of pleasantness and all her paths are peace." Prov. 3:13-17. I once heard Dr. Talmage preach from this last text, and he began by saying: "We hear a good deal said about the Son of God, but we hear but little said about his daughter. He has a daughter born in heaven. She came to earth. Her name is Religion." He might have said her name is Wisdom, and the sentiment would not have been less true or less scriptural, for surely if there is any difference in signification they are both from above—heaven born.

In one very important sense wisdom implies the right use of knowledge. The Apostle James speaks of a "wise man and endued with knowledge." But a man can have a large amount of knowledge and have very little wisdom. There was the man whose barns were not large enough to store his goods. He must have had much knowledge, and yet the Saviour called him a fool. It is right judgment and it directs the mind to the highest and noblest pursuits in life;

it raises the soul above every thing mean and groveling or sinful; it elevates the affections to things above where Christ is, "who has been made unto us the power of God and the wisdom of God." This wisdom from above comes from God and leads to God, the inexhaustible fountain of wisdom and goodness.

We have in the scripture text with which we started all the elements of a true religious character. Let us briefly examine them.

1. "It is pure." It is no mixture, it contains no base alloy. It is pure in holiness and imparts holiness to the heart and life.

2. It is "peaceable," not contentious. It is opposed to all strife and bickering; it produces a calm and peaceable state of mind and drives out every evil passion from the heart. Peace of mind is essential to the formation of Christian character. Without peace there can be no prosperity in a nation, a neighborhood, the family, or the church. "Blessed are the peacemakers for they shall be called the children of God." How good and how pleasant it is for brethren to dwell together in unity. This element of Christian character is everything to the church of Christ. Says the Psalmist, "Peace be within thy walls and prosperity in thy palaces."

3. "It is gentle" while it is firm; it is easy, mild, and tender, as opposed to all harshness or bluntness in speech or manners. "Wise as serpents and harmless as doves," gives us the two sides of the same thing.

4. "Easy to be entreated." This does not imply any want of decision of character, but it is opposed to that cold, austere dignity that is put on by too many professed Christians. "Easy to be entreated" in an important sense implies easy to approach; but how many there are who are like icebergs which chill society rather than warm it. "Easy to be entreated"—not stubborn and self-willed; easy to forgive.

5. "Full of mercy," feels for others afflictions and seeks to relieve them. It is very easy to be merciful to our friends, but to feel and act the same to an enemy is the Christ spirit without which we are none of his. Mercy and good fruits are reckoned together, they always go together. The merciful man is full of good fruit.

6. "Without partiality." This is one of the most important elements of Christian character, and how little is there of it and how little is said of it. Partiality is one of the great social evils of the times. It is a double-edged sword and cuts both ways. It makes the unfavored feel envious towards the favored, and at the same time it is very sure to produce ill feelings towards the partial parent, and makes the favored one proud and disagreeable. Partiality is not only the bane of happiness in the family but in the church and neighborhood. It leads to strife and contention, as in Corinth, when one was partial for Paul and another for Apollos. Paul exhorts his Roman brethren to condescend to men of low estate. When we consider the evils that grow out of partiality it is no wonder the apostle should place "without partiality" near the climax in the formation of a genuine Christian character. Jesus said to his disciples "when ye make a feast call the poor, etc. I have been young and now I am old but I have scarcely known such a thing to happen.

7. "Without hypocrisy." This completes the octagon composing the wisdom that is from above. Wanting in this element the whole character is changed. The most admirable character becomes the most despicable. "With-

out hypocrisy." No whited wall, or garnished sepulcher, good all around. "Without hypocrisy." These are the most fearful denunciations in the Bible against hypocrisy. It involves many evils under other names such as deceit, vanity, anything false inside or outside. The most perfect hypocrite appears to be the most perfect saint. The devil is a hypocrite but he is never so big a hypocrite as when he comes in the character of an angel of light. Lord Bacon says that "An ill man is always ill; but he is then worst of all when he pretends to be a saint." A painter exhibited a piece in London once which represented a friar dressed in canonical robes. View the painting at a distance and you would think the friar was in a praying attitude. His hands were clasped and held across his breast, his eyes were downcast like the publican in the gospel, and he appears to be in humble adoration. Take a near survey and the deception vanishes. The book that seems to be before him is discovered to be a punch bowl, into which the wretch is in reality only squeezing a lemon. How lively a representation of a hypocrite. Spurgeon says, "Poor soul; remember, though like a sheep thou art laid in the grave, death will find thee out. He will say to thee, off with thy mask, man! Away with all thy robes! Up with that white-washed sepulcher! Take off that green turf; let the worms be seen! Out with the body; let us see the reeking corruption! And what wilt thou say when thine abominably corrupt and filthy heart shall be opened before the sun and men and angels hear thy lies and hypocrisies laid before them? Wilt thou play the hypocrite then?" What a picture! Spencer says, "All are not fit for the wars; learning must have the picked and choicest wits, arts must have leisure and pains; but all sorts are apt enough and thrive in the mystery of dissimulation. The whole throng of mankind, the whole world is but a shop of counterfeit wares,—a theatre of hypocritical disguises. Grace is the only antidote." "Without hypocrisy," this finishes the octagon, the last side of the perfect character.

IMPROVISED SYNAGOGUES.

(Richard Wheatley, in the January Century.)

Synagogues, as we discover in perambulation of the city, are improvised in various parts thereof, as need or convenience may require. Here, at No. 125 Rivington street, is the Golden Rule Hall. Five separate congregations worship on its five separate floors, and worship for twelve hours at a stretch. Crowds of young, middle-aged, and old go in and out, up and down the creaky stairs, in intermittent, unending streams. Grandsires gray, puling infants, tired women, and struggling men, to whom Yom Kippur is more than Sabbath, are all there for this one day out of the three hundred and sixty-five. Within each steaming room some men chat and some women gossip at intervals, children are sleepily quiet, and devotees in grave habiliments occupy the corners. Wild is the recitative of the chazan, nervous and exaggerated his gestures, while his voice is often singularly musical. Conviction speaks from the depths of his being, and passionate devotion in his vibratory tones. His memory is marvelous. Not a syllable escapes that of one blind patriarch. Sequence of notes in his lifelong chanting has given to repetition the precision of an organette.

Two of the scenes enacted in this sanctuary are altogether rememberable, viz., the "Abodah," and the blessing by the "Cohanim." Confession of sin is peculiarly appropriate to this holy day. So is supplication for forgiveness. Both are national rather than personal. Many times in the course of reconciliation with an offended God do the penitents, robed in grave-clothes, prostrate themselves on the floor of the aisles whereon they stand. Prostrate

themselves, we say—or rather on bended knees knock the forehead against the boards of the floor while imploring pardon. Nor are they at all reserved in acknowledgment of transgression, but are as remarkably explicit in mention of delinquencies as in recognition of the fact that good works only can build the edifice of hope in the wondrous mercy of the Most High. The ritual is said to be the one formerly repeated by the high priest in the temple at Jerusalem. The day is distinguished as the "Sabbath of Sabbaths," "rest of rests," whereon the high priest entered into the Holy of Holies, and there pronounced the ineffable name.

The blessing by the Cohanim is another spectacle that no stranger to the house of Israel who sees and hears its bestowal can forget. The Cohanim consist exclusively of the descendants of Aaron, the high priest, and usually bear the name of Cohen. Collecting in front of the ark these first worship the God of their fathers, whose law and providence are written on the sacred scrolls within the revered receptacle. In pronouncing the priestly blessing each head is enveloped by the tallith, raised sufficiently by elevated and extended hands to admit of seeing the people. The fingers are triangularly adjusted. The middle is separated from the ring finger. Three distinct openings or divisions of each hand are thus formed. With these, and with the three periods of human life,—infancy, virility, and decrepitude,—the three parts of the blessing correspond.

In conferring the blessing the body of the Cohen assumes a swaying motion, curiously harmonizing with the crooning of his voice. Gentiles may gaze upon the officiating Cohanim, but Jews may not. Attention of the priests must not be distracted in performance of duty. An orthodox metropolitan rabbi, born and brought up within sight of Trinity church spire, declares that he has never looked upon this ceremony. Why it should not be studied is not matter of easy conjecture. Certain it is that many of the boys—as for the girls, that goes without saying—indulge in furtive glances, even when forbidden by fathers whose faces are turned the other way, and whose paternal discipline somehow implies occasional squints over the shoulder. Which, the group of Cohanim on the pulpit platform, or the absorbed artist intent on pictorial reproduction, is the object of greater curiosity to the women admits of doubt. The endurance of chazan and choir is astonishing. Rich, clear, sweet, and strong, their voices are seemingly unimpaired by length of service. The music is not less remarkable.

APPEARANCES.

Appearances are important. The outside is nearest to us, is first seen, makes the first impression upon us. If it is repulsive we turn away in disgust. We are not greatly inclined to dig in a heap of refuse upon the mere suspicion that something valuable is hidden under it.

And yet it should be stated most emphatically that it is much pleasanter to hunt for goodness through refuse than to find refuse under goodness. One can make shift to get through a bog when it is plainly to be seen that it is a bog. But what language has vigor enough to express the profound disgust that fills the soul when what seemed solid ground is found, by sad experience, to be but thinly coated, nasty slime!

Nevertheless we ought to appear well. We owe it to ourselves to be as neat and tasty in dress as possible. For very few people have grace enough to wear a shabby, ill-fitting suit of clothing agreeably, and no amount of goodness can make a boorish retailer of slang tolerable. For the sake of others we should be inviting, not offensive; attractive in word and deed, not repulsive; for we ought to get as near as we can to them, and as quickly as possible. Time is too precious to be wasted. We have no right to ask busy people to overlook our uncombed hair, unwashed teeth, dirty linen, uncleaned finger-nails, unbrushed clothes, and unpolished shoes.

A person who does this may be—mind, I say may be—real good, but if so his goodness is too much of the earth earthy, and needs cleaning up. How many more opportunities for doing

good to others he would find if he would make free use of soap and water, and brush and comb, and clean up and tidy up. His usefulness would be doubled right away. And yet, goodness is the prime essential. But a goodness that does not show through is open to the suspicion of being a counterfeit.—*Morning Star*.

BE TRUE.

Be true to your parents. You are under obligations higher and greater than you can possibly think. You must honor these obligations with the utmost fidelity, with expressions of respect and loyal obedience.

Be true to yourself. You owe duties to yourself of the highest order. We do not mean that you are to consider selfishly your own interests regardless of the rights of others. But you must make yourself the noblest man or the noblest woman that you are capable of.

Be true to your Sabbath-school and church. Here is the field in which your life-work is to be cast. Do not speak with disparagement of your church or Sabbath-school, of your minister, superintendent or teacher. If your church or school is smaller, or your house of worship less elegant than somebody's else, remember that God has use for the smaller as well as for the larger things, for the sparrow or humming bird, as well as for the eagle, for the insect as well as for the elephant, for the little brook as well as for the great river, for the child as well as for the full-grown man. Your church and school have their mission in the world. Be true to them and help them to perform the mission best.

Be true to your God. Every commandment given by him is pure and holy. To obey them is for your best welfare, in this world and in the next. Thorough loyalty to truth, to right, to all that is pure and elevating, is the sure road to a noble character and life.—*Selected*.

DR. CUYLER ON CHEERFULNESS.

Much depends upon a cheerful start for the day. The man who leaves his home with a scowl on his brow, and a snap at his children, and a tart speech to his wife instead of a kiss, is not likely to be pleasant company for anybody during the day; he will probably come home with the temper of a porcupine. Wise plans should be laid for every day, so that it be not an idle saunter, or an aimless bustling to and fro. Yet to make good speed on the right track we must not start overloaded; not too many things to be undertaken, lest they prove a hasty botchwork. The journey is not made in a cushioned car, but on foot, and the most galling is vexatious and worrying care. One step at a time is all that the most busy Christian can take, and steady walking ought to tire any healthy body or soul. It is the overstrained rush, whether in business or study, that breaks people down; especially the insane greed for wealth, or the mad ambition goading brain and nerves to a fury. The shattered nerves and sudden deaths in all our great business centers tell a sad story. A good rule is to take short views. Sufficient to the day is the toil thereof; no man is strong enough to bear to-day's load, with to-morrow's load piled on top of it. The only look far ahead that you and I should take should be the look toward the judgment seat and the offered crown at the end of the race. That is the way to get a taste of heaven in advance.

THEY who trust in God put off their own weakness, and take in exchange the strength of God.

IT is an awful moment when the soul meets God in private, to stand the test of his all-seeing eye.

FALSEHOOD is never so successful as when it baits its hook with truth.

SOCIETIES would exist longer than they do, were it not for this little pronoun, *ergo*, "I, myself."

SABBATH REFORM.

A FEW years ago Eld. W. H. Brown, now of Carterville, Mo., embraced the Sabbath, but kept it only a short time. He has recently returned to the truth; and *The American Baptist* of St. Louis contains a letter from him to Dr. Ray, the Editor, and Dr. Ray's reply. The following sentences show Bro. Brown's spirit: "I have determined to sacrifice everything but principle and the truth as it is in Jesus. . . . I dearly love my Sunday-keeping Baptist brethren. . . . I love Dr. Ray and *The American Baptist*; but I cannot follow them away from the Bible. . . . I must be true to him who laid down his life for me, who made the Sabbath." The Editor replies: "We are sorry to see Bro. Brown, whom we highly respect, go back to the law in trying to keep the Jewish Sabbath. . . . We hope that no one will so far forget *himself* as to persecute the unfortunate brother to the weight of a feather. We still hope that the Lord will open the eyes of his understanding." And in his estimation, Bro. Brown has departed from the faith and fellowship of the gospel, and been overtaken in a grievous fault, from which he needs restoration.

A. E. M.

THE RIGHTS OF SEVENTH-DAY BAPTISTS.

Our readers will remember how, not long ago, for political purposes, the Seventh-day Baptists in Rhode Island were practically disfranchised by fixing a special election upon the Sabbath. Something not quite like this and yet not altogether unlike it has recently taken place in Kansas. It appears that the school district in which many of our people live held a meeting, to vote upon the question of bonding the district for the building of a new school-house, upon the Sabbath. Our people remained away from the meeting and the bonds were voted. Whether the election was placed upon the Sabbath for the purpose of ruling the Seventh-day people out, does not appear from anything we have seen; but some of them contested the legality of the bonds on the ground that they were not voted by the proper majority of the district. Of this contest and of Seventh-day Baptists in Kansas the *Atchison Daily Globe* of Dec. 30th says:

The application of the Seventh-day Baptists of school district No 73, in Atchison county, to restrain the issuance of certain school bonds voted on their day of rest, which case has occupied the attention of the district court this week, reveals some interesting facts hitherto not generally known. In the year 1857, when Kansas had its first boom, a colony of Seventh-day Baptists located near Pardee. Among them was Joshua Wheeler, who has since been conspicuous in Kansas politics, and who has for many years been a regent of the State Agricultural College. Mr. Wheeler was a witness in the case above referred to, and testified yesterday. In 1863 the colony organized a church which has experienced a slow but constant growth. It has now 250 members, but only a small portion of them reside in school district 73. Their church is located two miles north of Nortonville, and a number of influential business men of that town are numbered among its members. The first minister of the church was Rev. A. F. Randolph. After his death Rev. S. R. Wheeler was pastor of the church for fourteen years, and its present pastor is Rev. G. M. Cottrell. The faith of the Seventh-day Baptists does not differ greatly from the faith of the other Baptists excepting that they keep holy the seventh day of the week instead of the first. Their Sabbath begins at sundown on Friday night and lasts until sundown Saturday night, and they are found at work on Sunday, but never on Saturday, unless they perform necessary work. The stores of the Nortonville merchants, who are believers in the faith, are closed on Saturday. Some months ago the school trustees of district 73, in order to carry a bond election, set the day of election for Saturday. Two-thirds of the qualified voters of the district are Seventh-day Baptists, and did not go to the polls. The bonds re-

ceived a majority. Now the Seventh-day people ask that the election be set aside because the bonds were not voted for by a majority of the voters of the district, as the law provides. They claim that the necessary majority did not vote at all. The amount of bonds in question is only \$600, and are wanted to erect a new school building. Leslie Randolph, a well-known Atchison county Republican, is a Seventh day Baptist.

The *Nortonville News*, a weekly published by two of our young brethren, under date of Jan. 1st, gives a brief account of the trial in which the grounds on which the action was brought is stated as follows:

The case of S. H. Stillman *et al.*, vs. J. H. Freeland *et al.*, involving the legality of a bond election held in school district No. 73 in Atchison county, on September 5, 1891, was on trial in the Atchison district court this week. Two main points were involved in the case, one whether the board has the right to call an election to be held on Saturday in a district where a majority, nearly two-thirds in this instance, observe that day as the Sabbath, and the other, whether the affirmative vote must be a majority of the electors residing in the district. Questions as to the sufficiency of the petition for an election and the notices thereof were also in the case.

Later it was announced that the case was decided in favor of the plaintiffs, the election being declared illegal. If therefore this was a case in any sense designed to compel the Seventh-day people to violate the Sabbath, or lose their franchise in a matter of public interest, it was a signal failure, as it deserved to be.

"CROWDED OUT."

BY THE REV. F. O. BURDICK.

The above was the theme of the Christmas sermon preached by the Rev. P. S. Henson, pastor of the First Baptist Church of Chicago, which it was my privilege to hear last evening. In his sermon Mr. Henson took occasion to give the Seventh-day Baptists, Pedo-baptists, Roman Catholics, popular preachers (so-called), infidels, and sinners, a "hetcheling." He took for his text Luke 2:7, "There was no room for him in the inn." The different headings of his sermon were: Crowded out of his day, his pulpit, his baptism, his Bible, and his rightful place in the heart. It is my purpose to call attention only to his first point. After the introductory remarks, reciting the incident of our Saviour's birth, he went on to show that the world had been trying to "crowd out" the Saviour ever since his birth as well as at the time of his birth. Said he: "Among us to-day is a class of people who, although well-meaning, are doing much harm in the endeavor to crowd our Saviour out of his day. They tell us that the 'seventh day of the week is the Sabbath, and that everybody ought to keep that day.' The day of Christ's resurrection from the dead is the greatest of all days. There have been a hundred thousand million births as well as the birth of the Saviour. The day of his birth is of no great importance. There have been a hundred thousand million deaths as well as the death of Christ; the day of his death is not of so much importance. There has been but one resurrection from the dead. The first day of the week Christ came from the grave a risen Saviour. That day is the Lord's-day, the most important of all days. That day is the Christian Sabbath, and out of this day a certain class of people are trying to crowd our Saviour. They tell us that 'the seventh day of the week is the original Sabbath, and that there is no Scripture for its abolishment.' Neither," said he, "is there any Scripture abolishing the passover feast, but the Lord's Supper has very appropriately taken its place. There was a time when both were observed, but at some time,

just when nobody knows, the passover feast merged into the Lord's Supper. So there was a time when the disciples, even, kept the seventh day and the first day of the week, but the one very appropriately merged into the other. And the Psalmist David prophesied of the Christian Sabbath in the following language: 'The stone which the builders rejected is become the head-stone of the corner. This is the Lord's doing; it is marvelous in our eyes. This is the day which the Lord hath made; we will rejoice and be glad in it.' Psa. 118:22-24. Everybody ought to observe his day instead of trying to crowd him out of it."

Such, in substance, was his entire argument in favor of the Sunday-Sabbath, and after giving the Seventh-day people a talking to for crowding the Saviour out of his day, he left them to attack the Pedo-Baptists for crowding Christ out of his baptism, etc. As I sat there in that large, beautiful church, still more beautifully decorated for the Christmas festivities, such thoughts as these filled my mind: You are a talented man, Dr. Henson, but talented men are sometimes guilty of being carried away in the tide of popular opinion without a careful and prayerful investigation of the doctrine they promulgate. If you would not consider it presumptuous, coming from one not as talented as yourself, I would like to suggest that you take your Bible and go into your study, and there in the presence of the world's Redeemer, in the light of your own conscience, aided by a careful and prayerful investigation, settle the following questions:

1. Did our Saviour's resurrection really occur on the first day of the week, which you call the Christian Sabbath? My Bible informs me in the 28th chapter of Matthew, that the angels told the women who came to visit the sepulcher, "in the end of the Sabbath, as it began to dawn toward the first day of the week," that he was *already* risen and was not there.

2. Or, granted that the Saviour's resurrection did occur on the first day of the week, where do you find any passage of Scripture in which our Saviour commanded, requested, or even *hinted*, that he would like to have the world observe the first day of the week as a Sabbath, for that reason? You tell us, Bro. Henson, that the fourth commandment of the Decalogue is still binding, only that it commands us to observe the first instead of the seventh day. My Bible says, in the language of Christ, "I came not to destroy, but to fulfill. . . . Whosoever therefore shall break one of these least commandments, and shall teach men so, shall be called least in the kingdom of heaven," etc. I think your Bible reads that way too. If such is true, doesn't it look a little as though you were doing the most of the crowding, Brother Henson?

3. Then, again, while you have your Bible in hand, turn to that passage you quoted, Psa. 118:22-24, as a Scripture-proof in favor of Sunday-keeping, and see if after all, the Psalmist did not ask us "to rejoice and be glad" in the fact of a coming Saviour rather than to "rejoice and be glad" in the day as a Sabbath-day?

4. Then, finally, Bro. Henson, while you are in a thinking mood, I wish you would think over the whole of this particular "Sabbath-day's" service. Think not only what you have said about other people's "crowding out" the Saviour, but think of what was actually done in your services to crowd the Saviour out of the minds of your hearers. In your sermon you scored the Catholics for "crowding out" Christ from their worship with so much form and cer-

emony; also the "popular preacher" for preaching upon the issues of the day for the purpose of drawing a crowd, etc. But while you were preaching, just above your head, in the organ loft, could be seen a gay young fiddler tuning his fiddle while you were preaching, preparatory to "fiddling" the thoughts of Christ out of the minds of the people which you had been trying to preach in. Possibly, after all, as much was done in that Sunday's service to "crowd out" the Saviour from his *rightful* day and service as those who conscientiously observe the seventh day of the week as the Bible Sabbath are guilty of.

2,914 COTTAGE GROVE AVE., Chicago, Ill.

SETTING AN EXAMPLE.

Polly Jenkins came into my room the other day with a very tired look on her usually bright face. She threw herself into a corner of the sofa with the expression of a person who has very little strength left.

"Why, Polly, dear child, what is the matter?" I exclaimed. "Why are you so doleful on this beautiful day?"

"The truth is, Aunt Marjorie," said Polly, sitting very erect and speaking as if she had the weight of the world on her little shoulders, "I'm all worn out with having to set a good example from morning till night. If I frown or answer anyone impatiently, mamma says, 'Polly, you are setting your sister a very bad example.' If I fail in a recitation, Miss Laura keeps me after school to say, 'It doesn't make so much difference, my dear, your having missed your lesson this time, but the example to others is so unfortunate.' One day not long ago I was late at breakfast and papa remarked: 'I'm sorry my eldest child forgets that her brothers copy her behavior. Don't be late again, Polly. I depend on you to set a good example.' And so, Aunt Marjorie, Polly concluded, with a deep sigh, "I am simply worn out. I almost want to be bad and to shock everybody."

"O, no, you do not, Polly," I said, laughing at her puckered forehead, mournful eyes and pursed-up mouth, until her set features relaxed and she laughed too. "I see plainly where the trouble is in the case; you have fallen into the habit of considering yourself too important."

"Why no," she protested eagerly. "It is not I; it's other people who do that, Aunt Marjorie. You are not a bit kind."

"But you don't quite understand me. The oldest daughter is really a personage in the house, and a personage of great importance. Her manner of speaking and acting influences the rest more than she can imagine; yet much of the pleasing effect is lost when she becomes conscious of herself, and stops to think that she is doing this or that thing with a view to its impression on the family. Perhaps I ought to find fault with the grown people and not with you, dear. But now for my advice. If I were Polly Jenkins I would stop trying to set an example; I would not try to think about that for an hour in the month. What I would do would be this: to try to remember that *being* is of more consequence than *doing*, that what we are is always of more importance than what we do. I should say to myself, 'Polly, your business is to be as nearly right as you can for your own sake and not for that of anybody else in the home or in the schoolroom.' Depend upon it, dear, you would set a much better example when not planning to do so than when giving your whole mind to it."

Polly thought a little while and being a very bright little woman my meaning came to her. She sprang up, hugged me with both arms till she ruffled my hair and my ruffling, and then ran away, saying:

"You are a dear old comforter, Aunt Marjorie Precept!"—*Harper's Young People.*

MISSIONS.

ALL the stores of earth are Thine,
Thine the fulness of the sea,
Thine alike in mart and mine,
Lent, but owned eternally.
Thine the silver and the gold
Lavished upon glittering toys,
Thine the wealth the saints withhold
From Thy cause, for carnal joys.
From Thy stewards, careless grown,
Earth's Possessor, claim Thine own!

PROTESTANTISM is said to be increasing rapidly in Russia.

"TO BE true to one's own parish is easier than to lift up one's eyes upon the world-field."

It is estimated that 200,000 girl babies are killed in China every year, to get them out of the way.

MISSOURI has grown from the fifteenth to the fifth in population; and reports prosperity in her varied lines of industries,—farming, mining, lumbering, manufacturing, schools, railroads, etc.

LEWANIKA, king on the Zambesi River, Africa, although not a Christian, says: "If I remain alive and king of this country, I must put a stop to witchcraft, robbery, fornication, and drunkenness."

A WOMAN in Western New York sent the RECORDER regularly to her brother in Texas; and it became the means of leading him back to the Sabbath, and of converting to the truth Elder J. S. Powers, now under appointment as our general missionary for Texas and the Indian Territory.

NEARLY nine-tenths of the population of Chicago are said to be foreigners or the children of foreign parents of the first generation. It is thought that only about one-sixth of the 1,200,000 are touched by Protestant churches. What a home and foreign mission field.

DR. H. C. MABIE, the new Corresponding Secretary of the Missionary Union, having returned from his trip around the world, is to bring out a book to be entitled "In Brightest Asia," containing one hundred and twenty pictures. This is by far the largest number of illustrations ever inserted in a missionary publication.

THE gospel must reach men through the vehicle of language; and by means of language must the knowledge of the Lord fill the earth. Striking illustrations of this are seen not only in preaching and in Christian literature, but in the great translations of the Scriptures—by the seventy into Greek, joined by the gospels and epistles; by Jerome into Latin, the Christian Scriptures for a thousand years; by Luther into German; by Wycliffe and Tyndale; by translations in French, Dutch, and the Scandinavian tongues; and by the work of translators of the present century. And a writer in the *Church at Home and Abroad* for January, rises to the sublime conception of recommending that some of the wealth possessed by Christian America be employed in establishing Christian universities in the great languages of present mission fields, such as Hindustani, Arabic, Chinese, Malay, Japanese, Swahili and Hausa in Africa, Spanish and Portuguese in South America and Persian.

PRACTICABLE, IMPRACTICABLE—WHICH?

The following items have come before the Missionary Secretary, accompanied with more or less definite requests or suggestions that he would use his influence in behalf of the proposed enterprises:

A man in Kansas desires that some of the "surplus capital" of Eastern brethren be sent out there to be employed in the quite extensive manufacturing of brick and tile, and in running a canning factory. Capital is wanted for a cotton mill and to help start a store in Arkansas. It is suggested that Northern money could be wisely used in establishing Sabbath-keeping enterprises of considerable extent in Mississippi and Louisiana. A Florida merchant made a special offer to sell out his prosperous business to Seventh-day Baptists, preferring that they rather than other people should come into the control of it. And even the Secretary himself, judging from considerable correspondence, believes that a good and prosperous Seventh-day Baptist settlement could be built up in Florida, if capital could be obtained for starting a large grove and a factory for putting up fruits, so as to give some employment to Sabbath-keepers.

Now the Secretary wishes to say a few things more, especially to his brethren in the West and South-west: (1) With rare exceptions our Eastern people are hard-working; many are in comfortable circumstances; some are poor; and but few are rich. The Kansas man mentioned above is much better off than very many of his Eastern brethren. (2) Eastern Seventh-day Baptists do not possess much unemployed capital; and most of the few that have become even moderately wealthy, have done so by careful, industrious, and personal management of their own affairs. Such persons will not easily wax enthusiastic over these proposed distant enterprises. (3) If the Secretary cannot interest brethren in that in which he himself feels special interest and confidence, and that is comparatively inexpensive, he cannot reasonably be expected to raise \$30,000 or \$40,000 to carry out the wishes and plans of these brethren in the West and South-west. (4) Some well-managed business is quite necessary to the prosperity of any community; but it seems probable that, as a rule, this must spring out of local skill and energy, even though there be only small beginnings as the promise of future growth. This has been the history of Eastern communities. But so small a sum is required to secure a Sabbath-keeping merchandise business for the help of our little colony at Fouke, Ark.,—from \$500 to \$1,000,—that we still hope some one will come to the aid of our brother there.

FROM O. U. WHITFORD.

I came home last Monday noon after an absence of a month. Visited all of our people in Central Wisconsin excepting at Glenbulah and Marquette. Bro. S. H. Babcock had been in Coloma Station a week holding meetings as he could, and calling on a few of the Seventh-day Baptist families there, before I joined him. We labored together in preaching, singing, and visiting the people at Coloma Corners, Coloma Station, Fish Lake, Deerfield, Hancock, Dakota, and Adams Centre, Wis. Our people are very much scattered in Central Wisconsin and not very near railroads, so we had to ride over a good deal of country to see and visit them. We had excellent meetings and were received with many earnest and joyous words of welcome. At Coloma Station the pastor of the Methodist Church was very kind and cordial,

and opened his new church building for our use just as much as we wanted it. He worked with us and we had good attendance and good meetings. I went to Berlin a few days before the Semi-annual Meeting so I could call on the people. Called on nearly all the families. It is so sad and lonely for Bro. Todd. He is bearing up well by the grace of God under his great loss. He is staying alone in the parsonage. The new parsonage is a neat, convenient and well built building and is paid for. It reflects credit on the Berlin people and their pastor.

The Semi-annual Meeting was well attended. There were brethren and sisters from Coloma, Dakota, and Marquette, in attendance.

Bro. Geo. W. Hills from Milton Junction Church, appointed to preach the introductory sermon, gave us a most excellent discourse on "Light Bearing." In the very beginning of the meeting there was some interest manifested which increased with the meetings, so that on Sunday evening, which closed the Semi-annual Meeting, twelve rose for prayers, and several at an inquiry meeting held after the service expressed themselves as having found hope and peace in Jesus. Five are ready for baptism next Sabbath. Bro. Hills remains there this week and next Sabbath to administer baptism, as Bro. Todd is rather feeble, and I am to take Bro. Hills's place in his own church appointments at Milton Junction.

MILTON, Wis.

CORRESPONDENCE.

My Dear Brother,—Your letter of the 14th inst. containing a welcome for me, to the ranks of Sabbath-keeping Baptists, was received at Joplin, last night. I thank you for your interest, sympathy, and prayers. I am happy to say that I have returned from the prodigal's course; (so far as the Sabbath only, is concerned,) and I am determined by the grace of God to remain true to the Bible, and my present convictions of duty. I am very poor in this world's goods however, and with the exception of my mother I have no sympathy here in my effort to keep God's holy day. My poverty will keep me from renting halls and other preaching places; consequently my efforts will have to consist largely in private instructions and admonitions. I will have to make my living in five day's work a week, as it will be almost impossible for me to get anything to do on Sunday unless I will work on the Sabbath as well. Besides, the rheumatism prevents me from performing such physical labor as I would have to do here in this lead-mining region. I am a book agent, and not a very successful one either, but it is now my only dependence in obtaining a support for my wife and two little children. I ask an interest in the prayers of my Seventh-day brethren everywhere.

Your Brother in Christ,

W. H. BROWN.

CARTERVILLE, Mo.

I arrived home last night. We had a rich time at Berlin. During the Semi-annual Meeting much interest was manifested and it was clearly evident that the work ought not to be dropped then. Eld. Todd was not able to carry it on alone. Eld. O. U. Whitford was obliged to come home the day following the meeting. So it appeared to be my duty to stay, which I did. Preached every night closing on the night of the 20th, preached on baptism on Sabbath morning, preached also Sunday morning. Baptized seven on the Sabbath, one on Sunday, a convert to the Sabbath. There is a good deal

of interest still. There are at least three others who are almost ready to go forward in baptism. Some Christians were thawed out, and the prospect is hopeful.

Eld. Todd is much broken by his bereavement. This new development in the church activity seems to cheer him a good deal. I came home via Glenbeulah; preached twice. I believe there will soon be two or three there ready for baptism. I mean to go back there soon.

I sometimes wish I could do six men's work; possibly I ought not, but when I look over the field and count the laborers I can hardly help it. To the Lord be all the praise.

GEO. W. HILLS.

MILTON JUNCTION, Wis., Dec. 24, 1891.

I staid three weeks with the Shepherdsville Church. Had a very interesting time with the exception of the first week, during which I was very sick. The church seemed to appreciate my visit very much and was considerably revived. The weather was fine considering the lateness of the season, and the congregations were good considering surrounding circumstances. One young man, by the name of Wise, of whom I wrote to you, embraced the Sabbath and joined the church. He is a very elevated Christian and is very anxious to do work in the Lord's vineyard. The church liberated him to preach, and now they say they have a preacher of their own. Will, in due time, give more extended report of my visit there. Did not visit the brethren in Ohio county, as the day I started the weather turned very inclement, so I come home.

Yours truly,

F. F. JOHNSON.

STONE FORT, Ill., Dec. 28, 1891.

FROM MR. REINES.

Austria is a Catholic country. There is no liberty for dissenters. It is hard to begin anything in this country without coming in conflict with the law. To be sure, Protestantism has also certain privileges. Lutherans enjoy some rights, but not such as Catholics enjoy. Other denominations have no rights whatever. Baptists, for instance, have no recognition as a religious body in this country. Every child must be entered in the State's register. There is a rubric to be filled which is called here *bekennniss*, i. e., confession of religion and creed, Catholic, Lutheran, or Jewish. If one is a Baptist in creed he is stricken out of that register and in the rubric "religion" is written "no religion." The Baptists cannot form a society to build a meeting-house. If they want a meeting-house they build it in the name of one owner who can at any time put them out of it if he becomes a wicked man, for it is legally his house, though many have contributed to it. I am not able to describe the narrow position that Dissenters have here, and you can scarcely imagine how far it goes. It is not so in Germany. There is religious liberty. No denomination is deprived of religious privileges. The Baptists build chapels and everything they want. At a time when I was in Germany there was held a conference at Berlin of Lutheran ministers. One professor of a high university, in his discussion said: "I dare not say the law of the ten commandments is valid, for if I should say so I must observe the seventh day as the Sabbath, not Sunday."

There is no Sabbath there at all. Sunday is only a day of meeting and worship, but no Sabbath. Why Sunday? Because Christ arose in that day, and because it is an old practice. The

Baptists are strong in keeping the Sunday, and it is to them a Sabbath. They say that they keep it on the ground of the ten commandments, where it is written, "Remember the Sabbath-day to keep it holy." But why Sunday? Because men ought to keep one Sabbath in the week, and out of respect to Christ, who arose on Sunday, it is good to observe Sunday as Sabbath. To observe our Sabbath is to their minds the greatest crime and desecration of Christianity. Even a converted Jew should not observe Sabbath-day, for if he observes our Sabbath-day he is denying Christ. I was disgusted with them all, but I have seen also that they are not entirely unsusceptible. If there were one of you living in Germany trying to propagate the truth, I hope it would not be fruitless.

The Jews are wealthier there than here, but they are not better than the Jews here. They are mostly of rationalistic mind. They become infected with this by the German Gentiles. Anti-Semitism is very strong there. German Gentiles say the Jews infect the German nation with irreligion, but I see just the reverse. The Jews are rationalists because of the Gentiles, who call themselves Christians, and are infidels. On the way from Germany I met many Jews of the Galicia type, and soon was engaged with them in a Bible talk, and I told them what Christianity is. I hope the Lord will attend my words with blessings. Will it ever become better? I take the Bible. This book comforts me. It will be better in the last days. Yours in the Lord,

I. CH. REINES.

TLUSTE, Galicia.

FROM L. F. SKAGGS.

Have just returned from a visit to Swindle College, Barry Co. One month ago I remained there a week, preaching ten times and visiting. There was a good interest, and a full house to the close. One sister of the First-day Baptists said she was going to keep the Bible Sabbath, and when I made my last visit, I learned she was doing so. Eld. Brown, formerly of Joplin, Mo., who joined the Delaware Church a few years ago and went back to the First-day Baptists, has written to the Delaware Church that he has reconsidered the question, and is convinced that as a Christian he must keep the Sabbath. He sends a letter from the First-day Baptist church where his membership was, and of which he was also pastor.

BILLINGS, Mo.

WOMAN'S WORK.

TO-DAY.

Will you not offer yourself to-day
While it costs you something to give?
A priceless gift may never be yours
To offer again while you live.

Will you not offer yourself to-day
While the Saviour needs your life?
It may be that when you would join the ranks
"I will be the end of the strife."

—Sel.

"A LITTLE CHILD SHALL LEAD THEM."

Topsy was the name given playfully by a missionary in Midnapore, India, to a little girl in her Orphanage whose real name was Sudean. Her ingenious pranks and practical jokes caused her school mates and teachers much annoyance, yet she could not be dismissed, as she was a famine orphan, saved from starvation by the kindness of the missionaries.

One Sabbath when the missionary was preach-

ing about Christ's death, he noticed Topsy sitting strangely quiet, and that night she gave her heart to the Saviour. She became a real comfort and blessing to the Orphanage, as her restless energy seemed turned into channels of service. After school hours she accompanied an aged Bible-woman, to help her teach the Bible-lessons and Christian hymns to the zenana women she visited.

One day Topsy espied a very strange-looking object seated by the roadside on a tiger skin. It was a fakir woman, dressed in yellow, her hair matted as if it had never been combed, her face and arms rubbed with sacred ashes, her neck loaded with necklaces of a nut sacred to fakirs. Those who passed worshiped her as a goddess, giving her money and rubbing the dust from her feet, to place it as something sacred upon their foreheads. Topsy sat down beside her, and asked if she had ever heard about Christ, and began to tell her the story, and invited her to visit the missionary that evening. Though the missionary hardly expected her, she came to see him, drawn by the magic earnestness of the little girl. He found the woman had received a remarkable education, being able to read in four languages, having been instructed by her husband, a learned Brahmin Pundit. Since his death she had wandered during many years all over India on pilgrimages, and everywhere, on account of her learning and piety, she was worshiped as a goddess. She was led to believe on Jesus as the Son of God, and to accept him as her Saviour. On the day when she publicly professed her faith and was baptized, throngs of people came to see her whom they had worshiped renounce all her worldly honors. When she became a Bible-woman, she said, "I must go back to every city where I have told the wrong story, and tell the right one." Though an old woman with white hair, she placed on her head the heavy basket full of Bibles and tracts, and started on foot to revisit the cities, and put right, what in ignorance she had put wrong. From time to time she would return to the missionary at Midnapore, bringing back to the end of the journey every penny of the value of the books which she had carried away, and obtaining a new supply, set off on her journeyings, rejoicing in God who had called her to this work.—Ex.

WOMAN'S BOARD.

Receipts in December.

Miss Susie M. Burdick, Shanghai, China:	
Missionary Society.....	\$25 00
Tract Society.....	25 00
Board Expense Fund.....	10 00—\$ 60 00
Mrs. T. S. Rogers, New London, Ct., Dispensary Fund.....	2 00
Ladies' Society, Taney, Idaho:	
Home Mission.....	2 25
Foreign Mission.....	2 30— 4 55
Mrs. J. S. Williams, Taney, Idaho, Medical Mission	2 00
Mrs. M. S. Van Horn, Taney, Idaho, Medical Mission.....	1 00
Ladies' Benevolent Society, Milton, Wis.:	
Missionary Society.....	8 25
Tract Society.....	8 25— 16 50
Ladies' Benevolent Society, Dodge Centre, Minn., Board Expense Fund.....	5 00
Ladies' Society, Adams Centre, N. Y.:	
Miss Burdick's Salary.....	20 00
Board Expense Fund.....	10 00
Dr. Swinney's Salary.....	50— 80 50
Missionary Society, Alden, Minn.:	
Missionary Society.....	4 12
Board Expense Fund.....	1 00— 5 12
Mrs. R. M. Byer, Grawn, Mich., Missionary Society	2 50
Mrs. M. E. Hall, Lodi, Wis.:	
Missionary Society.....	1 00
Board Expense Fund.....	1 00— 2 00
Miss Fannie E. Stillman, Potter Hill, R. I.:	
Missionary Society.....	3 00
Thank-offering, Farina, Ill.:	
Missionary Society.....	3 31
Tract Society.....	3 31— 6 62
Woman's Missionary Society, North Loup, Neb., Miss Burdick's Salary.....	7 50
Ladies of Chicago Church, Board Expense Fund....	2 00
Mrs. Phebe Saunders, Milton, Wis., Tract Society..	1 25
	\$151 54

E. & O. E.

NELLIE G. INGHAM, Treasurer.

MILTON, Wis., Jan. 1, 1892.

SANCTIFIED common sense and consecrated money, freely used for God, are the lever and fulcrum that will lift humanity upon the solid rock.

THE SABBATH RECORDER.

L. A. PLATTS, D. D., EDITOR.
 REV. W. C. TRISWORTH, Sisco, Fla. CONTRIBUTING EDITOR.
 L. C. RANDOLPH, Morgan Park, Ill.

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 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.

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

THAT man is great, and he alone,
 Who serves a greatness not his own,
 For neither praise nor self!
 Content to know and be unknown:
 Whole in himself.

HAVING passed a week without issuing a paper, we fell behind one week with our Sabbath School lesson. Last week we were too much crowded to make it up by putting in two lessons, but we do so this week, so that henceforth our lesson will be on time.

ONE of the first acts of the present Congress was the passage of a joint resolution to the effect that government vessels carrying contributions for the sufferers in Russia, should do so without tax for freight, and that if necessary an appropriation, not exceeding \$100,000, be made for facilitating such transportation. This was a worthy thing to do.

A POSTAL card just received from Bro. Wm. M. Jones, of London, bearing date of Dec. 22d says, "Our dear brother, the Rev. Dr. Carpenter, died very peacefully yesterday evening at 20 minutes to five o'clock." Thus after long waiting, has passed to his rest, this noble pioneer worker in our China Mission. We doubt not a suitable memorial will be prepared in due time.

It is extremely gratifying to an editor to know that people really like his paper, and that they miss it when it fails to reach them. One of our contemporaries tells of an enthusiastic subscriber who wrote, "I like your paper very much. I think it the best paper published. Indeed I like it so much that I have scarcely read any other paper for the last ten years." Some of our subscribers have been complimenting us in a little different way. In our issue of Dec. 24, 1891, we took especial pains to tell them that that number would complete our 47th volume; that we would not issue any paper the next week, and that our next number would be issued Jan. 7, 1892. And yet we are having a good many calls for that "missing number." One says, "please send me last week's RECORDER; mine failed to reach me." Another says, "I don't think any RECORDERS were received at this office last week." Another keeps a file of the RECORDER and as he does not like to break the set would we "please send last week's issue, which for some reason, was not received." Sorry, but we cannot do it; we did not publish any paper last week! Lest it may look as though this little joke is on us, we may say that it is not strange that the little paragraph containing the above announcement should have escaped the notice of some who are good readers of the RECORDER. Fourteen or fifteen pages of good reading per week is so full a feast that one could hardly be expected to read it every bit every week. We are glad you missed us; and, by the grace of God, we hope to greet you the full 52 times in 1892.

THE Ministerial Conference of the Western Association was advertised to hold its annual session at the church at Nile, Dec. 29th and 30th. On account of sickness only one of the appointees on the programme was present, but two others had forwarded their papers to be read. At the time for holding the sessions the weather was unpropitious, so that comparatively few people attended. But in spite of all the adverse conditions, two sessions, full of interest and profit to the few who attended, were held. In the evening of Tuesday Dr. Platts preached a short sermon from the words: "The Master is come and calleth for thee," which was followed by an interesting season of conference, in which the brethren and sisters freely participated. The second session was held on Wednesday from ten to one o'clock. At this session, Bro. M. G. Stillman read the paper written by the Rev. H. D. Clarke, on "Our duty as reformers concerning ministers and church members who use tobacco," and opened a discussion upon "Revivals in our churches and how to promote them." Dr. Platts read his paper on "Enthusiasm in gospel preaching," and a paper, written by Bro. J. M. Carman, on "The New Testament teaching concerning the conversion of the Jews," and opened the discussion of the question, "Is our system of pastorates the best adapted to the extension of the church in the world?" All the subjects and papers were freely discussed and criticized by many of those present. Larger views of the nature and importance of our work as individuals and as churches were taken, and earnest purposes to labor more diligently for the realization of higher ideals were formed and entertained. That it was a good meeting was the universal testimony of those present. There not being a quorum for business, no business was transacted. It is understood that, under a general law of all such bodies, the officers of last year will hold over until their successors shall be elected; and it is expected that they will provide a programme and arrange the time and place for the next meeting.

WE have often wondered why somebody does not write an essay on the ethics of excuses. How easy it is to make excuses for not doing the things which we do not wish to do, and yet which we somehow feel that we ought to do. And yet how unutterably flimsy and insufficient those excuses are sometimes! Can we persuade ourselves that such excuses are really honest? For example, we once knew a man who excused himself from attending a mid-week prayer meeting on the ground of poor health. He had to work hard during the day and it was not prudent that he should further tax his not over-robust constitution with the labor of going to the meeting in the evening, exposing himself in his wearied condition to the late night air, although he could always have a horse and covered carriage whenever he should need it, and attendance at the meeting need not keep him from his own home later than nine o'clock in the evening. On the whole, the excuse seemed reasonable, although the minister did not always seem quite satisfied with it. Now we have known that same man with weary frame and weak lungs go out on one of those mid-week prayer meeting nights to see a torch-light procession go by, follow it up street on foot, stand on the street corner and listen to speeches and shout himself hoarse until after midnight with no thought or fear of taking cold! What is there about a prayer-meeting which makes it so dangerous to health when three or four times the exposure in something else is entirely harm-

less? In a similar way we give our money for missions or for the support of the gospel at home. It is the easiest thing in the world to convince ourselves that we really cannot afford to give much. There are so many things for which we absolutely need money, and we go without so many things that we actually need, that it seems unreasonable to think of giving much. But we who smoke spend daily for our indulgence often more than we give weekly for the Lord's cause, and we who do not smoke, perhaps indulge some other habit equally expensive if not quite so harmful; we who are young can find dollars for parties and pleasures while we dole our pennies for religion, and we who have grown older can scarcely be said to have grown wiser or better in such matters. Perhaps we are drawing this picture too somber, may be we are putting in too much dark background. Well, brighten it up, all ye who can, but do it honestly. And then tell us, would it not be a little nearer the honest truth to say that, as a rule, we go where we prefer to go and stay away from the places and appointments for which we do not care; and that, as a general thing, we have money enough for those objects in which we are really interested?

DELUGE TRADITIONS IN AMERICA.

The Editor of the *American Antiquarian* in the last number finds many traces of the tradition of the deluge among the aboriginal tribes of America. These taken in connection with the recent discoveries of the Suastika or Hindoo fire generator on the copper relics taken from the mounds of Ohio, make the case almost conclusive, that there was a contact with foreign countries in Pre-Columbian time. It is singular that Bible facts and Eastern symbols should be found here, but such is the case. The symbol of the cross is also common in America among the mounds. Human tree-figures with serpents coiled about them are sometimes found. These symbols belong to the Indo-European. They are certainly not Egyptian. They may have sprung from the Semitic but transmitted by the Indo-European. How did they come to America? Did they come by Polynesia to Central America, or by Great Britain across the Atlantic? The Mongolians of Siberia do not possess them. Bible students will be interested in this discussion as it goes on in this scholarly journal. The Editor offers the magazine for half price to clergymen.

ENTHUSIASM IN GOSPEL PREACHING.

The preacher, in the New Testament sense, is a messenger, and the gospel sermon is a message. This is important to remember, for too often we think of preaching as designed to give instruction or exhortation, and too often, it is to be feared, as affording entertainment, as a lecture, or a harangue to show the skill or cleverness of the preacher, or tickle the ear or please the cultivated taste of the hearer. Now, we are not to be understood as denying that the preacher is to instruct, or please, or move his hearers, or that he is to strive for the best possible use of language, metaphor, illustration or what not, to make his address welcome to the finest taste or most cultured intellects. All these things have their proper place in the efforts of the preacher; but they are each and all out of place whenever they become the end in view and not the means to a higher and better end; and that end is the best and most effective deliverance of the message which the preacher has to bring to his people. The Apostle Paul stated the case most grandly when he said: "Now, then, we are ambassadors

for Christ, as though God did beseech you by us, we pray you, in Christ's stead, be ye reconciled to God." According to these words the preacher is a messenger from God; and his message is a message of reconciliation. "As though God did beseech you by us, we standing in Christ's place, pray you be ye reconciled to God." What an exalted commission is this! What far reaching ends are here in view! What tremendous issues of life or death, hang upon the faithful or careless delivery of the message! "God so loved the world that he gave his only begotten Son that whosoever believeth on him should not perish but have everlasting life." "But how shall they believe on him of whom they have not heard; and how shall they hear without a preacher; and how shall they preach except they be sent?" So, Jesus called to himself faithful friends and disciples and commissioned them with those solemn parting words, "Go, preach my gospel." Go, proclaim the message of God's love and reconciling grace to the ends of the world. The Apostle Paul caught the true import of this grand commission—expressed it in the words already quoted from him. This is the work of the ministry. To this ambassadorship has every true gospel preacher been called. The delivery of this message of reconciliation is gospel preaching.

We now come to inquire what is true enthusiasm in gospel preaching,—in the delivery of this message of reconciliation?

First, negatively, true enthusiasm consists not in hallelujahs, amens, etc.; it partakes not of that overwrought excitement which is sometimes manifest among men when the crowds shout themselves hoarse in the furtherance of some scheme for personal or political ends. Such enthusiasm is often wild and unreasoning, and when it is seen in religious matters is properly known as fanaticism. Gospel work furnishes no place for this. The servant of God must not strive nor cry, neither shall any hear his voice in the street. This is a direct prohibition of this form of so called enthusiasm, better called, as we have seen, fanaticism.

But second, positively, true enthusiasm is the complete giving of every sanctified energy of body, mind and soul to the work of delivering God's message of reconciliation to sinning men. Webster defines enthusiasm as the "Complete possession of the mind and energies by a cause." Enthusiasm in gospel preaching, by this definition, would then be complete possession of the mind and energies by that work; which is not a bad definition. In other words, to preach enthusiastically, the preacher must himself be possessed by the truth he has to proclaim. He must be held by the grip of the message he has to deliver. He must be baptized by the spirit of him whose ambassador he is.

By this definition, enthusiasm is removed a long way from the merely emotional realm where we almost universally place it, and is carried over into the realm of the reason, the judgment, the will. It is not only fervid and glowing; but it is also deep and masterful. It is not simply the playing of the winds with the waves upon the surface of the sea, but it is the moving of the mighty depths. Coming as it does, from a full heart and an undivided life, it is the expression of a deep conviction, an undying purpose and a burning love. Now when a preacher of the gospel comes to his work fully possessed by his message, then does he find true enthusiasm in his work. No man has any business in the pulpit who is not so possessed. Certainly

God's thoughts of mercy to men, and his purposes and plans of redemption are large enough and his compassion and love are rich enough and full enough to fill any mind and heart that stops to contemplate them, full to overflowing. And out of this overflowing fulness comes the effective delivery of the heavenly message.

Thus we have emphasized a little what may be called the more substantial part in this definition, because it is a little out of our usual conception of the meaning of enthusiasm, and because, therefore, we are sometimes mistakenly inclined to think that because a man does not always in maturer years speak with the gush, or with the fire of youth, he has lost his enthusiasm for his work. On the contrary, as increasing years of study and of experience have deepened his convictions, and confirmed his purposes, he has come to deliver his message with a profounder realization of its tremendous importance, with a deeper and more solemn sense of his responsibility as a messenger of the King of heaven, and therefore with a truer, albeit a steadier enthusiasm because himself possessed more completely by the all important message he has to deliver.

OBITUARY.

Mrs. Hannah B. Hamilton, of Milton, Wis., died at her residence Sabbath morning, Dec. 26, 1891, of apoplexy. She was alone, and had just risen and passed into her sitting-room, when the shock came, and she died, evidently, without a struggle. She had probably lain in that condition an hour or more before being discovered, which was about 8 o'clock, as her lamp, which she had placed upon the table, was still burning. She was out, the day before, dining at her brother-in-laws' and looking after the interest of an afflicted family, an act which was common with her. She had persuaded her daughter to avail herself of an excursion rate, to visit her granddaughter in Iowa, claiming that there was no danger in her remaining alone, as a student occupied an adjoining room, and a neighbor close by would look after all her wants and attend to the chores. She was the last of the family of Eld. Daniel and Lois Babcock, born in Batavia, Genesee Co., N. Y., Dec. 8, 1813, and hence was 78 years and 18 days old at the time of her death. In 1832 she was married to Samuel C. Hamilton, of Alfred, N. Y., where they lived till 1843, when they moved to Wisconsin, and finally settled in the village of Milton. Two children were born to them—Walter, who died in 1885, and Emma, who still survives as the last relict of the family. She professed religion in early life, and was a constituent member of the Milton Junction S. D. B. Church. She was characterized by earnest Christian faithfulness, cheerfulness, kindness, and open-handed benevolence; such a one as will be greatly missed in every sphere of life. Her funeral sermon was preached from 1st Peter 4:7, "The end of all things is at hand; be ye therefore sober, and watch unto prayer."

N. WARDNER.

"TEACH US TO PRAY."

I once thought that when children could talk they must be taught to say, "Now I lay me down to sleep," etc., in order to have them grow up in the habit of praying. No doubt it has saved many a child from taking the wrong path, but I was forcibly impressed with a new idea when I had tried several evenings, and failed, to get my little boy to repeat after me, "Now I lay me," which I thought, as many a mother has, was the right way to teach him to pray.

When I finally asked him why he was so naughty as not to say it, he answered, "Me don't want to tell that to God, me wants to talk to God me own self." As I was curious to know what such a child could talk to God about I said, "Well, talk to God then," when he began, "Please God take care of all of us and don't let sister and me quarrel any more." Well, I thought that was certainly an improvement on the verse which was only told to God through a mere form. Ever after he was very careful not to forget to "talk to God," as he always insisted on calling it. Each night something new was added to his prayer, such as the calling of some playmate by name, and asking God to take good care of them and make them good; and to take good care of grandpa and not let him get sick and die; and please God make papa love you just as well as he does us; and don't let mamma have so much bother to keep sister and me good, and so many things that a child would never think of if they were merely taught to say "Now I lay me."

Many a Christian mother has said to her child at night, "Now don't forget to say your prayer;" and, no doubt, the child can say the little verse which he is so familiar with without making any mistakes and at the same time have his mind on his playthings or something else. Oh, mothers, teach your little ones how to talk to God and their little minds will love to dwell on the loved one on whom they are taught to call for help, and when they are older it will not not be such a cross for them to pray. There is such a vast difference between people's saying their prayers and talking to God!

M. J.

TELL IT AGAIN.

Two or three weeks ago there was a piece in the RECORDER under the title, "She ought to marry a minister," that some ministers ought to remember, at least some pastors. If the pulpit would take the pews a few times, I verily believe it would be remembered. Of course she could not marry all our pastors, but if she could marry one it might do some good.

After reading the piece I first thought it sounded a good deal like some Pundit; then I said to myself, there is so much good sense in it that it would bear repeating, at least it would do no harm to have it heavily underscored.

It is said that when a celebrated speaker was about to leave home, his wife was in the habit of kissing him good bye, and saying "Now husband don't shilly shalley," and he always came out well. How much help a good sensed wife can be to a good sensed husband, and especially if he is a public speaker.

THE PEWS.

TRACT SOCIETY.

Receipts in December, 1891.

Church, Chicago, Ill., \$3 00, \$6 30.....	\$ 9 30
Chicago, Hebrew Paper, \$2 00, \$2 00.....	4 00
Plainfield, N. J.....	34 12
West Hallock, Ill.....	3 00
Milton, Wis.....	24 31
Independence, N. Y.....	20 00
Adams Centre, N. Y.....	20 00
Leonardsville, N. Y.....	7 20
New Auburn, Minn.....	7 00
Ashaway, R. I.....	6 31
Andover, N. Y.....	4 30
Little Genesee, N. Y.....	19 51
Sabbath-school, Plainfield, N. J.....	11 65
Rev. G. H. F. Randolph, Shanghai, China.....	25 00
Interest, Diana Hubbard Bequest.....	2 82
Ladies' Aid Society, Adams Centre, N. Y.....	7 00
J. G. Spicer, West Hallock, Ill., completing L. M. for Minnie Spicer.....	12 00
A Friend to the cause, Farina, Ill.....	5 00
Rev. H. D. Clarke, Independence, N. Y.....	8 00
E. E. Whitford, Factoryville, Pa.....	5 00
Mrs. H. A. Barney, Belmont, N. Y. (Outlook).....	5 00
(Tract work).....	5 00
Rev. J. Clarke, Andover, N. Y.....	5 00
Miss Angeline Baker, ".....	1 00
Talcott Brown, ".....	1 00
George Baker, ".....	25
Varonum Hall, ".....	1 00
D. D. Remington, ".....	1 00
Mrs. Anna Ware, ".....	1 40
Mrs. John Beebe, ".....	50
Mrs. C. C. Livermore, ".....	37
O. E. Vars, ".....	80
F. J. Clarke, Milton, Wis.....	5 00

\$262 94

E. & O. E.

PLAINFIELD, N. J., Jan. 1, 1892.

J. F. HUBBARD, Treasurer.

YOUNG PEOPLE'S WORK.

A BOY'S MOTHER.

My mother she's so good to me;
 If I was good as I could be,
 I couldn't be as good; no sir!
 Can't any boy be good as her!

She loves me when I'm glad er mad;
 She loves me when I'm good er bad;
 An' what's a funniest thing, she says
 She loves me when she punishes.

I don't like her to punish me;
 That don't hurt, but it hurts to see
 Her cryin', nen I cry; an' nen
 We both cry, an' be good again.

She loves me when she cuts and sews—
 My little cloak and Sunday clothes;
 An' when my pa comes home to tea,
 She loves him 'most as much as me.

She laughs and tells him all I said,
 An' grabs me up and pats my head;
 An' I hug her, an' hug my pa;
 An' love him purt' nigh much as ma.

—J. Whitcomb Riley, in *Century*.

No ONE yet has been found so bold to deny that "a mother is a mother still, the holiest thing alive." The love for his mother, as it is the first spiritual emotion which can come to a human being, is also ordinarily the most lasting, if not the strongest, in his heart throughout his life.

BUT, since this is so, does not a fearful responsibility come upon the mother? And is it *always* true that mothers realize and are equal to the trust which God has given them? Are there not children whose young hearts hunger for the return of the love which they give, but who receive from the mother's hand only the husks of this world, the "little cloak and Sunday clothes," which to many mothers are of more importance than the boy's soul?

AMONG Sabbath-keepers, how is it? Do the mothers always count the Sabbath a delight, honorable? Do they not only teach their children to keep it, but also to *love* it? Alas! we are afraid that we know that many of those who have left the Sabbath would never have done so if their mothers had not constantly mourned the "cross" of keeping the Sabbath, its "inconveniences," and the poor prospect of worldly success which must come to one who keeps it. We have heard mothers say such things as: "Of course he must teach—what else can a Sabbath-keeper do?" "If it were not for the Sabbath, he might take this position"; and, saddest of all, when the son has actually gone away, "Yes, he works on the Sabbath, but he can't help it; he has to make a living." This she says instead of having her heart wrung at the thought that he could leave what his conscience tells him is the truth. The Spartan mother used to say, "My son, come home with your shield or upon it." The Seventh-day Baptist mother should say, "My son, live upon bread and water all your life, if need be, but *never* desert the right." These words may be inappropriate to our page, but they are, we fear, only too needful. And the lesson ought to be learned and heeded by our young mothers. Wrongs done cannot be undone, but those who now have *little* children can avoid the error into which so many mothers fall. Our girls, too, who are to be the mothers of the future ought now to prepare for the responsibilities to come by a firm stand always for the right, the true, and the noble.

STRANGE! that those who do not dare to do right dare to do wrong.

THE TROUBLES OF YOUNG SABBATH-KEEPERS.

BY MISS MATTIE L. MAIN.

We all have troubles, real and imaginary, and the troubles of Sabbath-keepers are of both kinds. A few of these may afford us food for reflection. Imaginary ones will vanish, and the real ones can be borne. Although there are many troubles for those who have kept the Sabbath for years, those Christians who but for a short time have tried to follow the express command of our heavenly Father, "Remember the Sabbath day to keep it holy," have their just share of these trials.*

One of the great trials that brings trouble to young Sabbath-keepers is the necessary association with those who are not Christians and so often not keepers of the Sabbath. The young are more easily influenced by their companions, and especially for the side of evil, than those who are older. The slightest sneer often leads them to break their promise to God and their church. Another stumbling-block is found in association with those who *are* Christians but who keep the First-day. This is often a sore trial, but the Holy Spirit and a careful and prayerful study of God's Word are a sure safeguard and a help in this.

Sometimes difficulties arise for young people which it seems they can not avoid, where they are, so to say, under the control of others. For instance, as young Christians are usually striving to acquire their education they must sometime, if in college or high school, be required to labor upon their studies or some practical work upon the Sabbath. And still further, if they follow the life of a teacher, they may in some places be compelled to be examined on the Sabbath day. For example, New York State does not recognize the seventh day as the Sabbath and so appoints nearly all the uniform teacher's examinations on that day. But the State Superintendent has in some cases furnished special examinations. Though many of these difficulties are hard to solve, one thing is sure: It is always safe, and it always pays in the end, to do what we believe to be right; and it is never safe and never really pays to do what is contrary to our convictions of right.

Sabbath-keepers are often prone to complain of their hardships, but Sunday-keepers have theirs too. There are instances in which the law requires the attendance of persons on the second day of the week, as teachers' institutes and murder trials, which compel them to travel on *their* Sabbath in order to reach their destination at the appointed time. Every one must settle his own difficulties of this kind for himself as in God's sight. Complaints of other people will not serve as an excuse for ourselves.

Although young Christians have many troubles, they are given a way to overcome each one, for the promise of God that he will not suffer us to be tempted beyond what we are able to bear is as sure as all his other promises.

Another trouble is our own weakness, which causes us to yield to our natural impulses and desires. We sometimes think when we have extra work which must be completed that we can do it on Sabbath eve or afternoon in some way so that no one will ever know it. But in this we mistake and deceive ourselves; for "The eyes of the Lord are in every place; beholding the evil and the good."

Often evil arises and trouble is made on account of our breaking the Sabbath when we do not realize that the Lord's-day has been used by us as our own. This is often done by spending the

* The writer of this essay has been but a short time a Sabbath-keeper.—COR. ED.

day in reading books and papers which lead our minds from God and his worship, or in wasting in idleness the day which is not ours but only entrusted to us by our heavenly Father to be used for his glory. We should work just as hard for our Saviour on the Sabbath as we do for ourselves on other days.

The greatest trial is in endeavoring to overcome the habits of our life that we formed before we were Christians. Before that time we did not feel bound to keep the Sabbath and we seldom did. And it takes a life time to forget the teachings of our childhood and perhaps part of our youth. It makes no difference how trifling the circumstances, we are naturally prone to neglect our duties toward God in order to meet these difficulties rather than to let our secular duties suffer that we may fully perform our duties to him who doeth all things well and to whom we owe all that we are.

There would be no need for us to try to be Christians if we did not have troubles to endure and trials to overcome. In this we should follow the example of Christ by being willing to suffer much for him and others; for he also suffers for us, being tempted like as we are. In living such a life as this we will certainly not lose our reward in heaven, even if we seem to on earth.

LEONARDSVILLE, N. Y.

HOLLAND BURKE BRIGHTMAN.

Holland Burke Brightman died in Chicago, Ill., Dec. 5, 1891, of heart trouble, after twenty-three days of acute suffering, lacking but thirteen days of twenty-two years of age. He was possessed of a well-developed physique, which save for some irregular heart action gave him the appearance of one in good health.

He was thoughtful and anxious for his friends' sake to a degree far beyond one of his years. It now appears that he knew of his heart trouble for months before his family suspected it, preferring to suffer it alone rather than to give them fear and anxiety in a matter in which he knew they could not help him.

He came to Chicago when fourteen years of age to learn the printer's trade. The letter which preceded him and which was to bring his employer to the depot to meet him was miscarried, and, of course, no one came. It was a trying position for a boy of that age; alone after dark in a strange city, and not having expected to find his way alone. But he did it, reaching the office only to find it dark, and apparently closed for the night. Frightened and worried he sat down on the steps to consider what he should do, as he had not much money in his pocket for hotel bills. Just then, as a good providence would have it, the proprietor, having forgotten something, returned to his office where he found the boy and took him to his home.

For the next three years he was out and in at office work, and then concluded to try to earn something for himself. Finding a good position on Randolph street, he began very ambitiously, and seemed to give good satisfaction; and he believed because of this, that he could arrange with his employer to let him keep the Sabbath. Doubtless they did not believe he would lose his place for what they considered such a trifling consideration; hence at the close of the week he tried to arrange to have the Saturday to himself, careful not to prejudice them by telling them it was his Sabbath. But he found he must either leave his place or work on the Sabbath. The sadness of his great dis-

appointment will never be forgotten by those who shared it with him. A "position" means a great deal in Chicago! It was the first spring after the family had come to Chicago to live, and the Sabbath question made the outlook for a support very drear to him. At length, with the aid of his family, he conceived the plan of becoming a contractor, that by having men under him, instead of having to work for others, he could keep the Sabbath. He had made a good beginning and received the confidence of some of the first business men of the city, as some letters received from them since his death attest. Work involving hundreds of thousands of dollars was looking toward him for management. He took a course in the Metropolitan Business College of Chicago, and had hoped to complete the study of law, for which his sturdy good sense and business ability eminently fitted him.

He was generous in the use of his earnings, often aiding his mother in her work, and giving shelter to the needy sometimes for weeks at a time. How much his heart was in this kind of work was witnessed in his exclamations when, with aching head and failing body, he looked anxiously into his mother's face and cried, "The boys, mother, what have we done to save the boys?" His friends also had hoped that his beautiful voice would yet be used in winning souls to Christ. He loved his music better than almost anything else, and his fine voice and his skill in the use of the violin joined with his sympathy for the needy and the love for God and his truth must have made him most effective in this kind of work.

The burdens of many years had been laid upon his young heart, and now that his bodily strength was fast failing, his mind staggered under the anxious load which he knew not how to throw off. For his friends the struggle was most painful to witness. He was brave in death, saying he "had done the best he could, and Jesus knows all about it." Self-forgetfulness and care for his friends, so characteristic of his life, marked his last hours with the family on earth.

One of his favorite hymns, one that he often sang is that beginning:

Oh, to be over yonder
In that world of wonder,
Where with the angels gathered
I behold my Saviour's face.

The longing of his soul, expressed in this beautiful hymn, has now been fully satisfied in the glorified vision of the glorious Saviour whom he loved while as yet he had not seen him.

That this humble tribute to his memory may prove of some help and encouragement to other young people who may be struggling with trials and difficulties, is the earnest prayer of his bereaved mother and sister.

MRS. N. A. C. BRIGHTMAN.
HERTHA B. BRIGHTMAN.

The Young People's Society of Christian Endeavor of the Pawcatuck Church elected the following officers, Sabbath-day, December 26th:

President—Mabel Saunders.
Vice President—Lizzie Brown.
Cor. Secretary—Carrie M. Crandall.
Rec. Secretary—John Hiscox.
Treasurer—Bertha L. Irish.

The various committees were also elected. The Society is increasing in membership, and has pledged money for the support of Mr. Huffman, and also for the establishment of the Tract Society in New York City.

SABBATH SCHOOL.

INTERNATIONAL LESSONS, 1892.

FIRST QUARTER.

Jan. 2.	The Kingdom of Christ	Isa. 11: 1-10
Jan. 9.	A Song of Salvation	Isa. 28: 1-10
Jan. 16.	Overcome with Wine	Isa. 28: 1-13
Jan. 23.	Hezekiah's Prayer and Deliverance	Isa. 37: 14-21 and 33-38
Jan. 30.	The Suffering Saviour	Isa. 53: 1-12
Feb. 6.	The Gracious Call	Isa. 55: 1-13
Feb. 13.	The New Covenant	Jer. 31: 27-37
Feb. 20.	Jehoiakim's Wickedness	Jer. 36: 10-31
Feb. 27.	Jeremiah Persecuted	Jer. 37: 11-21
March 5.	The Downfall of Judah	Jer. 39: 1-10
March 12.	Promise of a New Heart	Ezek. 36: 25-38
March 19.	Review	
March 26.	The Blessings of the Gospel	Isa. 40: 1-10

LESSON III.—OVERCOME WITH WINE.

For Sabbath-day, Jan. 16, 1892.

SCRIPTURE LESSON.—Isa. 28: 1-13.

INTRODUCTION.—This chapter is a separate prophecy and different subject. The verses selected for the lesson are threats and promises. Selected as the quarterly temperance lesson, it deserves careful attention and faithful teaching. Many youth may be saved from intemperance and ruin by the right use of the lesson, and many may be led to be moderate drinkers and final drunkards by belittling the whole issue of temperance. The responsibility of schools and teachers and adult members is very great in this matter.

EXPLANATORY NOTES.—v. 1. "Woe." Impending judgment. "Crown of pride." Haughty crown. A reference to the city of Samaria built on a hill, and the proud capital of Ephraim. "Drunkards of Ephraim." Ephraim may be taken for the whole kingdom. Intemperance seems to be a prevailing sin. It is a sin because it excites every evil passion, arouses wrath and hatred, leads to murders, and is the friend of revellings. It exalts the flesh above the spirit, weakens the will, produces idleness, crime, want, and more misery than all other causes combined. Is it not a sin when it is asserted by the inspired Word that no drunkard shall inherit the kingdom of God? All drunkards were first occasional drinkers, then moderate drinkers, and finally excessive drinkers. Where may the line be drawn? Who shall say where danger begins or the sin begins? Who gives the sin example or encouragement? Who is the sinner? "Beauty . . . flower." Shall soon be destroyed as the flower fades. "Overcome with wine." "Reason, conscience, moral feelings and physical strength are all overcome by indulgence in wine."—Barnes. v. 2. Indicating that something strong and mighty will destroy the transgressors. v. 3. These cannot withstand their enemies, but shall "be trodden under feet." v. 4. "Hasty fruit." Early fruit, figs. They ripen in June, while the common fig ripens in August. The idea is that Samaria would be taken and destroyed by enemies with great haste and eagerness. Conquerors often preserved captive cities for future use, but this one would be destroyed as greedily as a hungry person would eat the first fig that ripens. v. 5. "In that day." The subject somewhat changed. When destruction comes upon Ephraim. "The Lord of hosts shall be." Unto the "residue of his people" a king and defense. He will be better than towers and walls unto Judah and Benjamin. v. 6. "Spirit of judgment." God will enlighten the minds of the judges so they will endeavor to do that which is right. "Sitteth in judgment." Judges on the bench. "Strength . . . gate." Their enemies will be turned back, and even besieged at the gates of their own cities. v. 7. "Erred through wine." Stagger or reel through wine. Intoxicated. Also their judgment is perverted and they are disqualified for the discharge of their duties. "Strong drink." Sihar. Derived from a verb signifying to become intoxicated. No matter what the form of the drink in which it is prepared, it is the alcohol that produces intoxication. Distillation does not create alcohol, it only collects and preserves it, whether existing in beer, wine, or cider. "Out of the way." Wander. "Swallowed up." Completely absorbed by it. Reason, strength, virtue gone. "Of wine." *yayin*. The word occurs considerably more than 100 times, and may refer to intoxicating or un-intoxicating drink. The Golden Text calls it "a mocker." In Deut. 32: 33, it is called "the poison of dragons and the cruel venom of asps." Prov. 23 gives a brief description of the phenomena of vinous fermentation. "It moveth itself aright," describes the rising of the bubbles of carbonic dioxide during the

process of fermentation. When denoting an intoxicating drink, *yayin* never has God's approval for beverage purposes. *Yayin* seems to be a generic word for "wine," both fermented and unfermented. "Err in vision." The effect upon the mental and moral powers. Intemperate people lose clear views of the truth. "Stumble in judgment." By the influence of intoxicants many of our rulers are disqualified for the high functions of their office. In consequence of this, politics and the nation become corrupt. v. 8. "All tables." At which they sit in the use of wine. The uncleanness of the wine table and saloon. Loathsome pollution is there produced. v. 9. "Whom shall he teach?" Scoffing appears to be the sin now aimed at, as indicated in verse 14. Inflamed with wine, their teachings would become senseless and the truth would be disregarded. "Weaned from milk" This verse may refer to some talk in regard to being strong enough to take something besides milk. Drinking men often make this comparison in derision. "Whom does God take us to be? Mere children?" How wise are they who are swallowed up of wine! v. 10. The truths of God are, with the modes of inculcating them, adapted to the understandings of childhood and of age. The scoffing world regards it as foolish, but God adds "line upon line, precept upon precept." Man will learn in no other way, and even then often fails to learn the lesson. v. 11. Teaches that God will convey to them the truth through the language of foreigners. There, in captivity, they will learn what they refused to learn in their own land. v. 12. "To whom he said." God had said to the Jews. They had refused to learn the way of rest through his prophets. "This . . . rest." The way of true happiness. "The refreshing." The way of comfort. "Not hear." The truth from God. v. 13. The lessons they must learn will not come all at once, but in small and continued portions, that they may go into captivity and learn to be humiliated by the judgments of God.

LESSON IV.—HEZEKIAH'S PRAYER AND DELIVERANCE.

For Sabbath-day Jan. 23, 1892.

SCRIPTURE LESSON, Isa.—37: 14-21, 33-38.

INTRODUCTION.—This chapter continues the historical narrative begun in chapter 36. Hezekiah goes to the temple in grief, and lays before the Lord the cause of his distress. Sending an embassy to the prophet Isaiah, he receives instruction not to fear the king of Assyria. Another message from the king of Assyria is sent to intimidate Hezekiah, and here our lesson begins.

EXPLANATORY NOTES.—"Hezekiah." Son of Ahaz and Abi, and twelfth king of Judah. He reigned 29 years. "The messengers." From the king of Assyria. "House of the Lord." The temple. "Spread it before." Unrolled the document, or made mention of its contents in his prayer. Being a pious man, in trouble he looked to God for help. He lays the case before the Lord before he forms any plans. A good example. Too many decide what they will do, and pray afterwards without saying "Thy will be done." v. 16. "Of hosts." Of armies. Jehovah of hosts, because he is the head of his armies and angelic hosts. "The cherubim." On the mercy seat of the ark of the covenant. A symbol of the divine presence. "The God." The only God. None besides thee. "Made heaven and earth." The creator of all things. v. 17. "Incline thine ear." Language adapted to men. To hear distinctly they get close to the speaker. Thus we beseech the Lord to be attentive. "Open thine eyes." Look especially at the matter before us. "Hear all the words." Behold it is insulting, reproachful letter sent by this heathen. He compares his idol gods with Jehovah, and boasts the power of such material things. "Sennacherib." Son and successor of Sargon. He invaded Babylonia, made expeditions into Palestine, and when Hezekiah revolted and claimed Egypt's protection, he marched past Jerusalem to the Egyptian frontier, but failed of his purpose. It was at this time he sent threatening letters to Hezekiah. He erected great monuments, established his capital at Ninevah, built a grand palace at Koyunji, and was one of Assyria's greatest kings. v. 18. "Of a truth." Hezekiah admits that the Assyrians have done marvelous things and destroyed nations. v. 19. "Cast their gods." The Romans admitted other gods than their own and allowed them a place in the Pantheon, but the Assyrians were not so "liberal," they destroyed their enemy's temples and gods. "They were no gods." Being wood and stone they could destroy them. v. 20. "Save us." Thy chosen people, so that thine honor and name may be vindicated, and the nations may know who the only living God is. Here is supreme regard for the glory of the Lord. And it seemed that the time had

come for Jehovah to strike a blow which all nations should feel, and the monarchs arrayed against him and blaspheming his name should learn that he was God. v. 21. "Whereas." Because Hezekiah went directly to the Lord instead of being self-sufficient, his prayer was heard, and now he would declare the fate of Sennacherib. v. 33. "He shall not come." Into Jerusalem on the side of which the army was probably encamped. Not an arrow should reach within the walls, nor a shield defend the invaders, nor shall any breastworks be thrown up. v. 34. He shall return the same way he came. v. 35. "I will defend." Jehovah alone could save it from such a host. "For mine own sake." His name and power have been blasphemed, he will now honor his insulted majesty. Also for "David's sake," whom he had promised that not until the Messiah came would there fail a man to sit on his throne. v. 36. "Angel of the Lord." A spiritual being commissioned for the purpose. We need not speculate as to the manner. God's resources are unlimited, 185,000 Assyrians were slain. "When they arose." The surviving part of the army, or the Jews arose and saw them dead. v. 37. "Departed." The Assyrian king with his *retinue* retreated to "Nineveh." A city on the Tigris, and capital of Assyria. v. 38. "Was worshipping." He could be more easily surprised than and would have fewer attendants. "Nisroch." His special god. An eagle regarded as sacred. This image may have been his god of war. "Smote him." Why his sons killed him is not known. See Josephus for further account of them. "They escaped." Probably did not expect to succeed to the crown. "Armenia." Ararat. Land of *Kardoo*, i. e., the mountains of the Kurds. "Esar-Haddon." He became another great king of Assyria. By the monuments he appears to have had great power. His armies went over all Western Asia. He actually reigned at Babylon, where bricks have been found bearing his name. He reigned about 20 years.

HOME NEWS.

New York.

PRESTON.—Many years ago Preston was the home of a large number of prominent Seventh-day Baptist families and on the Sabbath the church was the gathering place of a goodly company of earnest, active and devout worshippers. Most of the older ones have passed away, some to other fields of labor, but the greater part have gone to their reward. The church still stands and is a neat and commodious structure, and near by it is a long row of good sheds so needful in this cold climate. There has not been preaching in the church for a long time; the last one of our ministers to visit them was Eld. Huffman, during the past summer, who spent part of a week visiting the families, but his engagements prevented his staying over the Sabbath. In the summer they endeavor to keep up a Sabbath-school, so as to interest the children in God's Word and his holy Sabbath. The few that are faithful are dearly attached to our denomination and give liberally of their means for our denominational work. In visiting some of them the other day I was greatly pleased to hear of their deep interest in our beloved Zion, and especially in the Old Preston Church and their generous subscriptions toward getting a missionary pastor to labor among them and endeavor by steady and persistent effort to build up the cause in Preston.

L. R. S.

LINCKLAEN.—This was one of the strong churches a few years ago, and now if faithful and persistent effort were put forth would soon bring forth good fruit to the church and community. The prospect of getting a missionary pastor has an inspiring effect and we hope may soon be realized.—On the last Sabbath in January comes the Quarterly Meeting of the Otselec, Lincklaen, DeRuyter, Cuyler and Scott churches at Lincklaen, and as we expect the new pastor at Scott, Bro. B. F. Rogers, we are

hoping for a large attendance and a blessed meeting.

L. R. S.

Rhode Island.

FIRST HOPKINTON.—At its recent annual meeting, the First Hopkinton Church honored itself, we think, by unanimously adopting the following minute and resolution relating to tobacco:

It is now generally acknowledged that the use of tobacco, especially upon persons of immature growth in body and mind, is exceedingly injurious.

Its use in our community is increasing to an extent that ought to arouse every lover of humanity to oppose this great and growing evil.

In the present stage of the question it no doubt belongs only in the sphere of religious instruction and of exhortation, so far as the church is concerned. Therefore,

Resolved, (1.) That we exhort all of our brethren, for the sake of the children and youth of our community and land, to refrain from the sale and use of tobacco, and to exercise all proper influence against its use or sale. (2.) That this minute and resolution be read from the pulpit next Sabbath-day.

A. E. M.

JANUARY, 1892.

Wisconsin.

MILTON.—The Milton Christian Endeavor Society held a sunrise meeting New Year's morning, and not withstanding a hard rain storm, there were a hundred in attendance, and in little more than an hour most of them had taken part in the meeting, speaking or praying. Each one was provided with a pledge card to read the Bible and pray daily for the year 1892, and all were asked to attach this card to their Bible lid and pray especially that they, and every young person in the North-West, may seek to find the sphere of usefulness for which God has designed them in his infinite love and wisdom, and not seek simply ease, comfort, pleasure, or what might seem to be the most immediate success in temporal things. Our watchword for 1892 is usefulness. He that loveth his life shall lose it.

E. B. S.

Nebraska.

HUMBOLDT.—The weather in Nebraska has been very fine, at least in this section. The people had a good time in which to gather their corn and the times appear to be good. Money is certainly plentier and the people are paying off their mortgages, and land is selling very high.—The religious state of the country is very low and there is not much advance and some churches are retrograding. The Long Branch Church has lost two more members by removal. A very few are active in their religious duties, but the outlook is dark.

U. M. B.

A QUARTER'S TEACHINGS.

To the Editor of the SABBATH RECORDER:

The last quarter's lessons were reviewed by the Plainfield Sabbath-school under three general heads: "The incidents," "the persons," "the teachings." The "teachings" were so well brought out and are so applicable to all times and all persons, that I venture to ask their reproduction in the columns of the RECORDER.

A. H. LEWIS.

THE TEACHINGS.

The quarter's lessons have covered but a little more than a week of time; but that week was the most important in the world's history, having crowded into it events which in their influence reach from the day when the father of the race fell under the temptation in the garden down to the time when all shall stand before the throne of the Most High to be judged by Him who in this quarter's study has appeared

to us as the humblest of men. Bethany, with its blessed memories of comfort and help; the upper chamber, where the Lord's Supper was instituted; Gethsemane, with its sorrows; the Mount of Olives; the high priest's palace and the judgment hall of Pilate; Golgotha; the sealed and then the empty tomb; the road to Emmaus, and Galilee, all call to our minds the incidents of the lessons, and the hallowed associations which will ever cling to these names. How they call to our recollection the sisters, Mary and Martha; Lazarus, with his strange history; the disciples, among them the loving John, impulsive, forceful Peter, Philip and Andrew, and Thomas, more remembered for his doubts than for his unqualified declaration of Jesus as God, which he made when his doubts had been removed. How we loathe the traitorous Judas and the unjust scheming priests, Annas and Caiaphas, and mingle pity with our scorn for Pilate, the veritable demagogue. Our hearts grow warm as we think of the untiring devotion of the women who were last to leave the scene of death and the first to know and proclaim a risen Lord.

The teachings of the quarter may be presented under two heads: 1, What Jesus teaches us by his words; 2, What he teaches us by his acts; and from a brief glance at these we surely should get an enlarged view of the Saviour's character.

At Bethany he teaches that blessings may sometimes become greater by delay, and that he himself is the resurrection and the life. He also shows us here, and in the last lesson, that the divine One is willing to make use of and honor human agencies in working his mighty wonders, and in providing for his people. His words teach lessons of submission, as he tells of his glory being to glorify his Father by doing his work, even though it led him through suffering, trial, and death. He gives us teachings filled with the strong contradiction that by death comes life, by sacrifice comes glory, and that the way to exaltation is by the path of service. He tells us that the magnet which is to lift the world is the cross on which he is to die, and that by the very symbol which God ordains for his shame. He shall triumph over evil and the prince of evil. He also teaches us that a false idea of humility, which would keep us from having him serve us would leave us forever unclean and uncleansed, and that the servant must follow in the path the Master leads. If he had not given us the lesson we should be ignorant of the great truth that he could do more for those he loved by leaving them than by remaining with them, and that the Comforter, the ever-present Spirit, would make up to his followers more than they would lose by not having his personal and visible presence. He unfolds to them and to us that the Holy Spirit is sent for our guidance and instruction, and that he is to lead us into all truth. He teaches us that we may be a part of himself, as the branch is a part of the vine, and that thus we may be at all times in contact with him, drawing our strength and our very life from him. He gives us the simple rule of love, that of keeping his commandments, and that the evidence of it is in the abundant fruit we bear. Also that he has lifted his followers from the position of servants to that of personal friends. His words, addressed to his Father, and his matchless prayer, teach us that he took upon his own heart the welfare of all who should believe on him and trust him. He teaches us by his replies to Pilate that whatever power of judgment we may have is given

us from above, and this carries with it a great responsibility for our proper use of the power. His words to Thomas show us that he does not scorn the honest doubter, but gives him added proof to strengthen his faith.

He sends a special message to Peter, who had denied him so recently, to show him that a Saviour holds no grudge, but that he recognizes the bitter tears of repentance, and that the test of our love to him is to be found in the faithfulness with which we feed the lambs and sheep of the flock.

By his acts, Christ teaches us as he weeps by the grave of his friend that our sorrows are known to him, and are shared by him. As he bends to wash the dusty feet of his disciples he shows us the dignity of service however humble it may be, if it be done in the spirit of the Master. By calmly giving himself up to the soldiers after showing them how easily he could overcome them, he teaches us that of his own will he laid down his life, and that his was a voluntary offering. His noble, manly bearing during his persecution and trial, shows us that the most eloquent defense to unjust charges and false representations may be made by silence. His sufferings and death for our sins, show us the riches of his love for us, and illustrate his own saying, that "greater love hath no man than this, that a man lay down his life for his friends." His triumph over the grave teaches us of his divinity and gives us the comfort that death does not end all, but that if we but believe in him, we shall rise with him to a brighter and better life.

We can surely see from these teachings what John wanted us to see when he says, "These things are written that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have life through his name." So we have shown to us a Saviour who sympathizes, who encourages, yes, who instructs, who comforts, and who died for us.

SEVENTH-DAY BAPTIST READING-ROOM FOR SEAMEN.

Since the article in the RECORDER of Nov. 26, 1891, from J. G. Burdick, entitled, "Work for the Seamen," there have come to me several letters of inquiry from interested persons, expressing a desire to know more of the present work and of the plans for the future. I, therefore, take this way to inform those interested and also those who may become interested.

Mrs. J. G. Burdick, as many of our people are doubtless aware, has been distributing reading to, and doing missionary work among, the seamen in New York City. Thus far a portion of her little home has been taken to store such literature as different ones have sent, and her rooms have been used for the entertainment of seamen, in a limited way. The work has increased to that extent that her resources and conveniences are inadequate to meet the demand. What is wanted is a room in which she can entertain seamen, furnish them proper reading, and interest them in something higher than the saloon which bids them welcome night and day and every day in the week, receive and store different publications when received, and from which she can send to all parts of the world Seventh-day Baptist literature. This is one of the best opportunities to spread Sabbath truth now offered to our people.

Mrs. Burdick is thoroughly consecrated to the work, giving her time and more of her money than she can afford. In view of these facts and her devotion to this line of work she made the appeal, through the RECORDER, to our people asking that three hundred pledge themselves in the very small amount of ten cents a

month, aggregating thirty dollars, which will procure the room desired and so very much needed to meet the present demand in the work. She could raise the money in a short time outside of our denomination; a number in New York are anxious to assist, but she does not wish to receive their help and be hampered in her great desire to disseminate Sabbath truth. If the money is given by our people it will be within our lines to control, and no one can then use our Sabbath literature as they would so much waste paper. The reading-room will be, if established, a Seventh-day Baptist reading-room, and in which some religious instruction will be given. In short, it will be a mission for seamen, a mission for the cause of temperance, and a place from which God's truth can shine.

The pledges come in very slowly, too slowly, it seems to me, when such rich opportunities are offered. If the room can be procured, which means the \$30 per month raised, the reading-room will be opened and the work as described commenced. This, as I understand it, is the plan; and it is one which I can most heartily commend to your consideration and cooperation.

C. C. CHIPMAN.
116 W. 63 ST., NEW YORK.

NEW YORK LETTER.

Lady Henry Somerset is a woman of fine appearance and true eloquence. She possesses the true Christ spirit of helpfulness toward those who are the unfortunates of earth. In the cause of temperance she is a valiant and tireless worker, a worthy successor of Margaret Lucas, filling her place with the promise of equal usefulness, transforming the dens of iniquity into palaces of delight. The key-note of her life is found in her own words—"Christ has to will and to work in us according to his good pleasure, then shall we become workers in Christ." "The true way to spell Christ is Christ-in-us. In his sublime faith we shall know no obstacles." "After all, the great question that will come home to any heart will be, 'How have I presented Christ to the world?'"

Lady Henry Somerset was born in 1851, is the eldest daughter of Earl and Countess Somers. Her ancestral home is Eastnor Castle, on the Herefordshire. She, being the only child, inherited all the vast estates of her father. These estates have been in the family since the 13th century. Macaulay said of Lord Somers: "In some respects he was the greatest man of his age, uniting all the qualities of a good judge—intelligent, quick, acute, diligent, patient, suave." So she not only came into a good inheritance, but she came from a right honorable ancestry. In 1872 she married Lord Henry Somerset, son of the Duke of Bedford. Only one child has come to bless her household. Turning from a gay and giddy life of pleasure, she has enlisted her wealth and culture into the service of her King.

She at first became interested in her tenants, and to her utter surprise drink seemed to be their worst enemy; so she soon became a temperance woman. Her first work in this direction was in 1885, upon her own estates. She has many tenants in the city of London, and here her interest also was awakened by visiting these dark places, beholding the degradation of the drunken harlots, the terrible destitution. She became a warm supporter of the missions, working among that destitute class. So for these last few years she has been giving both time and means for these various helpful objects. She came into prominence when she accepted the presidency of the British Woman's Temperance Association. Into this wide field of opportunities she has thrown all that her position has

given her. She has spoken whenever occasion has offered, in words of burning eloquence, giving, from her own experiences and observation, expressions which came as a new revelation. She stirred us by her simple, unconscious eloquence as we have seldom been moved, and that large audience seemed to hang breathless upon her words, baptized with the fire of an earnest purpose.

Names for the 300 come in slowly, but the list is growing. By going outside we could get the names, but that would put the control from under our hands. If different ones who have been so much interested would make a personal canvass, getting names with the pledges of 10 cents per month, it could be speedily accomplished. The prayer-meeting at our home last Friday evening, Jan. 1st, numbered nine persons, a part of them being seamen. For the past year we have given the use of a small hall-bedroom for the storing of reading for the seamen. But our quarters have become too small; the work has so enlarged that we must either curtail the work or have more room. All work has been done without salary and no salary is expected, but a place where we can invite the seamen and hold services is very much needed. It shows the world that we are not one-idea people, but are interested in every good work.

We have different lines of work; some are interested in one line, while others are interested in something quite different. I wish to say a word to those interested in the work for the Jews. Mr. Reines, a brother of our esteemed and lamented Landow, has quite recently come to this city. He reminds us very much of his brother in look and spirit. All who had the pleasure of his brother's acquaintance were impressed with his gentle, true, Christian spirit. This brother is his exact counterpart. Our present plan is to keep him here at work among the Germans and Jews. He has already interested two young men in Christ as the Messiah. Mr. Reines is anxious to work at anything or in any way that may advance the cause of Christ. It will cost \$6 a week to support him here. A part of this sum has already been subscribed. Now we appeal to the friends of this cause to come to his help. It is proposed to try it for six months—say what you will do for him per month for six months. Of course any sum will be thankfully received. Dr. E. S. Maxson, No. 142 2d Avenue, will receive any sum of money forwarded and see that it is properly used. He will also be pleased to answer any questions you desire to ask (enclose stamp). This matter has been talked over by a number interested and we feel confident that some good will come out of it.

J. G. B.
245 W. 4TH ST., NEW YORK.

HOW THEY DO IT.

In the Calvary Baptist church of Washington, D. C., there is an organization of young men pledged to do Christian work. One part of their work is to go around to the hotels on Saturday afternoon and obtain the names of the young men who are to be guests over the Sabbath. To each of these they send a personal letter of invitation to church and Sabbath-school. They are on hand to welcome anyone who accepts the invitation. One incident of considerable interest occurred. One young man took his invitation from the post-office box, glanced at it and threw it away. The clerk picked it up, put it in a new envelope, and laid it again in his box. At tea-time he had his second invitation; he glanced at it and threw it away, but by the kindness of the clerk it was again put in an envelope, so that at bed-time he had his third invitation. He was astonished, but threw it aside. However, at breakfast the invitation in a new envelope was beside his plate. The fourth invitation was accepted. Vigilance is the price of liberty, and perseverance is sometimes the price of a soul won to Christ. St. George's Episcopal Church, New York City, has a band of sixty-four young men. They agree to do their best each week to bring some one to church and Sabbath-school. The result is, there are more men than women in the congregation, and more boys than girls in the Sabbath-school.—Selected.

EDUCATION.

—DUBLIN UNIVERSITY has bestowed the degree of Doctor of Laws upon a woman.

—THE University of Cambridge stands up for Greek. By a vote of 525 to 185 it was resolved that Greek must form a necessary part of the curriculum.

—THE annual report of W. W. Farnam, Treasurer of Yale University for the year ending July 31, 1891, shows that the University has received \$343,394 in gifts during the past year.

—THE Freshman and Sophomore classes of Cornell University when asked at the beginning of this school year to consider whether the time had not come for dispensing with the annual cane-rushes, agreed to leave the decision of the matter to the senior class, and that class answered the question by a series of resolutions abolishing the brutal practice.

—A COLLEGE item is to the effect that in the three Connecticut colleges—Yale, Trinity, and Wesleyan—attendance at morning prayers is made obligatory upon the students. Students at the Sheffield Scientific School of Yale are exempted from the prayer rule; and, in the absence of any explanation for the distinction, the academic youth say that the scientific boys are beyond the prayer line by reason of their pursuits.

—AN exchange says that one of the needs of Barnard College is scholarships, in order to extend the benefits of the institution to young women who cannot afford to pay the tuition fees. In default of scholarships efforts are being made to raise funds to supply the money needed for the education of poor girls. The cause is a worthy one and deserves public furtherance whenever appeal is put forth in its behalf. The prosperity of Barnard is shown by the fact that the present freshman class is twice as large as last year's.

TEMPERANCE.

—DELIRIUM tremens kills four people per day in England.

—ENGLAND and Ireland together drank 42,000,000 gallons more beer than Germany last year.

—DR. NORMAN KERR says: "Total abstinence is the surest way, all other things being equal, of attaining the highest physical, mental, moral, and every other kind of health."

—THE daily Recorder, of New York City, gives recipes in relation to "How to make liquor at home." It better try its hand at the business of keeping liquor away from the home.

—THE consumption of beer in this country last year was 900,000,000 gallons. In the same period the consumption of the same article in England was 557,000,000 gallons, and in Germany 525,000,000 gallons.

—HON. W. H. HOWLAND, of Toronto, states that the consumption of intoxicating liquors amounts to 30 gallons a head in England, 12 to 15 in the United States, and only 4½ gallons in the Dominion of Canada.

—MRS. HARRISON, it is pronounced, will give three or four luncheons at the White House during the season, to from twenty-four to forty ladies, which will be served in courses as dinners, but without wine.

—A CORRESPONDENT writes that he has in his possession a copy of the first Prohibition paper ever published in the United States, thirty-six years ago. Its title is a clear one, *The Prohibitionist*, and it was published at Albany, N. Y.

—THE society for the abolition of strong drink in Holland certifies that in a population of 3,500,000 there are 35,000 licenses for the sale of liquor annually granted. Computing two-thirds of the total population to be women and children, there is a saloon to every thirty-three men; a woeful condition.

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—SURGEON MARMION, of the Marine Corps, in an examination of a large number of New York boys, found "that of all the boys examined by him for admission to the service, 80 per cent smoked cigarettes, and of these tobacco users, 95 per cent were suffering from heart disease."

—THE African traveler, Mackey, says: "Oh, how often will I enter in my journal, as I pass through many districts, 'Drink is the curse of Africa.'" He adds: "The west coast is ruined with rum; it is killing the Kaffir in the South," and he portrays in vivid terms the wholesale destruction of the natives by strong drink in other regions. It is a painful reflection that America continues, from the greed of gain, to contribute to this devastation and ruin.

—REV. DR. CUYLER, in a recent address before the New York Division, No. 1, Sons of Temperance, declared that the principles of the Sons of Temperance were the foundation principles of the temperance reform. Total abstinence and prohibition have ever been the watchwords of the Sons of Temperance. Total abstinence first, then prohibition. There can be no real permanent prohibition that is not founded upon absolute total abstinence. Hence the great importance of continuing the educational work of the Sons of Temperance against the drinking usages of society. Alcohol is a poison, unfit for the healthy human system, and hence we favor the prohibition of its sale. Dr. Cuyler has been a member of the Order for forty-four years, and urged the members to stand by their principles.

POPULAR SCIENCE.

THE plant established at Ishpeming, Mich., by the owners of the Michigamme mine for the separation of iron ore by electricity has proven a success. The works have so far turned out 30,000 tons of high-grade Bessemer ore. By improvements being made the low grade ores are refined into the best of Bessemer.

THE distance traversed by bees in pursuit of honey is surprising to a person unfamiliar with the habits of these busy workers. A bee-keeper one morning dredged the backs of his bees with flour, as they were leaving the hives. He did this by a preconcerted arrangement with a friend who had a fine clover field in bloom forty miles away. The day following the experiment, he received a letter from his friend, stating, "There are plenty of your white-jacket bees here in my clover." It was truly a wonderful instinct that sent the bees so far away from home in quest of honey.

SIRIUS, with a mass not more than double that of the sun, emits forty to sixty-fold his light. Hence its matter must be much more diffused; that is, its condition must be one through which the sun passed millions of years ago. A vastly earlier stage is represented by the great nebula in Andromeda, which modern telescopic photographs show to be a whirl of glowing vapor, of inconceivable magnitude. It would almost seem to be the evolution of a universe of stars, rather than of a single system like the sun. Strangely, too, it "is probably more nearly at rest, relatively to the stars of our system, than any other celestial object we know." Thus it would seem to be at the very core of the known universe.—*Natural History Journal*.

WOODS THAT SINK.—There are 413 species of trees found within the limits of the United States and territories, sixteen of which, when perfectly seasoned, will sink in water. The heaviest of these is the black ironwood (*Condalia ferrea*), found only in Southern Florida, which is more than 30 per cent heavier than water. Of the other fifteen, the best known are the lignum vitae (*Guaiaecum sanctum*) and the mangrove (*Rhizophora mangle*). Texas and New Mexico lands, full of queer, creeping, crawling, walking, and inanimate things, are the homes of a species of oak (*Quercus grisea*), which is about one and one-fourth times heavier than water, and which, when green, will sink almost as quickly as a bar of iron. It grows only in mountain regions, and has been found westward as far as the Colorado desert, where it grows at an elevation of 10,000 feet.

THE amount of carbonaceous and other particles deposited upon glass houses is a good indication of what the London atmosphere contains, and in many places it is only possible to procure a due admission of light to the plants by frequently washing the glass roofs. At one establishment recently two tanks constructed to collect the rain from a house completed a few years since, were cleared out, and no less than ten barrow loads of sooty matter were removed, all of which must have been conveyed into the tanks from the glass. One scientific gentleman has been engaged in computing the amount of soot deposited from London air, and arrived at the following conclusions: He collected the smoke deposited on a patch of snow in Canonbury one square link, about eight inches in extent, and obtained from it two grains of soot. As London covers 110 square miles,

this would give us for the whole area 1,000 tons. As the quantity measured fell in ten days, a month's allowance would need 1,000 horses to cart it off, and these stretched in a line would extend four miles. Hence London's black fog.—*Pharmaceutical Record*.

SPECIAL NOTICES.

—MRS. J. G. BURDICK wishes to thank all the friends who so promptly and generously responded to her call for Christmas *Youth's Companions*.

—THE Quarterly Meeting of the Otselic, Lincklaen, DeRuyter, Cuyler and Scott churches will be held with the Lincklaen Church beginning Sabbath morning and going through First-day, Jan. 30th and 31st.

—THE Rev. J. H. Walltisch desires his correspondents to address him at 60 Newington Green, London, N., England.

—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.

—THE Rev. B. F. Rogers having removed from Berlin, N. Y., to Scott, Cortland county, N. Y., desires his correspondents to address him at the latter place.

—A WELL-established hardware business, in a Sabbath-keeping community, is for sale at the inventory price of the stock on hand. There is a good tin shop in connection with the store, and the whole will furnish a paying business for two men. Parties desiring to inquire further about this business can be put in communication with the proper persons by addressing this office.

—THE Treasurer of the General Conference would like to call the attention of the churches to a very important part of the Minutes just published. See page 9. Early action will greatly oblige, WILLIAM C. WHITFORD, 41 East 69th Street, New York City. NOVEMBER 22, 1891.

—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 11th Avenue and 23d St.; entrance on 23d St. Meeting for Bible study at 10.30 A. M., followed by the regular preaching services. Strangers are cordially welcomed, and any friends in the city over the Sabbath are especially invited to attend the service. Pastor's address, Rev. J. G. Burdick, 245 West 4th street, between Charles and West 10th streets, New York.

CONTENTS.

Some Day—Poetry; Contributed Editorial Paragraphs... The Messiahship of Christ... Wisdom—Christian Character; Improvised Syn gogues... Appearances; Be True; Dr. Cuyler on Cheerfulness... SABBATH REFORM:—Paragraph; The Rights of Seventh-day Baptists; "Crowded Out..."

CONDENSED NEWS.

A bill has been introduced in Congress to reduce letter postage to one cent. Louis Andetta died at his home in West Troy, N. Y., Jan. 10th, aged 101 years. Richard Wheatley in the January Century claims that of 1,700,000 population of New York city, 300,000 are Hebrews and that they have \$150,000,000 worth of real estate.

MARRIED.

VAN DUSEN—HILLS.—In DeRuyter, N. Y., Nov. 24, 1891, by Rev. L. R. Swinney, Orie Van Dusen and Miss Iva Hills, both of Fabius. HEATH—AUSTIN.—In DeRuyter, N. Y., Dec. 3, 1891, by Rev. L. R. Swinney, Adelbert L. Heath and Miss Cora E. Austin.

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

SCOTT.—In Alfred Centre, N. Y., Jan. 8, 1892, of pneumonia, at the residence of her son-in-law, Tobias Cornelius, Mrs. Martha A. Scott, aged 71 years. The deceased was born and married in Massachusetts, and early settled in Rochester, N. Y., where they lived till 1835, when they settled in Andover, where they lived till the death of her husband, two years ago.

WIGHT.—In DeRuyter, N. Y., Jan. 1, 1892, Mrs. William Wight aged 77 years and 8 months. A devoted wife and mother, and one who had long been looking for the coming of the Lord.

FISH.—In Cortland, N. Y., Jan. 3, 1892, Anna M., daughter of Ephraim and Rose Fish, aged 8 months and 20 days.

VAN BUSKIRK.—In DeRuyter, N. Y., Dec. 25, 1891, John van Buskirk, aged 86 years, 8 months and 21 days.

CLARKE.—At his home in the town of Hounsfield, N. Y., Dec. 27, 1891, Roswell Clarke, aged 78 years and 1 month.

Bro. Clarke had long been a member of the Adame Church, and although his physical infirmities had kept him from the house of worship for many years, his faith in God and his promises of eternal life was unshaken. He was a brother of the late Dea. Geo. B. Clarke, of Leonardville. His last remaining brother, Nelson, died but eight days before his death. He leaves the wife of his youth and five children, besides many other relatives and friends, but they rejoice in the faith that he has awaked in glory.

GREEN.—In Berlin, N. Y., Jan. 3, 1892, Henry Green, aged 76 years, 6 months and 19 days. He had been a faithful member of the Seventh-day Baptist Church 45 years.

TOMLINSON.—Near Shiloh, N. J., Jan. 1, 1892, Mrs. Lois Tomlinson, daughter of Zebadiah and Sarah Davis, and widow of the late Abel Sheppard Tomlinson, in the 87th year of her age. A fuller notice will be given later.

NASH.—In Westerly, R. I., Jan. 2, 1892, George E. Nash, in the 41st year of his age. Funeral services were held from the Pawcatuck Seventh-day Baptist church, Westerly, R. I., Jan. 4, 1892.

BUMPUS.—In Farmington, Ill., Dec. 30, 1891, of la grippe, Silas Bumpus, aged 74 years and 9 months.

Mr. Bumpus was born in Lorraine, Jefferson Co., N. Y. In 1854 he emigrated with his brother to Ohio. In 1855 he came to Illinois, and has lived in the vicinity of Farmington ever since. He was never married. He had been in feeble health for many years, suffering from that wasting disease, bronchial consumption. He was very patient and uncomplaining through all. For him to live was Christ, but to die was gain.



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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.

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A farm of 85 acres, 65 acres under cultivation, the remainder good pasture, with good buildings, consisting of dwelling-house, large barn, horse barn, wagon house and other out buildings, will be let on easy terms for one year, five years, or longer term to suit tenant. Twelve cows to let with the farm, or for sale. Situated in the town of Verona, N. Y., two miles from First Seventh-day Baptist church. Seventh-day Baptist preferred. For further particulars, address D. H. Davis, Alfred Centre, N. Y., RECORDER office.

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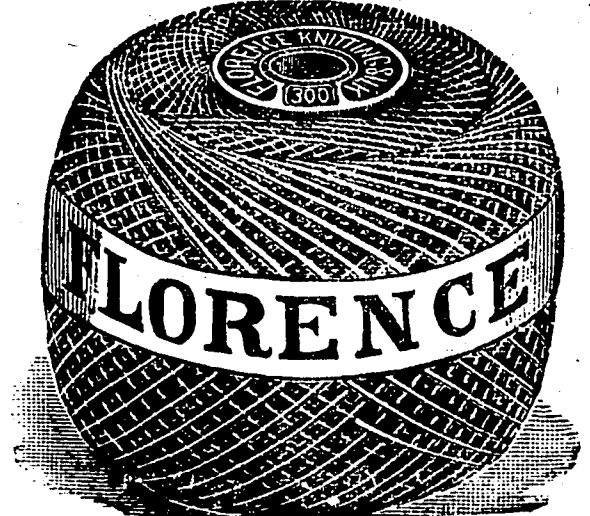
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GEO. H. BABCOCK.

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

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